Compilation of Herbert Fisher articles about the history of Bloomfield, NJ. Originals appearing in the Independent Press of Bloomfield NJ. 1960-1963

Compiled by Lisa Cohn, Librarian. 2025
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		pictures
June 9, 1960	County's Old Indian Days recalled by local historian	
June 16, 1960	George Washington Also called at old homes here	Old Joseph Davis house
June 23, 1960	Old Homes tell own tale of Strife in past conflicts	Old Stone House Burying Grounds
June 30, 1960	British raids in revolution sweep through this area	Thomas Cadmus House at Washington and Clinton Streets
July 7, 1960	Just one raid after another is tale of revolution here	Fowlson homestead 595 East Passaic Ave
July 14, 1960	Religion was major factor in the birth of Bloomfield	Joseph Bloomfield, First Presbyterian Church
July 21, 1960	Bloomfield's Old Garrabrant House a study in gracious living of past	Garrabrant House
July 28, 1960	Historic building methods feature the famous old Garrabrant house	Mr Healy shows how logs split in half were used in building old buildings. Mr and Mrs Edwin S Healy sit in front of the fireplace in their home at 43 Montgomery st
August 4, 1960	Old Morris Haskell House reflects colorful historic past of Bloomfield	Morris Haskell House
August 11, 1960	Town smallpox epidemic brought close to old Bloomfield Academy	Seibert hall
August 18, 1960	Dr Schweitzer instrumental force in college and seminary expansion	Dr Frederick Schweitzre and Seibert Hall
August 25, 1960	The Old Days inBloomfield were Mecca for students	Bloomfield Female Seminary
Sept 1, 1960	Education was stern, uncomfortable training process in Good Old Days	Old stone schoolhouse
Sept 8, 1960	Free school not welcome started public education	Old park Grammar School First Franklin School
Sept 15, 1960	Baldwin, Bradbury Famous names in Region's History	Baldwin Bradbury house 343 Belleville Ave
Sept 22, 1960	Parsonage of Old First Church Builder's Dream	
Sept 29, 1960	Famed Galloway House Site Revolution Romance Scene	Galloway house, Broad St at Watchung
Oct 6, 1960	The "Old First" Parish House a Study in 19th Century Design	Parish House of First Presbyterian Church
Oct 13, 1960	Dr Fager's Ward House Now an Architectural Gem	Israel Currie Ward House, 53 Park Place
Oct 20, 1960	Gingerbread Still is good on old Victorian houses	Theodore H Ward House 41 Park Place
Oct 27, 1960	Woodlands Girl Saga Part of Old Brookdale Tradition	Indian spring in Brookdale Park
Nov 3, 1960	Bloomfield's park Methodist Church Dates back to 1821	Park Methodist Church
Nov 10, 1960	All Jersey was battlefield in days of the revolution	
Nov 17, 1960	Conflicting loyalties bared in washington's retreat, 76	Mount Vernon, George Washington
Nov 24, 1960	Washington retreat routes still matter of dispute	Herbert Fisher

Dec 1, 1960	British Arrival in 76 here horror to patriots, tories	
Dec 8, 1960	Modern roads here once trails in indian days	
Dec 15, 1960	Our paved streets once muddy lanes – new roads here were old trails used by farmers	Map
Dec 22, 1960	Different faiths differed on old yule celebrations	
Dec 29, 1960	Sacred Heart's history all part of county's past	Sacred Heart Church
Jan 5, 1961	Century ago all our people faced menace of civil war	
Jan 12, 1961	Slavery was a respected institution here in old days	Thomas Cadmus House, 233 Ashland Ave
Jan 19, 1961	Jersey an old slave state, had brutal laws on control	
Jan 26, 1961	Ending all slavery in state was long, slow struggle	Van Riper House, Broad St, Clifton
Feb 2, 1961	Area's industrial growth was link with old south	Morris sawmill, bay ave and morris place
Feb 9, 1961	Sassafras oil was first major industry in area	Van Riper carriage shop, broad st, Clifton
Feb 16, 1961	Famous mills turned out ciders (hard) in old days	Garrabrant cider mill, broad st at west Passaic av
Feb 23, 1961	Bloomfield industries flourished in early days – old oakes woolen mill destroyed by 1836 fire	Thomas Oakes Woolen Mill, original building
Mar 2, 1961	Old industries here made paper, flutes and organs	Peloubet organ works and other old buildings
Mar 9, 1961	Leather was the big deal through early days here	Moffet mill, glen ridge
Mar 16, 1961	Clark's Pond Highly valued for industry in old days	Dam at Clark's Pond
Mar 23, 1961	Old First in Bloomfield Historic County Landmark	Early and recent views of First Presbyterian Church
Mar 30, 1961	County Underground RR helped slaves in escapes	Henry Godwin Post
April 6, 1961	Davis travel letters recall romance of shipboard life	Joseph Davis house, 409 Franklin St
April 13, 1961	Old Davis Letters reveal travel problems in 1867	
April 20, 1961	Victorian letter writer found paris a city of sin	
April 27, 1961	Famous Cadmus house scene of stirring events	Thomas Cadmus house, 233 Ashland Ave
May 4, 1961	Mining was busy industry where glen ridge now is	Hermanus Cadmus House, Park ave and Hillside Ave, Glen Ridge
May 11, 1961	Librarian is given material on old bloomfield schools	Rev Ebenezer Seymour's Institute, Beach St and Spruce
May 18, 1961	Cadmus is famous name in Glen Ridge, Bloomfield	
May 25, 1961	Historian reports problems in tracing our old families	Abraham Cadmus house, 70 Montgomery St
June 1, 1961	Saga of tragiy indian love behind myth of rattlesnake	
June 8, 1961	Church=going was a social function, too in old days	Brookdale reformed church
June 15, 1961	Famous burial grounds found falling into ruins	Burying ground near brookdale reformed church

June 22, 1961	Capt. Kidd, of priate fame, was figure in our history	
June 29, 1961	Fire was used to destroy priage hangout in this area	
July 6, 1961	Bloomfield landmark once claimed by east orange operation dates back to 1727 in glenwood section	Dodd sawmill, map
July 13, 1961	Early bloomfield schoolmaster leaves mark on town, alexander Wilson, one of scotland's top poetry writers	
July 20, 1961	Alexander Wilson, early bloomfield pedagogue, friendless wrote satirical poems of bloomfield people	Bloomfield institute, beach and spruce
July 27, 1961	Deacon davis home one of bloomfield's oldest	Joseph davis house, 409 franklin st
Aug 3, 1961	Old davis home rally center during revolution, now bloomfield tearoom, it was built about 1676	Old davis well
Aug 10, 1961	British raids in revolution struck entire county and the peace brought up questions on new church	Room in joseph davis house, 409 franklin st
Aug 17, 1961	Gen bloomfield's family tree part of state's history, hero born in woodbridge is buried in Burlington	Bloomfield homestead in woodbridge nj
Aug 24, 1961	Bloomfield family ntoed in early history of state. Gen joseph saw combat as captain in revolution	General bloomfield hosue in Burlington
Aug 31, 1961	Bitter hassle marked adoption of bloomfield name. Crab Orchard, Hopewell lost out to General	Gen Joseph Bloomfield
Sept 7, 1961	Bloomfield area went all out for general's visit cooking was a major operation	Outdoor oven
Setp 14, 1961	Bloomfield's green was scene of general's triumph. Whole village turned out for parade and contest	The Bloomfield green
Sept 21, 1961	Wars, politics marked general bloomfield's career – also took leadership in abolition and library work	
Sept 28, 1961	"Ghosts" marked era of famous old Morris Canal. Even bear was in act as result of hasty murder	The Old ghost tree
October 5, 1961	Chase in woods ended with tragic death of girl	Syndenham house on the Old Road to Bloomfield, Woodside section of Newark
Oct 12, 1961	Old Farm Days in area recalled by writer – long hours, heavy labor – but results usually good!	
Oct 19, 1961	Remember the old days of corn meal, samp here? – writer sees past in this farm area	
Oct 26, 1961	Area's big "ghost story" arrived in Bloomfield when old "Doc" walked, all ran	Entrance to Bloomfield cemetery, Belleville area
Nov 2, 1961	County's Indian History started with trek from Asia. Lenapes descended from desert tribes.	Lenape indian
Nov 9, 1961	White men here learned cooking arts from Indians – new foods made for new methods	
Nov 16, 1961	Indian wampum, made by whites, featured early days, but not as good as native product	Map of NJ Indian tribes

Nov 23, 1961	Thanksgiving feasts were old story to Indians here – tribe’s relatives joined festivities	
Nov 30, 1961	Indian campsites (temporary?) abounded in county – but no permament ones found here	Indian rock shelter in Brookdale Park
Dec 7, 1961	Bloomfield once center of musical instrument trade – organs and flutes famous in Europe	Peloubet and Pelton Organ factory, orange St
Dec 14, 1961	King Crane was builder of county’s early roads – one plan became Bloomfield Ave	Israel Crane, early industrialist
Dec 21, 1961	Early “sit-down strike’ almost balked a new road. But king Crane pushed it through	The Academy building, now Seibert Hall
Dec 28, 1961	Garden State Parkway Swept away 230 year old house – Dodd Homestead of Dutch style	Daniel Dodd house, 339 Franklin St
Jan 4, 1962	Did you know our witches always wore red heels?	Jan Pier house, Hepburn Road, Clifton
Jan 11, 1962	Tale of a cheese: or how our towns were formed	
Jan 18, 1962	Old Bloomfield home tells own story of family history – Van Houten House one of landmarks	Van Houten house, 1694 Broad St
Jan 25, 1962	Dutch early settlers in old stone house plains area – now Brookdale and Montclair	The Old Stone House of the Plains, Bellevue Ave, Upper Montclair (Van Giesen)
Feb 1, 1962	Stone House of Plains reminder of Old Dutch Days – Famous names linked to past	Old Mill of Stone House Plains
Feb 8, 1962	Weather bad? Should have seen the good old days! Frozen Rivers, bay only part of story	Abraham Van Giesen house, Broad St north of Watchung Av
Feb 15, 1962	Land riots marked county’s early colonial History – trouble caused by title disputes	An early Newark jail
Feb 22, 1962	Jail breaks, assaults featured land riots of 1740s – pastor a leader in property fight	First Presbyterian church, orange
Mar 1, 1962	Old Morris Canal resulted from need of industries – Hills big problems in all constructions	
Mar 8, 1962	Old Morris Canal a major construction problem – and those rides also were rough	Shanty for feed gates, near East Passaic Ave
Mar 15, 1962	Morris Canal era marked days of fun and frolic – but stock owners didn’t do too well	Footbridge over Morris Canal near Montgomery St
Mar 22, 1962	Bloomfield’s 150th year part of county’s history tomorrow sets anniversary date	
Mar 29, 1962	Our state once was hunting grounds for dinosaurs but they followed famous ice age	A Triassic Dinosaur
April 5, 1962	Mammoths, giant reptiles ruled hunting grounds – great rivers, too were in county	The Bloomfield mammoth
April 12, 1962	Stormy background marked start of Baptist church – it was no four set in bloomfield	Franklin Hill Schoolhouse
Apr 19, 1962	Baptists’ first meetings were held in school, built 1758 – present church erected in 1910	First Baptist Church
April 26, 1962	Witch reputation resulted from a blighted romance – but silver bullet ended her career	House in stone house plains near quarry
May 3, 1962	Early country store replaced early forms of barter but first farms raised own food	Peter Doremus store, Montclair
May 10, 1962	Old country store also was town social center - no haste shown in buying goods	Israel Crane store, Montclair

May 17, 1962	Merchants rare in this area before revolution – only two listed were in Newark	
May 24, 1962	Bloomfield's old Baldwin family part of county history – the country store social life center	Warren S Baldwin store, Broad St at Warren St
May 31, 1962	Three Wards leaders in county's early art history – their works still collectors' items	
June 7, 1962	County history linked to famous old Oakes Mills museum shows it's noted exhibits	Oakes Woolen Mills about 1927
June 14, 1962	France's old regime Peloubets became organ makers achieved fame in this country	Box plant of Peloubet Pelton co
June 21, 1962	Peloubet called one of Bloomfield's benefactors – active in school, church activities	Jarvis Peloubet house, Linden Ave
June 28, 1962	Francis Nathan Peloubet, issued religious publications – his college prep at Blfd Academy	
July 5, 1962	In the Glen Ridge Paper: Dirt Roads, wells and cisterns, lanterns part of early glen ridge	
July 5, 1962	Take Historic Sites trip in your own backyard – travel in town provides interest	Thomas Simcox house, 271 Franklin St
July 12, 1962	Many historic sites to see during vacation months – travel in town for landmarks	Jacob Ward Tavern, Broad St and Franklin St
July 19, 1962	Tales of witchery told around the hearth – persons believed gypsy cast spell	Typical Dutch farmhouse
July 26, 1962	Bloomfield schoolmaster esteemed in Lancaster, PA – ornithologist, poet explored nature	Early log schoolhouse
Aug 2, 1962	Lancaster County citizens have pride in their past want to maintain old time houses	Doll hospital in Lancaster PA
Aug 9, 1962	Lancaster keeps old time houses	
Aug 9, 1962	Dutch houses of Essex reflect Lancaster designs hearty Holland holds her own	Heinrich Zeller house near Lancaster PA
Aug 16, 1962	Creative Dutch builders utilize domestic resources – skillful artisans unearth bricks	Evolution of the Dutch peasant house
Aug 23, 1962	Dutch brought three architectural styles to America. NJ area developed barns	Evolution of Dutch types of architecture
Aug 30, 1962	Dutch architectural influences still seen in this area. Structural details reveal heritage	Dutch style houses in paintings of artists
Sept 6, 1962	Post Family one of oldest in Bloomfield's Brookdale lineage indicates nobility, notables	Pieter Post house, 1554 Broad St
Sept 13, 1962	Nearby areas were once a fisherman's paradise – families gathered for fish dinners	The Point House, near Passaic River, Newark
Sept 20, 1962	First road in Glen Ridge was widened old Indian trail – copper mine was built in the Glen	House in the Glen, Glen Ridge
Sept 27, 1962	Old map reveals only seven houses in borough. All were situated by the Old Road	Benson Copper and Silver Mill, Belleville Ave and Sherman Ave, Glen Ridge
Oct 4, 1962	Glen Ridge as a rural area during civil war days. Farm map lists property owners	Moffet's Mill, The Glen, Glen Ridge
Oct 11, 1962	Glen Ridge remained largely rural thru the 1800s but Bloomfielders used train depot	Second Glen Ridge railroad station
Oct 18, 1962	Mountainside hospital a small cottage du ring 1890s. Early ambulances drawn by horses	Early Mountainside Hospital

Oct 25, 1962	Glen Ridge public school system dates back to 1895, building, grounds cost boro $80,000	First schoolhouse in Glen Ridge, Linden Ave near Midland Ave
Nov 1, 1962	Glen Ridge operated 1 room Public Library in 1912 - $50,000 gift used for new building	Glen Ridge Hall
Nov 8, 1962	Glen Ridge went all out in it's World War I efforts – Rifle Club turned into Military Unit	Gorline Doremus house, Bloomfield Ave, Glen Ridge
Nov 15, 1962	Glen Ridge Women's Club Building completed in 1925 – eavy endowment covered expense	Glen Ridge Men's Club Ridgewood Ave
Nov 22, 1962	Glen Riddge Incorpirated as a borough in 1895 – mayor and six councilmen decide government policy	Mrs Henry King House, Glen Ridge
Nov 29, 1962	Old country store important part of community life-storekeeper key figure in towns	Brookdale center about 1875 and Garrabrant house, Broad St and West Passaic Ave
Dec 13, 1962	Stone House Plains store a social, business center	Brookdale Center store, 1962
Dec 20, 1962	Stone House Plains Gets Corner Store Post Office	
Dec 20, 1962,	Steamships once plied Passaic River to Watsesson – the Watsesson Dock	The proprietor, stern wheeler on Passaic River
Dec 27, 1962	Steamboat made initial trip on Passaic River in 1798 Watsessing Dock an important site	Dock scene along he Passaic River
Jan 3, 1963	Bloomfield Green played important role in history – tribes of Indians trekked grounds	Bloomfield Green in 1880s
Jan 10, 1963	Bloomfield Green became a cultural center in 1800s – held functions at church, Academy	Map showing area of the Green
Jan 17, 1963	Town improvement association formed in 1907 – revolted against Green as dump	
Jan 24, 1963	Bloomfield the scene of many legendary characters – Windo at Reef, compelling tale	Sigler homestead near Watchung Ave
Feb 14, 1963	Lenape Indians occupied all of present NJ – Iroquois Indians dreaded masters	Map of NJ Indian tribes
Feb 21, 1963	Indians of this area were quiet peaceful domestic. Confusion arose between 2 rraces	Indian mound, Brookdale
Feb 28, 1963	White man and indian frictions led to murders – panic, horror in relentless wars	Indian dugout canoe
Mar 7, 1963	Indians and whites of Essex strived for harmony - attacks followed by peace pacts	Landing of the Connecticut settlers under Robert Treat, at Newak, May 1666
Mar 14, 1963	Old Morris Canal recalled with touch of nostalgia – songs and tales part of waterway	Reddy Wright at the tiller of the Sassy Bride
Mar 28, 1963	Old houses provide setting for past persons, deeds	Samuel Doddd house, Watsessing Av and Berkeley Ave
Apr 4, 1963	Tale of the Pearl Brook One of rich legends of area – cooking spoiled a $25,000 Pearl	Gen Moylan's headquarters, Valley Road, Clifton
April 11, 1963	Mussels with pearls discovered in Bloomfield areas – children played with the baubles	
Apr 18, 1963	Zadock Crane was one of town's unsung heroes – got Minute Men for Washington	Washington's headquarters, Valley Road and Claremont Ave, Montclair

June 9, 1960

County's Old Indian Days Recalled By Local Historian

(The following article, on the early Indian days in this area, was written by Herbert A. Fisher, Jr., of 1200 Broad street, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

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By HERBERT A. FISHER, JR.

When the first white men of the old settlement of Newark Township began pushing westward from the Passaic River about 1670 or '80, they found the land covered by a dense forest, tangled with underbrush and huge creeping vines.

This vast wilderness was broken only by the Second and Third rivers, together with a few narrow animal and Indian trails. Here or there might be found a temporary camp site. There were no permanent sites in the whole of Essex County.

Bloomfield, and the whole of Essex County, belonged to the Yantacaw sub-tribe of the Hackensacks. Their village was located where the DeCamp bus barns now are, near Route 3 in Delawanna.

When the white men sailed up the Passaic and landed at Newark, it was at this camp that Robert Treat had to go to deal with Chief Perro after having obtained the consent of the head chief, Oratan, at the Hackensack camp.

There were several Indian trails crossing the Bloomfield terrain. The two main trails were the Watsesson and the Watchung - Acquackanonk. The Watsesson came from the Indian campsite at Jersey City, and the fishing sites on Staten Island and the Jersey coast, across the present Newark Meadows.

These meadows, at the time, were a dense forest.

Reaching Newark, the trail led to Heller parkway and then to Franklin street, in Bloomfield. Westward along Franklin street it ran to Broad, where it turned northward to Park avenue.

Here it turned westward again to run through Glen Ridge, Montclair and the Cranetown Gap (where Bloomfield avenue crosses the First Mountain) to join the Minisink Trail.

Various tribes from north Jersey used it to reach the fishing grounds along the ocean. Inhabitants of the camps at Jersey City, Manhattan, Staten Island and Long Island used it to reach Minisink Island, near the Delaware Water Gap, for their annual tribal meetings.

Indian traders from the west used it to reach these same camps.

The Watchung Trail led from the Indian camps along the Hudson and at Hackensack across the Paterson Plank road to East Rutherford. There is a contract in the old Indian deed stating that this trail was to remain forever free and open so that the Indians could always use it.

Here it turned southward to Boiling Spring, in Rutherford, then westward across the present Union avenue to the Acquackanonk village at Passaic. From there it came to West Passaic avenue in Brookdale which it followed to the Yantacaw, or Third River, near Broad street.

Here it branched. One path led through the old Canoe Swamp, following the stream to the Indian burial ground and the Indian rock shelter that once existed near where Golf road is at present.

The other followed Broad street to where Brookdale road and Parkview drive are situated.

Until about 100 years ago a large pond, fed by the Indian spring in Brookdale park and several other spring in the area, covered the section where the lower part of Parkview drive and Alden terrace exist. It also covered all of the Brookdale road section, part of Overlook terrace and Mountain avenue, as well as Hyde road.

Just north of the spring was another Indian shelter. This was used as an overnight resting site for travelers along the trail. Here the two paths converged again.

The shelter along the present Gold road was used by the Yantacaws when they came to Canot Swamp to build dug-out canoes. These they bartered with other tribes each autumn when the tribes came over the two Bloomfield trails to reach the Yantacaw village for their Kantikaw, or Thanksgiving dance.

After a three-day feast and dance they used the canoes to reach their fishing grounds along the New Jersey coast, where the feast was continued.

From the Indian spring the trail led westward to the Cranetown Gap nad the Minisink trail. The trail was used for similar purposes as the Watsesson trail, and also led to the Acquackanonk, or fishing dams, along the Passaic river.

In its day the Passaic was internationally known fishing site, and people in the 18th and early 19th centuries traveled from Europe to see the famed Patersen Falls, go fishing in the Passaic, bear hunting at Big Bear Swamp in Allwood and Canot Swamp in Brookdale, and to go deer hunting along First Mountain.

The Indians also used the Bloomfield area for deer hunting. Forming a line along the base of the Watchung, or First Mountain, they would beat sticks together, thrashing their way eastward between the Second and third rivers.

The animals would stampede ahead of them until they would reach the banks of the Passaic, where other Indians awaited them in canoes. The animals had their choice of going in the stream and being captured or waiting for the line of Indians to come and overtake them.

Arrows were never used in this hunt. They were too difficult to make to be wasted. The Indians grabbed the head of the animal and with a sudden twist threw it over on its back, breaking the neck.

The Indians used the Bloomfield area to gather berries, fruits and nuts. Huge clover fields, especially in the Pourshon area, provided nectar for the bees to make honey. Dogwood trees were used to make shafts for their arrows. Wild grapes grew in abundance.

These are but a few of the activities of the Indians in our local area. However, they do give some idea of the important part the entire section played in the lives of our earliest inhabitanst. M

Trails, Camps Of Indian Lore

MAIN TRAILS

Watsessing trail: Early Indian Trail leading from Jersey City to Pompton branch of the Minisink trail over Franklin street from Newark to Broad, north on Broad to Park avenue, west on Park avenue to Montclair.

Watchung trail: Early trail from the Yantacaw, Acquachonanonk, Hackensack and other Bergen County villages through Rutherford, Passaic and Allwood to west Passaic avenue. South on West Passaic avenue to Third River, through Brookdale Park to Cranetown Gap, Montclair.

CAMPSITES

No permanent sites in Essex County. The County was owned by the Yantecaws; when the white men came, Perro was Chief.

Watchung trail campsite: In Brookdale Park and north of it across Bellevue avenue, was a high sandstone cliff. North of the Indian Spring. Baseball grandstand now covers portion. Used by various tribes when traveling along trail as an overnight rest stop. Used by Yantecaws when building canoes at nearby Canoe Swamp.

INDIAN SPRING

In Brookdale Park. Drinking water was obtained here for the nearby campsite.

CANOE SWAMP

Along Garden State Parkway north of West Passaic avenue, to and beyond Passaic County line. East on Broad street and Brookday Park. Used by Yantecaw Indians for canoe building.

INDIAN MOUND SITES

Two sites in Brookdale Park east of spring.

INDIAN BURIAL GROUND

On sandy knoll in Canoe Swamp east of Broad street and Brookdale Baptist Church. Abraham Garrabrant, 1870, built his house on it.

INDIAN KNOLL SITE

Watsessing Park, east of Glenwood avenue at Second street. Earlyatlas maps of Essex County show a small lake covering Watsessing Park from Bloomfield to Glenwood avenues. Near Glenwood avenue was an island marked Indian Knoll.

George Washington Also Called At Old Homes Here

(The following article, on the early Indian days in this area, was written by Herbert A. Fisher, Jr., of 1200 Broad street, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

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By HERBERT A. FISHER, JR.

There are no 17th Century houses standing within the present Bloomfield boundaries. It was not until about 1700 that some young men, sons of the Connecticut settlers who landed at Newark in 1666, began to infiltrate the lower section of the town.

North of Bay avenue, in the present Brookdale section, there was a slightly earlier settlement by the Dutch. About 1691 Abraham Van Giesen built a house in Stone House Plains, now Brookdale.

However, the house stood just over the present Upper Montclair line along Bellevue avenue. All that remains is the foundation.

In 1693 Jurian Tomassen (Van Riper) built a house for his eldest son on a tract just north of the Van Giesen plantation. The house was on Broad street, but just over the present Essex-Passaic county line.

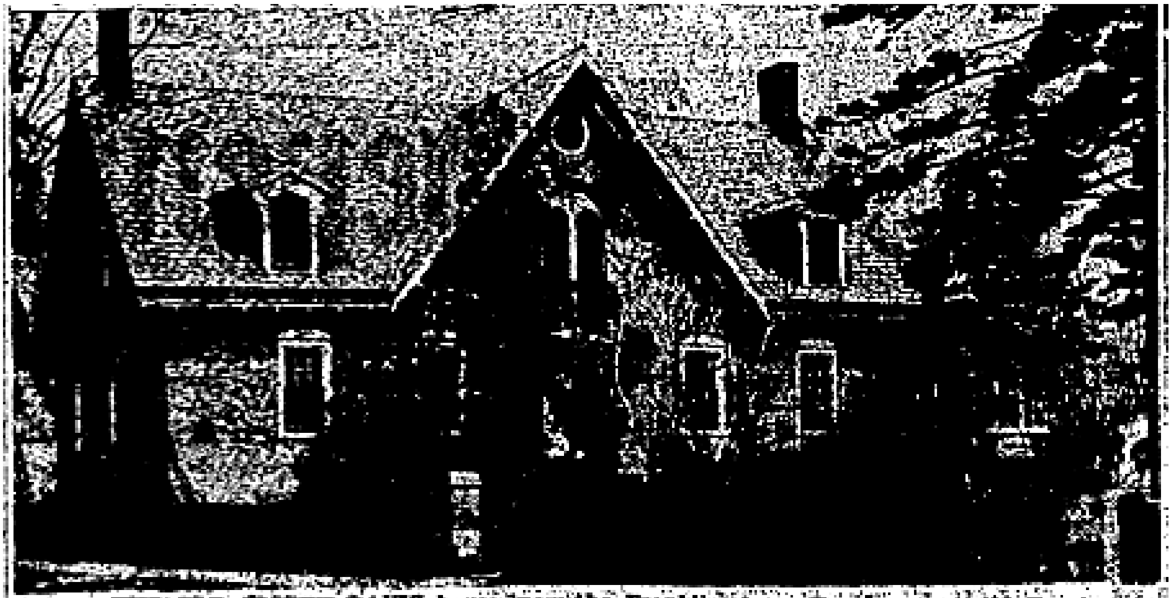
A later wing unit of this house still stands and is known as Ehrles Homestead Gardens.

The oldest houses still standing in Bloomfield are: the Joseph Davis house, now the Franklin Arms Tea room, 409 Franklin street; the Thomas Cadmus house on Washington street; the Abraham Cadmus house, 92 Montgomery street; the Abraham Cadmus-Thomas Cadmus, Sr. house, an old stone house on Montgomery street; and a shingled Flemish style house diagonally across from the stone house.

The Jacob Ward public house at 357 Franklin street; the Day house, 46 Day street; and the Powlison house, 595 East Passaic avenue, complete the list.

The above listed houses were all built prior to the Revolutionary War. Some, such as the Thomas Cadmus house have been greatly altered; others but very little. All are of Dutch or Flemish design.

The Davis house was originally of stone which was plastered over at some time. The dormers are 19th century additions. The arched windows are worthy of note.



THE OLD JOSEPH DAVIS house, now the Franklin Arms Tea room, at 409 Franklin street, one of the oldest homes still standing in Bloomfield.

They are typically Dutch in origin and very few houses remain standing in east Jersey possessing them.

Although it is claimed the house dates about 1700 the style of architecture belies the claim. It is of mid-18th century style, probably superceding an earlier house.

The Thomas Cadmus house, built in 1763, was considered a mansion in its day. It included an outdoor kitchen and Slave quarters. It has been greatly altered. Originally it was a story and a half stone house.

Both of these houses were visited by Gen. Washington, July 9, 1778, while on his way from New Brunswick to Paramus after the Battle of Monmouth. He ate lunch under a cherry tree in the rear yard of the Cadmus house and stopped at the Davis house seeking shelter for the night.

Gen. Knox, with a group of sick soldiers, were already in possession. When Washington discovered this fact he moved on along Franklin street to the Farrand house that stood near the corner of Berkeley avenue.

After remaining the night he continued to the present Elwood Park, in Newark, where his men were encamped.

Montgomery is one of Bloomfield's old streets. Originally an Indian trail, it led to the Watsesson Dock in the present Belleville. Along it we find three very old houses, two stone and one frame.

The Abraham Cadmus house is now an auto repair shop and has been greatly altered The other two remain practically as when built, Records of these three houses are scanty.

If any readers should have information on these, or any other old Bloomfield houses, the Historic Sits committee would greatly appreciate assistance. Mrs. Dorothy Johnson may be contacted at the Bloomfield library.

The Jacob Ward Public House originally stood on Broad street where Martin's Realty office now is located. Over a century ago is was removed to its present site.

Originally a tavern, early meetings were held here when Bloomfield was known as the Watsesson section of Newark Township. Early voting took place here and it was the center of activities.

In Brookdale the Day house, owned in its early days by Abraham Post, precedes the Revolution in date. It is a beautiful example of Dutch architecture, a bit marred by the addition of dormer windows.

The Powlison house appeared originally very much like the old grey shingled house on Montgomery street. An extended dormer window has been added to convert the old attic into bedrooms.

The Jersey chimney, found in old Dutch houses of New Jersey, is worthy of note. The Posts and Powlesons were early Dutch settlers of Brookdale and descendents of both families still live there.

It may seem strange that the houses built by the English in the southern section of Bloomfield should be of Dutch or Flemish design. This was probably due to the fact that hand books on building, published in Holland, were obtainable.

Many of the English lads of Newark married buxom Dutch lassies from Acquackanonk (Passaic,) Second River (Belleville) and Bergen (Jersey City).

When it came to household matters these buxom Dutch gals swung the broom and the head of the house knew enough to stay out in his barn with the cows and horses. It was she who decided upon the design of the house and had the final say.

Then, too, the Puritans came from the southern and eastern portions of England where Dutch influences were strongly felt. During the religious persecutions many of them fled to Holland and remained there for several years before coming to America.

Here they absorbed Dutch comforts and ideas of architecture. All these factors contributed to the Dutch influence in early Bloomfield houses.

Following the Revolution a different style, known as the Federal, became popular. In the thoroughly Dutch Brookdale it did not gain much foothold and Dutch features persisted. In Bloomfield proper there was a greater change.

This style will be discussed at another time.

Mrs. Elsie W. Dillon, head of the Museum Education Department, will talk on new museum acquisitions and their contemporaries, illustrating her gallery talk with a visit to the exhibition of early 19th century paintings and portraits from the museum's permanent collection showing in the South Gallery.

Notable recent additions to the collection are Joseph Badger's "Por[illegible] Brown," the "Portrait of a Gentleman of [illegible]" by John Johnston and a landscape by Alvan Fisher, "Winter in Milton, Massachusettes."

Our Historic Past:

Old Homes Tell Own Tale Of Strife In Past Conflicts

(The following article, on early history in this area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later).

By **HERBERT A. FISHER JR.**

One can read the history of a town by a study of its architecture. By close examination of our early houses we find they were not built for mere shelter alone, nor were their chimneys built for the sole purpose of carrying off the smoke from the fire below.

A recent writer states: "It were far more important to be saved from a scalping than from a drenching; from a human enemy than from chilblains". As a result our early Bloomfield houses were fortress-like affairs, built of solid stone 18 to 24 inches thick.

Windows were small and very few to prevent firebrands from being thrown into the structure. The one entrance of the house was likewise small and the door was built of the reinforced batten style, i.e., of a double thickness of wood.

A heavy oak beam was placed across the inside at night to prevent an enemy from pushing in the door and entering the house.

One's home had to be a hiding place as well. Secret rooms, stairways, cellars, tunnels and vaults were used. Secret stairways wrapped themselves around the chimneys. Secret panels slid to one side to reveal some secret room.

A stone from the fireplace hearth might be removed and a secret cupboard discovered where valuables might be hidden.

tunnel-like hiding area along the eaves of the house. Along it were loop holes through which guns could be pointed in case of an enemy attack.

The Davis house, on Franklin street, Bloomfield, had a street entrance in its cellar to a tunnel that led to the Second river. Here a boat was hidden for easy means of escape.

The old Stage Coach Inn, now the home of Mrs. Mae Demarest, in Brookdale, Bloomfield, had a tunnel that led to an exit near the Indian Rock shelter.

: Christian Interest house, that stood on the south west corner of Broad street and Watchung avenue, also Bloomfield, had a secret cellar reached by a hidden trap door.

Interest was a German cobbler who had served in the British Army. He was subject to conscription if the British should catch up with him. He did not relish the thought and, when a warning of a British or Hessian raid in the neighborhood was given, Christian took to his cellar with enough provisions to last him three or four days.

Before the Revolution men were required to spend a certain number of hours per week drilling for the Colonial militia. Broad street, then merely an Indian path, heard the tramp of military feet and the beat of war drums. Troops from Bloomfield, the Oranges, Westfield, New Brunswick, and other places used the narrow roadway, if such it might be called, to reach the old York Road at Totowa Falls, now Paterson.

From there it led through the present Totowa, Preakness, Pompton and West Milford, along the present Greenwood Lake Village in New York.

Here there was a large Indian camp. Passing over Mt. Peter the path led to Warwick and northward to Canada.

No battles were ever fought within the confines of the present town of Bloomfield. The Battle of Watsesson took place near the Watsesson Dock in Belleville and not in the present Watsessing area of Bloomfield, as many suppose.

In November, 1776, when Washington made his retreat

(Continued on Page 7)

(Continued from Page 2)

across New Jersey, after his defeats at Brooklyn, Harlem Heights, White Plains and Fort Washington, he stopped for the night at the old Inn at Acquackanonk landing, now Passaic.

He and the main body of his troops followed the west bank of the Passaic River to Newark. Some of his men, engaged upon foraging, came through the present Allwood, over West Passaic avenue and Broad street to the Bloomfield area.

The officers stopped at the Sigler house, Stone House Plains, to rest under a huge oak tree. The house stood on the northwest corner of Broad street and Watchung avenue, across from the A. & P. Supermarket.

Washington and some of his officers and men were to use the Bloomfield roads later during the war, however. While they were encamped at Morristown they often came over Washington and Franklin streets to reach Newark.

Mention has been made of Washington's visit here after the Battle of Monmouth.

The Bloomfield Green was not yet in existance. It was a part of the Davis plantation, but was used for drill. It was not until after the war that it was purchased as a formal drill grounds.

With the sound of a beating drum and the shrill staccato of "Hay foot! Straw foot!" the young men marched back and forth. They had no brilliant uniforms to parade with, only jackets and trousers of deerskin, which upon getting wet became "stiff as boards". Some had clothes made of coarse homespun.

iant It B

In the old Bloomfield Presbyterian Burying Ground (cemeteries were never known as such during olden days) on Belleville avenue lie several of the town's Revolutionary soldiers.

It is the aim of the committee to have the Burying Ground marked by a tablet. Two other cemeteries in Brookdale will also be marked.

The old Stone House Plains Burying Ground is situated behind the old Dutch Reformed Church, now the Brookdale Community. It is recognized by historical and other societies as one of our most important burial grounds.

Although it is now overgrown with weeds most of the early stones remain with their quaint inscriptions.

We travel to New England and elsewhere to see similar burying grounds that have been well publicized, yet we do nothing about our own. We go to far off places to absorb history, ye

A marker is planned for this the church and the parsonage.

Many people pass by the third burial ground without knowing it is there. It is a jungle of trees, vines and weeds. Located on Broad at Yantacaw avenue, it was the Methodist Burying Ground when the Methodist church, now at Park street and Broad, was located north of Bay avenue in Brookdale.

Most of the gravestones have been knocked over, broken, and taken away by vandals. Many of the old Brookdale families were buried there. At the fron

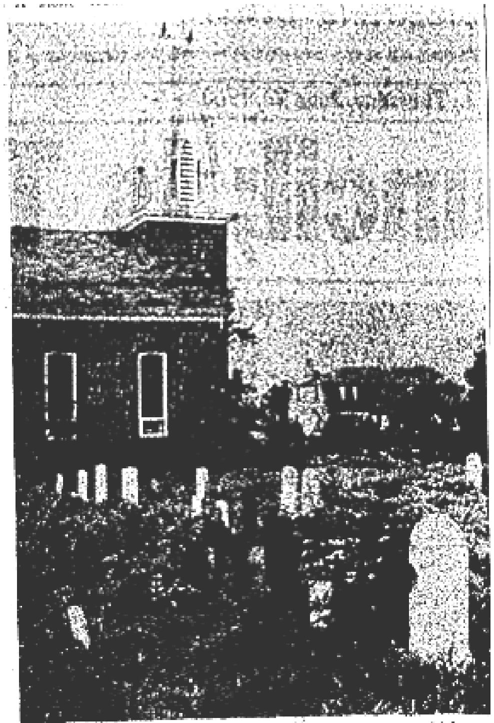
here, we can truthfully say that Washington "slept here", at the Farrand house. Many of our houses felt the impact of British raids, attested to by the lists made by the owners and presented to the state.

And Bloomfield heard the beat of war drums and the sound of soldier's feet.

(A listing of the houses raided in Bloomfield will be given in the next article).

"If you know how to spend less than you get, you have the philosopher's stone.

—Ben Franklin



Here's the old Stone House Burying Grounds, which stood behind the former Dutch Reformed church (background), which now is the Brookdale Community church in Bloomfield. It is one of the most important of the old cemeteries in this area.

British Raids In Revolution Sweep Through This Area

(The following article on early history in this area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT A. FISHER JR

Before continuing with our story of Revolutionary War activities, the committee on Historic Sites was delighted to receive some additional material on the Indian camp-site in the present Brookdale park.

Mrs. Robert Arny of Montclair informs us that the Yantacaw Indians had a hospital at the rock shelter. As yet we have not had opportunity to check on source material, but it is quite likely.

Mrs. Arny is the author of "Seasoned With Salt," which was quite popular a few years back, and is a well known local historian.

It was the custom of the Hackensack Indians, of which the Yantacaws were a sub-tribe, to have such hospitals for the aged and the wounded. Sometimes in caves, or built up against the shelter of a high cliff of rock, these hospitals were practically self substaning.

Nearby would be a maize, or corn, field of ample size. Along side would be a garden for beans, peas, squash, potatoes, tobacco and other foods.

Close to the field would be Indian barns or food pits, which explains the two Indian mounds that stood in the park just southeast of the present pond. These were on the old Brokaw farm and appeared like two large inverted bowls.

The existance of a hospital would also explain the purpose of the old Indian burial ground site, located at the present 1345 Broad street. Until a few years ago the lot was a high knoll between the Pearl brook and Stonehouse brook branches of the Yantacaw River.

It was a soft, sandy spot in the old Canoe Swamp; just such a spot as the Indians were apt to use for a burial ground. They had no metal tools and picked out a spot that took least effort.

When Abraham Garrabrant built the present house during the 19th century skeletons, pottery and other Indian artifacts were found when the cellar was dug.

Getting back to the period of the Revolutionary War, another reader has asked that a list be given of the men from Bloomfield who served in the War. At the present time I do not have a complete list.

William Shaw, in his "History of Essex and Hudson Counties," gives several names, but they are from Bloomfield Township, including Nutley, Belleville, Woodside, Bloomfield, Glen Ridge an the Montclairs.

William Stryker compiled a list, 1872, of the men and officers from New Jersey. An excellent piece of work, it is not a complete listing however.

It is called: "Official Register of the Officers and Men of New Jersey in the Revolutionary War." It was printed for the N. J. Legislature by William T. Nicholson and Co., Trenton, N. J.

Another reader has asked why we are so concerned with Bloomfield's part in the Revolution. The party was originally from New England and states:

"All important events happened in New England. Nothing of consequence ever happened in New Jersey."

It is true that histories have ignored New Jersey's part in the War. We are apt to forget that three out of the eight years of the war were spent upon New Jersey soil. Of all the Colonies New Jersey suffered the most by destruction and plunder.

The British held New York City, Staten Island, Long Island and Bergen Heights (Jersey City). For almost seven years Gen. Howe held the area and had an outpost on the New Jersey side of the Hudson.

He could have easily sent troops and burned out every farm in the area. But he was not interested. He was British to the core and use to his "Tight Little Island." New York was very much like home.

A tight little island, it was well-protected by the British fleet. A Briton relied upon his fleet. Then, too, if the farms were totally destroyed there would be no food supply.

It certainly must have been a strain upon the nerves of our Bloomfield citizens. They never knew when foraging groups might swoop down upon them, rob their grain and farm produce, their livestock and wagons, and even their household goods.

They were too close to New York for comfort. They were less than 15 miles away.

Flatboats and gunboats came up the Passaic river discharging troops who went on picardoning expeditions for sheep, hogs and cows. Even women's stays and stockings, clothing and jewelry are mentioned as having been taken from Bloomfield houses. These won great favor from the British campfollowers back at New York.

We have not the space to go into the long listings of items as made in claims seeking reimbursement from Great Britain after the war. A listing may be found in Joseph Folsom's "The Municipalities of Essex County," vol II, pp. 694-5.

Men from Bloomfield who made claims were: Lawrence Ward, Nov., 1776 raid; John Garrabrant, Nov., 1776, raid; James McGuire, Sept., 1777-1778, raids; Samuel McChesney, Nov. 1776; Moses Sharp, no date given; Nicholas A. Garrabrant, Nov. 1776; John Campbell, no date; Ephraim Morris, March 17, 1781;

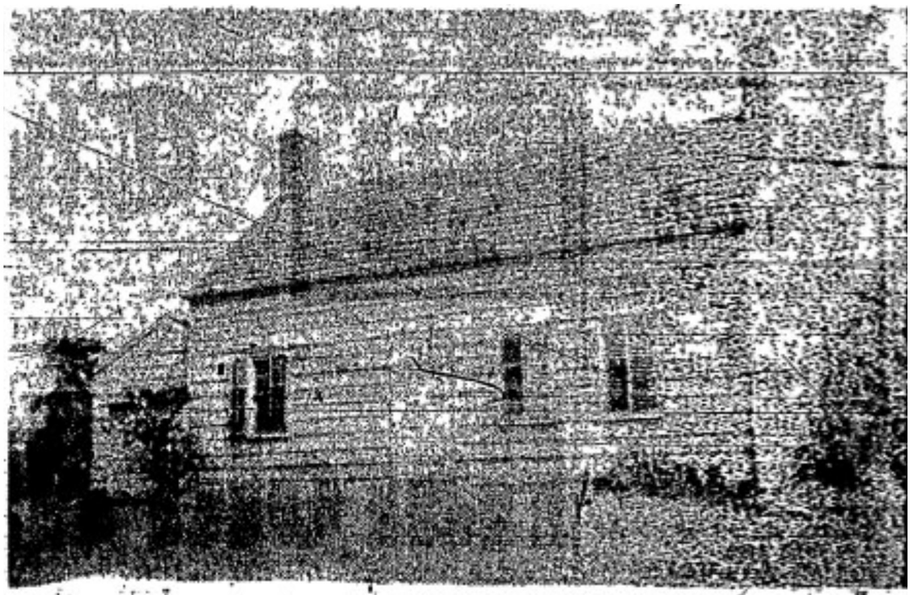
Jacob Ward, Nov., 1776; Daniel Dodd, no date; Jairus Williams, Nov., 1776; Joshua Dodd, Nov. 28, 1776; David Baldwin, Sr., no date; Abel Freeman, Nov., 1776; Abel Ward, 1776; Widow Darcus Lindley (Lindsley; John Davis, 1776 (he had a "Dutch Bible, neatly bound" taken).

Joseph Davis, Nov., 1776, Sept., 1781; the widow of John Morris; the widow of Jabez Baldwin, no dates; and Stephen Ward, 1776.

The list is probably incomplete as many owners failed to apply for restitution.

Here's the way the old Thomas Cadmus house at Washington and Clinton streets, looked some years ago. It's a survivor of the Revolution, having been built in 1763, probably was one of the many raided by the British at the various times. It's now the property of Dr. Melvin D. Greer.

Just One Raid After Another Is Tale Of Revolution Here



HERE'S THE OLD POWLISON homestead at 595 East Passaic avenue, now owned by George Smith, which was built before the Revolution and was one of the many homes in the area raided by the British. This picture was taken some years ago, before alterations had been made to modernize the structure.

(The following article on early history in this area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT A. FISHER JR.

Although no actual fighting ever took place during the long eight year struggle for independence, nevertheless the town was affected by its events. The name of Watsesson had become corrupted to "Wardsesson" as several members of the Ward family were living in the present Bloomfield Center area at the time and Ward's Tavern had become a center of local activities.

However the name of Watsesson still appeared on many reports and newspaper items.

Rather than go into a lengthy story on events that happened in the Bloomfield area, a chronological resume is being given.

Shaw's "History of Essex and Hudson Counties" was used as a basis, supplemented by Folson's "Bloomfield Old and New", the Free Public Library of Bloomfield's "Bloomfield, New Jersey", the William Winfield Scott Manuscripts and the Robert Bristor Papers.

RESUME:

1775, May 4 — Mass meeting held in the Presbyterian Church, Newark. Citizens solemnly pledged themselves "to support and carry into execution whatever measures may be recommended by the Continental Congress."

1775, June — Washington on his way to take command of the army before Boston, passes through Newark Township, where he stopped for several hours and was escorted by the above committee, of which there were Bloomfield members, from Newark to Hoboken. Here he crossed the Hudson to New York.

1775 — During the fall Rev. Alexanler Macwhorter, by appointment of the Presbytery of New York and the appointment of Congress, goes to North Carolina to win Loyalists there to the American cause. Members from Bloomfield assist in his support.

1776, Tuesday, Feb. 18 — Capt. John Blanchard with a troop of light horse from Essex County goes to Staten Island to protect the inhabitants from threatened British depredations.

1776, March 15 — The town adopts a schedule of prices for goods from the West Indies to prevent war inflation, and stigmatizes any merchant "who shall charge more as an enemy to his country."

1776, July 4 — When the news of the signing of the Declaration of Independence reached Wardsesson there was great celebration. The bell on the old schoolhouse had not been given in for scrap metal as so many bells had. It was joyously rung proclaiming "Liberty throughout the Land". The bell is still preserved and should be highly honored by our town. It is as important locally as the famed Liberty Bell of Philadelphia which thousands go to see each year. It may be smaller than the Philadelphia bell, but it is not cracked and can still give forth a lusty clamor. It is ingloriously hidden in the attic of the town library. Last year, for a short while, it was exhibited in the Historic New Jersey show at the Bergen Mall, Paramus. School classes from far and wide, even Rockland and Orange counties, New York, came to see "New Jersey's Liberty Bell". They were allowed to ring it and each time it seemed to take on new lustre. An honored spot should be found for Bloomfield's most historic relic.

1776, Nov. 22 — Washington and his troops arrive in Newark and remain until the 28th. when they are forced to depart for New Brunswick and the Delaware. On the 28th, the British arrive into town. Their foraging parties do much damage to Bloomfield farms and houses. Some of Washington's troops march through Brookdale.

1777, April 8 — A detachment of British troops comes to Second River (Belleville) and drives American troops back to Wardsesson, killing three. That evening Gen. Nathaniel Green arrives with a brigade, but the enemy is gone.

1777, June 26 — The Committee of Safety deports the wives of local Tories who had joined the British in New York.

1777, Summer — Capt. Abraham Speer, who lived in a house on Watchung avenue, now the offices and salesroom of Boehme's Florists, discovered a stone in the Brookdale area that, when ground to powder, produced a grey colored paint Washington was searching for. He needed it for camouflaging his artillery. The paint was then manufactured at the Abraham Van Riper paint shop that stood until quite recently on Hepburn Road, Clifton, across from the entrance to the Upper Montclair Country club.

1777, Summer—Trinity Church, Newark, is used as a military hospital under supervision of Dr. William Burnet, surgeon of the Second regiment foot militia of Essex county, Bloomfield residents help support.

1777, Friday, Sept. 12 — The British under Gen. Campbell march on Newark. Samuel Crane is killed; Samuel Freeman and Allen and Zadock Head taken prisoners. An unamed fifth man escapes. They were the only militiamen guarding Newark at the time. The British march on to Second River and disperse patriots who had been firing across the Passaic river at British troops under command of Sir Henry Clinton. His headquarters were in the John Schuyler Mansion. Gen. Winds, of the American army, makes his headquarters in a house along the present Franklin street, somewhere in Bloomfield.

1777, Sat.-Sept. 13 — The patriots gather in the hills and a skirmish takes place. The British by a flank movement drive the patriots from a position along the ravine of the Second river (now in the Belleville Park continuation of Branch Brook Park). Clinton obtains 400 cattle, 400 sheep and a few horses from the area; some from Bloomfield: Eight British privates were killed, 17 privates and one lieutenant wounded, nine privates and one drummer missing and 5 privates were taken prisoner. As far as known only one American was wounded.

1777, Sunday, Sept. 14 — The British at early morning take up their march for Hackensack and New Bridge, to join another detachment from New York.

1778, March — During the winter the Orange Presbyterian church put on a drive for clothing and other much needed supplies. In March a very large donation was sent by Bloomfield residents to Washington's army encamped near Princeton.

1778, July — Gen. Knox was using the Joseph Davis house on Franklin Street as a hospital.

1778, July 7, 8, 9 — The American Army under Washington passes thru Wardsesson. On the 9th, Washington stops at the Thomas Cadmus house, visits the Davis house and passes on to the Moses Farrand house where he spends the night, as before mentioned in this series.

1778 — During the fall and the following winter Col. Israel Shreve and other officers of the 2nd regiment, New Jersey Continental Line, is stationed in Newark township. Visits to the Bloomfield area seeking supplies are made.

1779, Winter — A group of five men from the Newtown area (eastern section of Bloomfield and Soho section of Belleville) travel by sled to Bergen Heights (Jersey City) where British officers were having a party in the old schoolhouse. These men were John Winner (Winne), Capt. John Kidney, Capt. Henry Jaroleman, Jacob Garlow, and Halmach Jaroleman. By various sounds and noises they pretended a whole regiment was swooping down upon the surprised man under command of Thomas Ward. Captain McMichell was captured, reports differ how many others were included, and taken to Morristown.

779 Winter — Gen. Anthony Wayne and his troops marched through Bloomfield enroute from Forest Hill campsite at Newark to Morristown. Tradition has it that one of the soldiers was killed by a discharge from his own musket while attempting to climb a fence near the Moses Farrand house.

780, January 25 — A British party raids Newark Township.

1780, November 21 — British troops under Capt. Thomas Ward, a Tory, raid Newark Township. At the Four Corners, Newark, they are repulsed and driven to their boats docked along the Passaic. The British remain but

(Continued on Page 4)

Kenneth F. McPherson (left), director of the Bloomfield Public Library, and Eileen Kane, junior library assistant, look over Bloomfield's own "Liberty Bell", a Revolutionary relic still held in Bloomfield awaiting a permanent home.

History

(Continued from Page 2)

an hour. In their report they state they made their retreat primarily out of fear that Washington and his troops might appear upon the scene. Washington had his headquarters at the Crane house, Valley road and Claremont avenue, Montclair, and his troops were encamped along the base of the Watchung Mountain from the Cranetown Gap (Bloomfield avenue) to beyond Totowa Falls (Paterson). They were encamped here from October 23 to November 27.

If there were no battles, nor great events, taking place within our present town, at least there was enough activity to keep the inhabitants in a state of nervous excitement.

In the next article we shall discuss some post-Revolutionary activities, the formation of the Bloomfield Presbytery, the building of our "Old First", church, the formation and naming of our town after the Presbytery and Gen. Bloomfield, and the Parish and building of the Stone House Plains Dutch Reformed church.

Pure, safe water has practically eliminated typhoid, cholera and other water-borne diseases, according to Thomas F. Wolfe, managing director of the Coast Iron Pipe Research Association, Chicago.

"Through chemical and mechanical treatment, the water we drink today is as pure and safe as modern science can make it. Constant testing at all points along the purification route insures a constant supply of healthful water," Wolfe said.

The prizes go to those who meet emergencies successfully.
—William Feather

Religion Was Major Factor In The Birth Of Bloomfield

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Intory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT A. FISHER JR.

The substantial stone farmhouse on the old winding road to Newark, known to us as the Joseph Davis house, may well be recognized as the "Bethlehem of Bloomfield."

It was here the first religious meetings of the Bloomfield Presbyterian Church were held in 1794.

The village had suffered great reversals and severe plunderings during the war, followed by a period of prosperity, expansion and improvement. Then came the great depression of 1793 when fortunes tumbled and people turned to religion.

It was at this time the people of the mountainside area of Newark Township felt the need of a church of their own. This area included the present town of Montclair as well as Bloomfield.

Gen. Joseph Bloomfield

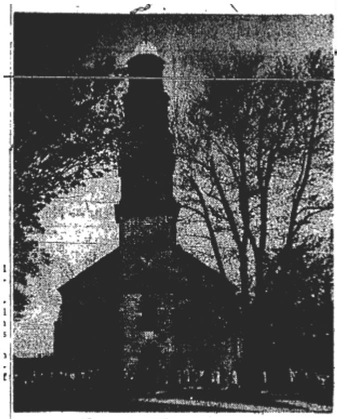
Heretofore the inhabitants had to travel to Newark to worship, except on occasion when the pastors of the two Newark churhces paid visits to the Watsesson Hill and Cranetown schools to preach.

Originally Bloomfield, i.e., the southern portion of the present town, was a part of the parish of the Newark Presbyterian Church. Its members had to support and belong to the church.

The northern end of the town, as previously explained, was known as Stone House Plains and belonged to the Parish of the Second River (Belleville) Dutch Refromed Church.

The Dutch were more lenient that the English. As long as the inhabitants supported the church they were left alone and could worship as they pleased. Many supported the Second River Church, but attended the Acquackanonk (Passaic).

It was for the very reason of this strict form of discipline that the group of men from Guilford, Branford and Milford, Conn., set out for the Passaic river in New Jersey. Landing upon the west bank in 1666 they thanked God and set up a "Church Town", in which no one was permitted the right to vote unless he was a member of the church.


HERE'S THE FIRST Presbyterian church — the "Church on the Green" — as it appears today.

By 1679 expansion was being made into the lands held in common. By that time at least thirty six persons had taken titles to the area from the mouth of the Second river, at the present Belleville, along the stream through Watsesson Plain and following its branches to the foot of the Watchung Mountain, from Eagle Rock northward.

It was in 1695 that Thomas Davis was given permission to build a saw mill. Shortly before this, according to Marion Nicholls Rawson in his book, "Sing Old House", Davis built (1676) a crude stone dwelling on the site of the present house.

Charles E. Knox, in his "Church On the Green", claims it was but a wood chopper's cabin and that the stone house was not built until the 18th century.

Some claim the original structure was incorporated in the present house which is probably incorrect, for the oldest section of the house is definitely of 18th century construction.

Be that as it may, the house very much as we see it today was standing during the period in which we are interested.

In 1733 there was an upheaval within the Township of Newark. Col. Joseph Ogden, a leading members of the Old Church, was given a chastisement and discipline for violating the sanctity of the Sabbath.

He was a farmer and had a field or ripe wheat. In danger of having it spoiled by rain, he dared to harvest it on a Sunday! Eyebrows raised, and then came a downpour, not from the heavens.

As a result some of the members of the Old Presbyterian Church took sides with Ogden. The Trinity Episcopal Church of Newark was formed.

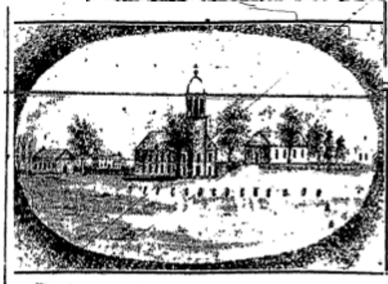
During the Revolution, Dr. Alexander MacWhorter was pastor of the Presbyterian church and the Rev. Jedediah Chapman was with the new group. Both were ardent patriots.

Dr. MacWhorter was with Washington opposite Trenton, when the council of war decided to cross the Delaware. He was also chaplain of Gen. Knox's brigade at White Plains where Washington frequently heard him preach.

Both men were obliged to flee before the enemy. Both led their flocks in upholding the American cause. When the war was over they helped to patch up broken families and bring back those who had gone over to the enemy ranks.

In 1783 the Church and State were separated by Constitution. Both Newark churches accepted the new ruling.

Iis is known that the Rev. Chapman appeared at the Cranetown schoolhouse to preach, and there is evidence that Dr. MacWhorter used to appear at the Watsesson Hill schoolhouse, on present Franklin street, to catechise.


HERE'S AN EARLY VIEW of the First Presbyterian church, taken from an old print.

Among the many children attending the Franklin Hill school was young Stephen Dodd, then nine years of age. Sixty years later he wrote:

"There in 1785 or 6 and in 1800 I saw and heard, and remember God's mighty works of Grace."

It was not easy to attend church at Newark town. It was a good six-mile hike for Deacon Morris and his family from the Morris Plantation at Bay avenue.

True, the women, girls, and small boys were permitted to ride in the wagon, but it was beneath the dignity of any man or boy of those days to ride. They trudged along beside or behind.

Other families such as the Cranes of Cranetown, felt an urgent need for a church closer to home. Some residents, by now, were attending the new church in Orange. Again many miles has to be travelled.

So in 1794 we find the good Deacon Morris appearing before the Presbytery of New York requesting the organization of a society in Watsesson, or Wardsesson.

Rev. Dr. John Rodgers and Rev. Jacob Van Arsdalen of Springfield were appointed to meet representatives of the Newark and Orange Church "at the house of Joseph Davis at Wardsesson on the third Wednesday of June."

Mrs. Davis (Anna Crane) wrote to her sister at Swedesborough "We have had preaching at our house six Sabbaths this spring. We expect Dr. Rodgers will preach here on Monday next. We are about forming a church here and Dr. Rodgers and Mr. (illegible name) were appointed to meet a committee here for the above mentioned purpose."

On July 22, 1794, the congregation, known as the "Third Presbyterian Church of Newark" was organized. The society was legally organized in 1796 and from 1794 to 1799 preaching was held at the Davis house. It was here, on October 24, 1796, the trustees met and assumed the name "The Trustees of the Presbyterian Society of Bloomfield."

Three days later a subscription was begun for the erection of a church edifice on a knoll facing the Davis field where military training was being held and which later was to become the Green."

Gen. and Mrs. Joseph Bloomfield paid Watsesson a visit on July 6, 1797. The General was well known in the town as Mrs. Aaron Dodd (Sarah Nutman) and Mrs. Matthias Pierson were cousins. He also had many friends in the area. In his honor prayers and addresses were made in a large bower in an orchard west of the present Green.

Bloomfield gave $140 toward the building of the church and Mrs. Bloomfield presented a Bible and hymn book.

The church was built of red sandstone from neighboring quarries and the money given by Bloomfield was used to purchase mortar to bind the stones together. Trustees were Samuel Ward, Ephraim Morris, Oliver Crane and Joseph Davis.

The managers of the building were Simeon Baldwin, Nathaniel Crane and Joseph Davis. Aury King was the boss (a Dutch word) mason and Samuel Ward was the architect. David James, of Newark, was hired to supervise.

The deed for the church lot is dated Oct. 27, 1796, the same date as the subscription. The following year, on Nov. 27, the deed for the "Common" or Green was made. Above the new Common the walls of the church were already rising. The door of the church was to keep guard of civic moral and civil liberty.

At the time of Gen. Bloomfield's visit the Green was simply a field enclosed by a post and rail fence. The fence continued to enclose it long after it became the Green. Trees were planted by members of the church.

Since those days the original church has been lengthened and additions have been made. The tower and a clock with Westminister chimes were donated by a member of the Davis family in 1896 at the time of the centennial celebration. A fine new organ with chimes was installed in October, 1911.

The present lecture room, facing the Green, was built in 1840. It was designed for devotional meetings and a "Young Men's Lyceum." It is a beautiful structure and one of the buildings reccomended by the committee for marking.

Previous to the year 1812, Watsesson was still a part of Newark Township. In 1806 Newark was divided into three wards, called Newark Ward, Orange Ward and Bloomfield Ward.

Bloomfield Ward was designated by names of particular localities: Cranetown, Second River, Watsesson Plain, Newtown, Crabtown, Morris Neighborhood, Stone House Plain, Franklin and Speertown.

The township of Orange was set apart by the Legislature on Nov. 27, 1806. The inhabitants of the northern end of the town decided that they, too, should have their independence. On Jan. 24, 1812, almost 150 years ago, the Council and General Assembly of New Jersey passed an act setting off a new township from the Township of Newark.

It was incorporated by the name of "The Inhabitants of the Township of Bloomfield in the County of Essex." This was not effective until March 23, 1812.

On the second Monday in April was to be held the first Town Meeting at the house of Isaac Ward.

At this time Bloomfield Township contained the territory comprising the present Montclair, Glen Ridge, Nutley, Belleville, and part of the Woodside and Forest Hill sections of Newark, as well as the present town.

So it was that the town of Bloomfield came into being. Named after an illustrious personage of the late 18th and 19th centuries, it has always maintained his honor with lustre and dignity. It will continue to do so for 150 and more years to come.

The first great gift we can bestow on others is a good example.

—Thomas Morell

Bloomfield's Old Garrabrant House A Study In Gracious Living Of Past

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites in-tory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT A. FISHER JR.

As you step over the threshold of the low, grey shingled house at 43 Montgomery street and are greeted by the gracious owners, Mr. and Mrs. Edwin S. Healy, you seem to step back a century or more into a world of unhurried and simple living.

The first thing you notice, as you approach the house, is how it seems to hug the earth. You sense that, like Topsy in Uncle Tom's Cabin, it "jest growed there" out of the very earth itself.

It seems to be a part of the natural landscape, so old it is, and its lines seem to be a continuation of the lines of the landscape. This is the old "Garrabrant" house.

The very low roof and the great length of the house; the old pump in front, the massive sandstone steps and "estoep" — the old Dutch spelling for stoop—the heavy entrance door seem to lull you into a passive mood.

As you enter the long, narrow hallway and go from room to room you seem to step farther and farther back into the rich history of Bloomfield's past.

It is a most interesting house and one of those mentioned in an article a few weeks ago. The Historical committee was seeking information on this and other houses. Mrs. Healy read the article and volunteered to offer what information she had. So came about a visit to one of our old landmarks.

Impression followed impression and it is difficult to know just where to commence. Perhaps a bit about the Healys themselves would help.

Mr. Healy is an artist. The walls of the rooms testify to the fact that he is a good one. His oils are beautifully arranged and framed in keeping with the old spirit of the house. So beautifully is this done that at first you are not aware of them.

They seem to grow upon your consciousness and gradually you realize they are something distinctive and worth investigating. If the house seems to be a part of the earth, then the paintings certainly seem to be a part of the house.

And as Mr. and Mrs. Healy explained them and the various trips they have taken to do them your imagination takes flight and you are sailing off Nantucket, or walking through the dusty lanes of Mississippi, or peeking between some loose boards along a New Orleans street to view the courtyard beyond.

Or, perhaps, you are climbing over the rugged hillside of North Jersey to view the white house, the red barns and a farmyard in the valley below. Then when Mr. Healy brings out his folio of water colors you wish you could stay for hours instead of minutes.

There are other manifestations of the skill of Mr. Healy's hands as you wander through the house. Every room has felt their imprint, as well as those of Mrs. Healy. Mrs. Healy wallpapered the rooms herself and even plastered the living room ceiling.

Each and every detail proclaims the love and respect the couple have for their home, for it is no longer a house it is a home.

It is a one story house with a loft above that has been converted into bedrooms. The conversion has been well done for by unsightly dormers. From the front house still appears very much as it did 200 years ago.

The wing unit is the original one room cottage of the early 18th century. It faces south to gather the full benefit of the rays of the sun. This was typical of the early Dutch houses.

The main portion is attached to the west end and is larger and more pretentious. It shows Paladian, or Dutch Georgian, influence, with a central entrance and hall, flanked by two windows on either side. Both units are covered by gable roofs that originally had long shake shingles.

The house was originally clapboarded. The clapboards have been covered with wooden shingles. Since many of our old Dutch Jersey houses were covered with the large South Jersey cedar shingles the modern shingles do not take away too much of the early feeling of the house.

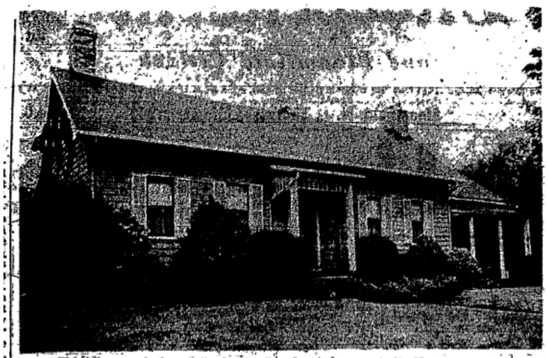
The entrance is of great interest. The stoop is of one solid red sandstone block, three steps high. Each step is likewise a solid stone.

You can not help but admire and appreciate the labor involved, not along of cutting the tremendous stones, but of getting them in place. A Dutch type hood covers the stoop and entrance.

The hood is not original to the house. Mr. Healy built it himself and was very much surprised when informed it was the type the Dutch used on their houses. This style continues the roof lines and does not break them as does the gable type porch or stoop covering.

Mrs. Healy said that when they took over the house the stoop columns were large round ones all out of proportion to the building. She wisely insisted they be replaced by more simple square ones which were much more harmony and the correct type.

Next to the massive stone stoop and steps the doorway claims attention in importance. The original door still stands with the same old transom above it. The door is heavily panelled in the early manner to prevent unwanted persons from forcing an entrance.


This is a general view of the famous Garrabrant house, at 43 Montgomery street, Bloomfield, which is the subject of today's article.

Originally a heavy oak bar was placed across the inside to help make the household more secure at night.

The door is of the type known as the "Holy Lord". It is panelled, as are all the doors in the house, in such a fashion that the upper portion forms a cross. The panels in the lower portion are so arranged to appear like an open book or Bible.

Tradition has it that such doors were designed to keep witches and evil spirits away. Today students and architectural historians do not agree. They claim it is a natural form of construction and like the so called hex signs on the Pennsylvania barns are merely the wild fancies of late 19th and early 20th century writers.

They take away some of the romance and although their claims are valid you feel they should make an exception for the Healy house.

The transom is very simple, consisting of three panes of glass stretched across above the door. The old wavy glass has taken on an irreidescence through the years. The irregular surface breaks up the rays of light into various colors that seem to dance across the halfway.

You must not pass through the front door without taking notice of the large brass latch. The original latch was gone when the Healys took over.

Mr. Healy made this one himself and with such loving hands that it appears as if it had been on the door since the very beginning. Quite possibly the old one was a wooden latch of the type with a latchstring.

When the family was admitting company the string was allowed to hang outside through a hole in the door. Thus, by pulling upon the string the latch on the inside was lifted and the company could enter.

At night the string was pulled inside and there was no way of entering unless the door was broken down. This is how we obtain the expression "The latch string is out." Somehow it appears as if the latch string is always out at the Healy's.

As you enter the long narrow hallway you are impressed by the low ceiling, the beautiful doors, the stairway and the beautiful antique furnishings.

The stairway, although not the original, is in harmony with the house. Even the door, leading to the cellar stairs, is of the early batten style. These Mr. Healy built himself.

In olden days the stair took flight from the rear of the hallway forward toward the front. This was typical of the early Dutch houses of New Jersey. Even the Dey Mansion, open to the public, at Preakness, had such a stairway.

The Healy stairway is located along the east wall of the hall and was originally enclosed by wainscoting. This made it exceedingly dark upon ascending or descending the stairs. It was dangerous so they had the stairway opened up and reversed for convenience sake.

Of course we must remember that when the house was built bedrooms did not exist upon the second floor. It was an open loft used to store grains and herbs from the farms.

The spinning wheel, flag wheel, wool wheel and other tools were kept there and, of course, the numerous children (families were large in those days) slept upon piles of hay spread out upon the floor at night.

In the hall is a dainty mahogany work table with frail rope twisted legs. Beautifully proportioned it is of the American Sheraton style. Upon it sits a large brass ship's lantern.

At first your imagination runs away with you and you

(Contiuned on Page 3)

Garrabrant House

(Continued from Page 2)

imagine a former owner of the house commanding a ship up and down the Passaic River. But, no; you are informed by Mrs. Healy that her son has recently sent it to her and that as yet she as not found a place for it.

Since the Dutch were great ship builders and the construction of their houses remind you of being in the interior of a ship, the lantern appears to be perfectly at home.

At the rear of the hall is a door that originally led to the outside. Such hallways, running through the depth of the house, with both a front and rear entrance, are to be found in the old houses of Holland. It was a means the cleanly Dutch housewife had of airing out the house.

The Dutch carried the idea to America and so we find it in use in our New Jersey houses. We find it in use in the South to a great extent as it permitted the cool breezes to flow through.

On this rear hall door is an interesting old iron rat-tail latch. As you lift it and open the open the door you find it now opens into a portion of the large old fashion kitchen-dining room.

You take a peak inside, but time and space here do not perimt a thorough examination. So you decide to pay another visit and describe the remainder of the house in the next installment.

(To be continued)

a floor that was higher than

has been in the hands of de-

Historic Building Methods Feature The Famous Old Garrabrant House

(The following is the second installment of an article on the old Garrabrant house written by Herbert A. Fisher, Jr. of 1200 Broad street Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT A. FISHER JR.

Originally the main and larger unit of the old "Garrabrant" house, at 43 Montgomery street, Bloomfield, contained but one room on either side of the narrow hallway. As explained in the previous installment, this larger unit was attached to a smalled one room unit, typical of New Jersey Dutch architecture.

To the rear of the main unit, on the north side, a kitchen was added many years ago. Today as one leaves the hall by the rear door one enters into this kitchen.

Here again you find the ingenuity and inherent love that Mr. and Mrs. Edwin S. Healy possess for the old house. To hide the modern convenience such as porcelain sinks, refrigerator, and gas stove, Mr. Healy has built cupboards of pine. Beautiful open cupboards hold china and and glassware.

Mr. Healy wisely refrained from using the knotty pine that is so popular today and that old time cabinet makers considered unworthy to use. Instead, he has used perfect flowing grained wood in the old traditional style.

The kitchen, like the rest of the house, is furnished with antiques. You notice a small blue glass kerosene lamp in peacock feather design upon an old pine table. It is worthy of the envy of any collector and has been electrified to go with modern needs.

Around the room are gleaming pieces of copper and there is an open fireplace! But in the fireplace, is a modern enameled broiler. "I just did not know where else to put it", explained Mrs. Healy.

A spotless blue and white checked tablecloth covers an old dropleaf table. The windows are the original, with six-over-six sashes, that is, an upper sash with six panes of glass and a lower sash of six.

In such a kitchen you can not help but feel at home and when you sit in one of the old Victorian caneseated chairs and glance toward the windows you are comforted by the sight of an old arrowback an da Boston rocker.

You are taken back to your childhood days and the visits you used to pay to your grandmother's old farmhouse and its huge kitchen. You can smell the bread baking and taste the delicious flavor of pure raw milk.

The only thing missing in the Healy kitchen was the potted geraniums upon the window sills; but then, it being summer, perhaps they had been placed out in the garden.

Leading from the kitchen into the library-parlor is an old door. It is unlike the other "Holy Lord" doors in the main unit of the house and quite possibly was added when the kitchen was built.

The first thing that catches the eye in the parlor is a large enclosed cupboard beside the fireplace. The Dutch were great for cupboards and used them in various ways and wherever possible. This one is a delight, with a double Dutch door, one upper and one lower.

It is beautifully proportione with the upper door paneled i the form of a cross and the lower door in the form of the "Ope Book", harmonizing with th other doors of the house.

The room is dominated by large fireplace and mantel. Th mantel is not the original I was made by Mr. Healy's fathe However its lines are so in harmony with the room it coul readily be mistaken for the original. Thsl mantel and fireplac are larger than the one in th room on the opposite side c the hallway showing that thi was considered the "best room."

The crane is not the origina but the jamb hooks that hol it are. Mr. Healy made th crane as the original had become lost through the years.

The wall between the kitche and the parlor is thick ans heavy like the other outsid

The wall between the kitchen and the parlor is thick and heavy like the other outside walls of the house, proving that the kitchen was a later addition. It is of old type construction with the spaces between the beams filled with stones and old brook clay binding.

This acted as insulation, making the house cool in summer and warm in winter. It was a method brought over from Europe and its origin has been los tin antiquity.

The room, like the rest of the house, is furnished in cherished antiques. A beautiful mahagany secretary desk balances the cupboard on the other side of the mantel. There is an old Lincoln rocker in which five generations of Garrabrants and Healys have sat.

The type chair is so-known as President Lincoln was sitting in a Victorian rocker of this style in the lodge of Ford's Theatre when he was assassinated.

Across the hallway from the library-parlor is the sitting room. It is very similar except the fireplace is smaller. It is the original and of well executed simple proportions. Upon the mantel shelf is a pair of clear glass whale oil lamps of unusual ribbed design. They date about 1830 and were brought to the Garrabrant house by an uncle of Mr. Healy's.

In the same room is a handsome gold leaf framed mirror of delicate Adam design. It was also brought from Boston by Mr. Healy's uncle. Spinning wheels, old stools, brass tea kettles, a hadnsome sofa and Victorian chairs gathered throughout the lifetime of the house make this a true "living room".

To the left of the fireplace, toward the rear of the room, is another Holy Lord door. It leads to the older wing unit of the house.

This consisted of but one large room with two tiny bedrooms, no larger than closets, to the rear of it. The large fireplace originally had a Dutch oven which was torn away several years ago.

There was but one entrance to this older portion of the house. It is in the center of the front or south wall and is flanked by a window on either side. The windows put on a gay appearance with bits of colored antique glass arranged on glass sheleves.

Across the rear wall are two doors, side by side, that originally led into each of the two tiny bed closets. The wall between the two closets has been torn out and the two doors replaced by single exit may with bookshelves filling in the extra space.

This room is now used as a bright, cheerful kitchen by a family living in this part of the house.

As you go out the front entrance you step upon a porch that runs across the front of this portion of the house. At the one end, toward the main unit, are large stone steps leading to the cellar. There is no cellar under the wing unit, typical of the very early houses of this region.

Later, when the owner had more time to build a better house, a cellar was used. This led to a higher foundation and a floor that was higher than that of the older unit. Thus was obtained a split level house.

Split level houses are nothing new, as many people suppose. They date back to Colonial days and are principally to be found in the New Netherland area. They were a natural growth of development and were unlike the present split level, the victim of a fad.

Perhaps the most interesting part of the house is its cellar. The cellar way leads to an old basement kitchen which covers the east end of the floor. Originally the greater portion of the floor was of dirt. At some later date it was covered by flagstone.

There is a huge fireplace with a tremendous stone lintel above it. Originally there was a Dutch oven to the rear of the fireplace and its opening is now covered by a large flat stone.

The hearthstone projects out into the room covering almost half of the floor. The remaining portion was the part that remained of dirt until someone covered it with stone.

The three outer walls are of the natural solid stone without plaster finish. The inner wall is the most interesting part of the house. It is constructed of logs without having the bark removed. Those are plit in half so that the surface facing the kitchen is flat.

The surface in the cellar area is left in the rounded natural state. The logs were placed in a vertical position and lathing nailed no the kitchen side. Plaster was then applied.

The solid stone walls of the foundation support huge oak beams that run from the front to the rear of the house. These in turn support wide and heavy floorboards in the typically Dutch manner.

This differs from English houses where a heavy summer or supporting beam, is used to hold lighter beams, which, in turn support more narrow floor boards.

In the cellar is Mr. Healy's workshop. In one of the drawers he has an interesting collection of old hand forged nails found upon the property at various times. They are a far cry from our modern machine made nails with their rough uneven heads and supposedly square shanks.

One old nail has a very large, heavy and deep head. This came from the hoof of a horse and was used during the winter to fasten on the shoe. The heavy head of this and the other nails in the shoes acted as cleats to prevent the horse from slipping on the snow and ice. They acted much as our modern snow tires on automobiles.

An interesting relic of the old house is the well stone in front of the wing of the house. The well has been converted into a pump, but the large rectangular stone remains. At one end is a large round opening for the well itself.

A trough, carved out of stone, carried away any excess water that might have been spilled. On the stone are carved the date "1796" and the initials "J.X.M."

The Healys believe the initials stand for J. X. Millar who worked the old water mill that stood along the Second driver where the yeast factory is now located. He probably lived in the house.

Early history of the house is not known. Edwin Griffin Garrabrant came here over 100 years ago from New York. His son David, born 1847, was four years of age at the time. This would make the date of the Garrabrant occupancy 1851. Ever since that time the house has been in the hands of decendents.

It is one of the best preserved of the old Dutch farmhouses in New Jersey and should be recognized by our State. It is a link to our cultural and historic past.

Something should be done to save it from ever being destroyed. More research should be done to find out its early history and a marker placed before it.

As letters and telephone calls come to Mrs. Johnson, at the Library, and to myself, visits are made to the old houses mentioned. Visits have already been made to the Day and Powlison houses in Brookdale. At some future date these will be described.

Our old Dutch houses are interesting for no two are ever exactly alike. They show the individualism of not only the builder but the successive generations that lived in them.

In the next article will appear an account of the building and educational expansion that appeared in Bloomfield following the Revolutionary War.

Mr. and Mrs. Edwin S. Healy sit in front of the fireplace in their home at 43 Montgomery street, Bloomfield, one of the oldest houses in the area. The cupboard to the right of the fireplace is typically Dutch. The panelling above is in the form of the Cross and the door below in the form of the Open Book.

Mr. Healy shows how logs split in half were used in building some of the old houses. The flat side was used facing the kitchen and then lathe was nailed on for plastering. In the cellar, the round side of the logs was left uncovered.

Old Morris-Haskell House Reflects Colorful, Historic Past Of Bloomfield

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

On Morris place still stands a once proud house. Its days are numbered for it is to be torn down to make way for a group of apartment buildings.

The house stands upon a high prominence and has been one of Bloomfield's landmarks. It faces south, as did most of the old houses of the town. It was built about 1822 by Jacob, son of Stephen Morris, who built the Morris-Hulin house that stood until the late 1920's a few feet north of it. The house built by Stephen was the first two story house to be built in Bloomfield.

Both houses were built upon a portion of the old Morris Plantation which covered several hundred acres in the Bay Avenue area. This section of town became known as the Morris Neighborhood because of the numerous Morrises who built houses here.

There is probably no other family more interesting than the Morris family in the annals of American history. It is remarkable in the accomplishments of each branch that came from England.

The name is of Welsh origin and traceable back to Rhys, Prince of Geventland. In 1171 in conjunction with Richard Strongbow, Rhys led an expedition into Ireland. Owing to his achievements there he received the name of Maur Rhys, or "Great Rhys." Through the course of time the name became corrupted to Maurice, Morris and other spellings.

The family has crest, motto and coat-of-arms. At the beginning of the 17th century the family was living on an estate called Tintern, near Tintern Abbey, Monmouthshire, England. Col. Lewis Morris and his younger brother, Capt. Richard, both distinguished themselves in the military field. Lewis took an active part in the attack on the Island of Jamaica and acquired a magnificent estate in the Island of Barbadoes where he was joined by his brother. Later they moved to the Colonies.

Of the Bloomfield branch Thomas Morris appeared in Newark with the group of men from Connecticut. He was with the Milford unit. His son John and wife Elizabeth were living in Newark in 1668. They had two sons John and Philip. Philip had no children and so his brother John was the actual founder of the family.

It was this John who settled upon a large tract along the east bank of the Yantacaw River in the Bay Avenue area. He became sheriff of Essex County.

The sons of John Morris were Stephen, born 1706, died 1781; and John, Jr., whose will is dated 1729. Stephen had a son Ephraim who married Joanna Davis. Their son Stephen married in 1799 Catharine Smith.

Stephen and Catharine had eight children. Ephraim was born on Aug. 27, 1800. It was he who invented the incline plane to be first used on the Morris Canal. It was considered a mechanical marvel in its day. The whole world scoffed at the idea of boats climbing hills. Morris proved that they not only could climb hills but could go down the other side.

Ephraim lived in the Morris-Hulin house and his brother Jacob built the house in which we are interested.

According to tradition Jacob was a most picturesque figure. He was most courtly and genial person. His house reflects these characteristics, even after all these years. Until the end of his days he retained the costume of men of his rank worn at the period when he withdrew from active part in public affairs. He fectionate in disposition. was gentle in temper and af-

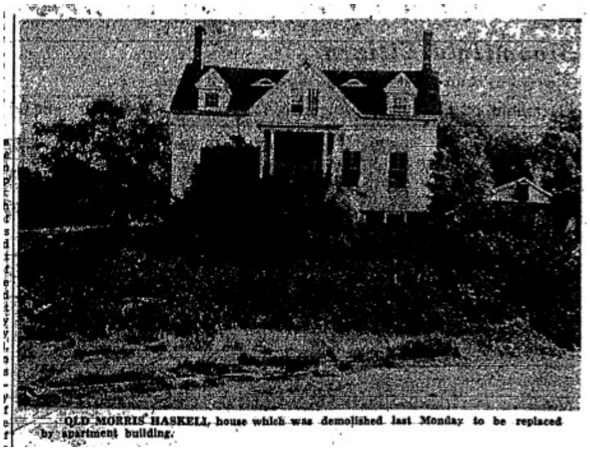
Young people flocked to the house and any young lady who took his fancy was handed a bill or two to go into town and buy some "pretties" for herself.

It must have been a very pleasant and beautiful rural setting. To the west of the house was the old Road to Paterson (Morris place was then a part of our present Broad street.). Broad street ran along Morris place and Mill street and along the east bank of the Yantacaw, continuing as far as Watchung avenue.

The Yantacaw flowed gently by. A bit farther north was the group of old Morris mills, the dams and mill ponds. One of the old mill wheels is embedded in the west foundation wall of the house.

Before the house, on the lower level of ground, was a large lily pond. A flight of stone steps led up to the front entrance of the house. The house appeared like a white swan with wings outspread protecting her pond.

The house is of the central hallway type with two rooms on either side. The hall is wide and divided by a large archway into a front hall and rear hall. The beautiful old stairway leading to the upper floor is in the rear section. It has recently been destroyed by vandals. The classic archways, many years ago, was changed by Victorian alterations.


OLD MORRIS HASKELL house which was demolished last Monday to be replaced by apartment building.

The old mantels were taken out and replaced by modern glass ones and little remains in the interior to remind one of the glorious past, except the spaciousness of the hall and rooms.

The front stoop has been altered. Originally the steps ran down on either side of the platform in the Dutch manner. These have been replaced by a single flight of steps to the front of the stoop and entrance.

The entrance is a very beautiful one with sidelights and a classic arch overhead. Metal mullions divide the glass panes into a lacy filigree breaking the severity of the house and making the entrance the center of interest. Like a spider's web it draws you to it and seems to say, "Please do come in."

The dormers and large triangular dormer are not original.

Originally there was a large outdoor kitchen and slave quarters. There was always great preparations in the kitchen against the coming winter. All hands were kept busy "pickling" beef and pork, curing hams, preparing sausages. There were always well filled shelves of mince meat, cheese and preserves. Apples were plentiful and buckwheat cakes regularly appeared at breakfast.

As soon as the Passaic River was free from ice shad made their appearance. Then calves and lambs were due, and wild ducks and geese flew northwards in huge flocks. So by spring there would be nothing to complain of in the way of fare.

The main house was filled with many fine pieces of Duncan Phyffe furniture purchased at the Phyffe shop on Fulton street in New York. Several pieces of handsomely executed French furniture filled out the rooms.

Girondole and Adam style mirrors reflected the brilliantly colored gowns, the laughing faces and the lights from the numerous candlesticks and candlelabra. It is told how Morris would walk around among the young people relating the history of each piece and holding them enthralled with his tales.

His library was a splendid one and it is related that there was not a subject of which information was not obtainable. Mr. Morris was well versed upon the subjects himself and could present a strong argument upon any one of them.

There was always a constant stream of visitors, from Europe as well as America. Receptions for some honored person were common. The lawn was crowded. Slaves carried huge silver trays of refreshments up and down the stone steps. The pool reflected the colorful scene.

Construction of the house is in the Dutch manner, i.e., a solid stone foundation supporting heavy oak beams running from front to rear of the house. Upon the oak beams rest heavy plank floorboards.

Entrance to the cellar is by a hatch covered cellarway. Heavy stone steps lead to the floor below. The cellar is always cool with its heavy stone walls and dirt floor. Here apples, pears, potatoes other fruits and vegetables were stored for winter's use.

It is a crime to see the old house go. For with its passing its history is lost. Bloomfield loses another link of its historic past. It can never be replaced.

Town Smallpox Epidemic Brought Close To Old Bloomfield Academy

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

The period following the Revolution and the early part of the 19th. century saw a marked trend of expansion in many fields. Mention has been made of the religious dillation in regards to the Old First Presbyterian Church. However, the subject was not completely covered. The influence the Church had upon our early classical education was not considered.

At one time Bloomfield was looked upon as a center of education. This was during the first three quarters of the 19th. centutry. The old Academy was at the foot of the Green. Charles M. Davis' Classical School was nearby on Liberty Street. The Bloomfield Institute, conducted by the Rev. Ebenezer Seymour from 1847 until 1860, held a high order of social and intellectual discipline.

David M. Frame's and Warren S. Holt's private schools were at West Bloomfield, now Montclair. Mrs. Cook's Female Seminary was attracting young ladies from far and wide and was located where the Community Center and the Public Library are now situated.

It was considered a loss of castre to send children to public school and some few other private schools flourished within the town before 1870, when the public school system began to gain confidence in the public mind.

Our Bloomfield Green was a center of classical education with at least four educational institutions surrounding it.

At the foot of the Green, stood the Bloomfield Academy occupying the charming old building later to become the home of the Bloomfield Theological Seminary. To-day it is better known as Selbert Hall, the dormitory of Bloomfield College.

The Bloomfield Academy, or Selbert Hall, was commenced in 1807 when the cornerstone was laid by the Rev. Abel Jackson, pastor of the Old First Church. It was completed in 1810 and religion, partriotism and education found expression through its medium.

The Academy was an unusual enterprise among educational institutions of its day. It was recognized as far exceeding in the quality of its education similar institutions in other parts of the State. In fact it was recognized as one of the leading institutions in the country.

The Academy was begun as a society for the promotion of literature and the education of young men for the ministry. Although it has gone through several periods of depression it is still being used for the same purpose.

To raise funds initially, the founders of the school issued shares of stock at $25 each. Later the trustees set up a cooperage plant and the sales of barrels and other products helped to defray the costs of tuition, board and room.

In 1812 the Academy had between 30 and 40 young men in its classical department and about 75 pupils in its primary department. The classical students assisted the principal in conducting the primary school.

For 22 years a successful carreer was had. The tragic end came when a serious epidemic of smallpox swept the town. The students were hastily withdrawn and the school went bankrupt.

During the nineteenth century Bloomfield became well known throughout the world as an educational center. Students came from Cuba and South America. Southern planters sent their sons to the Academy to get a sound classical and religious education.

Like its parent, the Old First Church, the building bears a peculiar and close relation to home enterprise. The bricks from which the structure was built were made in Bloomfield from clay dug from the north-easterly part of the present Bloomfield Cemetery, near State Street.

Here stood the old brick pits which for many years were well known as a good skating rink in the winter time.

The Academy was of three stories with a gable roof and two chimneys at each end. The chimneys were connected by a brick wall extending above the roof line in what is known as the Delaware style of architecture. Many houses and buildings of this type are to be found in the southwestern section of New Jersey along the Delaware River. It was not until the 1870's the roof was changed to the present mansard in order to obtain more space.

Perhaps the most important feature of the building is its lace-like iron porch decoration. This serves to break the severity of the rest of the structure and leads the eye to the classic style entrance. Such ironwork is to be found on the old buildings of New Orleans and closer to home in the old houses of Hightstown, near Freehold.

After the closing of the Academy the building was offered for sale and reopened as a private school. On October 12, 1836, the following advertisement appeared in the Newark Daily Advertiser:

Bloomfield Academy

"The Seminary long known as the Bloomfield Academy is now offered for sale, and to an individual who would keep a School of elevated character, it would be sold on very advantageous terms.

"The building is spacious, being about 60 feet front and 36 deep, three stories and a basement above ground, built of brick in the most substantial manner; it was specially designed for the accommodation of a large Classical School, with the Principal and his family.

"The building is situated near the Presbyterian Church and fronts a beautiful Green in the centre of the Village. Attached to the house is about an acre of ground, part of which is improved as a garden, with fruit trees, etc.

"To persons unacquainted with Bloomfield, it may be necessary to say that it is a healthy, retired and pleasant Village in New Jersey, about 12 miles from this city, 4 from Newark, and about 8 miles from Paterson; easy of access in every direction, and possessing all the advantages necessary to render it a desirable location for a classical school.

"To a person well qualified to conduct such an institution, the present is an opportunity seldom offered of locating himself so advantageously.

"If not disposed of at Private Sale previous to Wednesday, the 12th day of October next, it will on that day be offered at Public Auction, by Messrs. Franklin & Jenkins, at their Sales Room, No. 15 Broad street.

"For more particular information as to terms, &c, apply to

OLIVER WILLCOX
114 Nassau St.
New York.
July 28, 1836"

In 1844 James H. Rundall came into possession of the property and continued the school until 1872, when he sold to the German Theoloigcal School.

Actually the present Bloomfield College and Seminary was founded in 1868 and was affiliated with the Presbyterian Church. This was at a time when waves of German immigrants were washing up against the American shores. It was known as the German Theological Seminary and was located in Newark. In 1872 it moved to the Bloomfield Academy Building. It was shortly after this when the roof alteration was made.

Its fame spread and young Germans from Newark, New York, Brooklyn, Cincinnati, Milwaukee, and from the Fatherland itself flocked to its entrance.

Eventually, by 1890, its doors were opened to Bohemians, and Italians. President Charles E. Knox took cognizance of the fact that second generation German-Americans wanted services in English. Students now were trained both in English and German.

Fame spread still farther. Hungarians of Magyar stock, Poles, Russians, Ukranians, Spaniards, Portuguese and others sought and received admittance. By 1913 few of the graduates were German and the Trustees decided to change the name to Bloomfield Theological Seminary.

Bi-lingual training continued and once again Bloomfield earned world wide reputation for its unique educational training.

Insistance on bi-lingual training ebbed as descendants of old immigrants insisted on English language services. A more diversified curriculum was desired and in 1926 the Trustees founded Bloomfield College as a separate liberal arts entity. The

Selbert Hall (building on left), now a Bloomfield College and Seminary dormitory, served as Bloomfield Academy from 1807 until 1829. Knox Hall is pictured on the right.

Dr. Schweitzer Instrumental Force In College And Seminary Expansion

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

In the preceeding article a resume was made of the early history of the old Seibert Hall and of its importance to the old Township of Bloomfield. It is one of our most important historic buildings. The rather recent restoration and removal of its plaster covering has revealed the warm glow of the original brick surfacing. Bloomfield can be justly proud of the building as it was built of Bloomfield bricks made from Bloomfield clays. It has spread the fame and glory of Bloomfield throughout the world. It has done so much for us, the residents of the town, that now it is but fitting for us to acknowledge the facts and do something for it in return.

It is the aim of the Historic Sites Committee to preserve this building and the other historic buildings facing the Green. It is our hope to preserve the Colonial feeling of the Green. Our historic past is rapidly disappearing. It is only by such methods that what little is left can be saved. New Jersey has been wanton in this respect. Other states have gloried in their past and have taken steps to draw tourists to their doorsteps. We have done practically nothing. Instead we have ruthlessly torn down and destroyed our historic sites. Much of our historic past has thereby been lost. It is time we sit up and take notice.

Getting back to our history of the Bloomfield College we find that in 1944 the directorate invited Dr. Frederick Schweiter to leave his prosperous pastorate in Ridley Park, near Philadelphia to come to Bloomfield. Dr. Schweitzer had long been expounding the theory that a church related college "should act like one." He nad been shocked to find young people returning from colleges talking like atheists.

It was a difficult decision to make, leaving a comfortable pastorate of 30 years to attempt to save a now small and insecure institution from the hands of the sheriff. Dr. Schweitzer found in it a challenge and a chance to prove his theories. He accepted.

There were no candidates for degrees at his first commencement. But under his supervision enrollment rose sharply. Dr. Schweiter refrained from making it a religious school but required chapel attendance, Bible Study, and discussions of moral aspects. In less than two years the gloomy campus changed. 200 undergraduates soon were boosted by the return of G. I. students.

A new plan for Bloomfield was drawn up. New objectives were set in line with the needs of the day. Its program now included specialized preparation for pastorates among the working people of industrial communities, for pastorates in rural fields, and for pastorates among other than English speaking populations.

In the last field the institution continued to render the unique and invaluable service which had characterized it for nearly 80 years previous. The College was fitted for this by the presence of a faculty of men who spoke the languages and were familiar with the racial backgrounds of the various foreign-speaking populations.

A program of industrial relations was set up. This came about quite by accident. A student in the Seminary was working in a steel foundry. His fellow workers wanted to hear the student-foundryman preach. The management permitted a noonday meeting and a service followed. Requests were made for another meeting, and then another until noonday services became a regular feature of the plant.

The news spread to other plants. Nearby communities asked for similar services and lunch time services. Held partly on the company's time and partly on the worker's they became regular features. "Foundry Preachers" were eagerly listened to.

Factory managements discovered that the morale improved and better relations between labor and management arose. Strikes decreased and labor troubles became practically nonexistant in these factories.

Bloomfield College and Seminary was still not an accredited college. Dr. Schweitzer did not attempt to hide the fact. Students seeking enrollment were frankly told. An unusual step was taken. A printed report was made and widely distributed. Many nice things about the College were now being said— its aims, the quality of its full-time faculty, its good morale and the skillful adaptation of the program to the school's unquestionably limited facilities.

A building fund drive was stepped up. At first the drive plus a drawing upon endowments financed more than $100,000 worth of plant improvements. Then a drive for $500,000 enabled the construction of a gymnasium and a library. A boost was given by a well known foundation in a substantial grant. The campaign took on new impetus.

Bloomfield appealed to the New Jersey Synod of the Presbyterian Church for moral and financial support. Meetings were held in Atlantic City, Princeton and Summit. Enthusiasm increased. At Summit more than 500 persons attended the rally and contributed toward Bloomfield's support. Bloomfield, the town, was being heard of again.

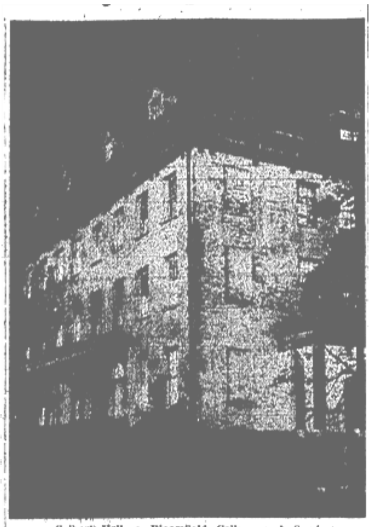
When committments reached $200,000 work on the new library was started. When contributions neared $400,000 the new gymnasium commenced. Faculty and students caught enthusiasm and once more the college took on new life.

The Seminary again has an unique mission—that of training ministers for religious work in densely industrial areas. Graduates have already won recognition for their work in such industrial religious programs.

Bloomfield College, once wholly subordinated to the direction of the Seminary is making strides on its own. It is rapidly becoming a stronger educational institution than the Seminary, even while it was still not an accredited college.

Then, in the early part of 1960 it seemed as if a bomb had burst over our town. The Middle States Association of Colleges and Secondary Schools accredited the College for the first time.

This action by the association ended a long time objective. Dr. Lester H. Clee, acting president at the time, announced to the 350 students and faculty members the "historic event" in the College's history. The College now had sufficient facilities to obtain the accreditation.



Seibert Hall, a Bloomfield College and Seminary dormitory, served as Bloomfield Academy from 1807 until 1820. The Historic Sites Committee hopes to preserve this building and other historic buildings facing the Green.

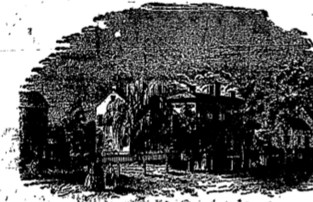
DR. FREDERICK SCHWEITZER

The continued growth of the College is now assured and the Town of Bloomfield can well feel proud to be classified as a college town.

Thus is the story of another phase of the expansion of Bloomfield following the Revolutionary War and of today.

In the next installment we shall continue on the growth of Bloomfield in its educational aspect. The other classical schools and seminaries that sprung up around the Green will be discussed.

The 'Old Days' In Bloomfield Were Mecca For Students



BLOOMFIELD FEMALE SEMINARY.

CULTURE OF THE PAST included such schools as the "Bloomfield Female Seminary" (above) which was, strangely enough, founded by men. But it was only one of several founded in this area for both boys and and girls.

several founded in this area

(The following article on early history in the area, was written by Herbert A. Fisher Jr, of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Intory Committee. Other articles on different aspects of our historic past will be published.)

BY HERBERT A. FISHER JR.

The old Bloomfield Academy was not the only classical school facing the Green during the 19th century. At the time Bloomfield was considered a center of education and the town was a mecca for students.

Credit may go to the Academy for acting as a stimulus to Bloomfield's educational work. Sharing the honors was Madame Cooke's School or the Bloomfield Female Seminary. It drew young ladies from refined homes to the town. It was situated a bit south of the Bloomfield Civic Center.

Opening in 1836, for eighteen years Mrs. Harriet B. Cooke's seminary was the center of a powerful intellectual and religious influence. The celebrity of her school became well established. From far and wide students came to fill the rooms. Young ladies from the vicinity found it an asset to attend.

Strange as it may seem the Female Seminary was not organized by women. A group of public-spirited gentlemen who felt that girls should have some educational opportunities as well as boys got together and began the movement.

At the huge hum of $6,000 the seminary was built and was considered quite a pretentious establishment for its day. Remember $6,000 was a lot of money in those days, when a good size house could be built for $1,500.

A picture of the Seminary appears facing page 84 in Joseph Fulford Folsom's "Bloomfield Old and New." A more exact photo is in the Bloomfield Library Files.

This shows a two and one half story building of the Greek Revival style with eyebrow or lie-on-your-stomach windows on the third half story floor. The roof is almost flat with a copula in the center.

It is a large building with a central entrance and a stoop with classic columns. The entrance is flanked by two windows on either side. Across the front of the second floor are five windws. Five eyebrow windows are above these.

To the south of the school, about where the present Sacred Heart Church is located, was a beautiful two story house of so-called New England Georgian style with a similar central entrance, classic pillars and stoop.

The house has a gable roof with three dormers across the front and chimneys at each of the gable ends. This was where Madame Cooke and her son lived.

Shutters flanked the wide and

Shutters flanked the wide and numerous windows of the school. These were probably to prevent the young and delicate female students frm seeing any improper sights. How Madame Cooke would have gasped and needed her smelling salts if she could but see the men and women dashing past the site today attired in nothing but shorts and sweaters, with hardly any clothes on at all.

We can picture her bustling like a mother hen and exclaiming "What Impropriety! What a lack of modesty:"

The photo in the Library files is signed on the reverse side "Blomfield Seminary—By Robert L. Cooke.'

Madame Cooke had taught in Vermont and Augusta, Georgia, before coming to Bloomfield. She was a woman of strong and penetrating mind. She possessed great decision of character and had quick insight, profound sympathy and deep piety.

Not only did Mrs. Cooke have strong influence over her pupils but over the teachers and Bloomfield families as well.

Madame Cooke would enter the schoolroom each morning with a small round basket in her hand. With the greeting "Good-morning, young ladies" she was met, as the students arose, with the response "Good-morning, Madame Cooke!"

This was followed by the reading of the Bible and the explaination of each passage with brevity and clearness. On Saturdays there was held a full morning Bible lesson.

Each morning and each evening, at the ringing of the bell, every pupil spent, in the privacy of her room, a fifteen-minute period of undisturbed devotion.

Often Madame Cooke would invite her pupils to her room for private, personal conversation about the salvation of their souls and the discussion of personal problems. The schoolmistress would then urge her pupils to repent and have faith, consecrate their lives to their Master, and finish with kneeling in prayer.

Her pupils both respected and adored her. Often revivals were held upon the grounds. Former pupils would return time and time again to recall their old school days.

Madame Cooke taught more than 1,800 pupils during her eighteen year administration period. Sixteen of these became foreign missionaries while many became home missionaries.

Pupils were taught to make fancy articles which were sold at the close of the summer term. Boxes of clothing were also collected and both money and clothing were sent to different missionaries. Over five thousand dollars were collected during her Bloomfield school life for missionary work.

Each Sunday morning the young ladies walked in procession to the Old Church at the Head of the Green where they occupied a designated part of the gallery. The remaining portion was appropriated by the students and teachers of the three boys schools.

The service, as in all churches of the time, last for four hours and after an intermission of an hour for lunch continued for three more hours. A man with a long pole walked up and down the aisle.

If a bored listener was apt to nod his head he would feel a strong poke in the ribs. He soon awakened. Religion was taken seriously in those days.

When the course of study was completed the student was given her diploma which clearly showed the main interests of the mistress of the select school. It read as follows:

"This certifies that Miss——— has completed the course of study prescribed in this institution and by her uniform propriety of CONDUCT, her diligent attention to her DUTIES, and her proficiency in the different Departments of SCIENCE has secured the HIGHEST HONORS OF THE INSTITUTION."

Madame Cook's son, Robert L. Cooke, and the assistant teachers were imbued with her enthusiastic spirit. When Madame Cook could no longer continue her duties Robert Cooke took over control of the school. After Madame Cooke died he continued on for awhile, but the enrollment steadily decreased and finally the school was closed.

From 1847 to 1861, the Rev. Ebenezer Seymour conducted a day and boarding school for boys and girls at the corner of Beach and Spruce streets. The school later moved to Belleville avenue.

The building, after it was no longer used for school purposes, was used as a place to wait for the Erie trains to come in. It was turned into a depot and stood just west of the railroad tracts.

An old woodcut of the Beach Street school shows a stately and handsome structure in the Greek Revival style, very similar in design to Madame Cooke's school. To one side of it is a large wing unit with a central entrance, a smaller replica of the main unit.

On the other side of the main unit is a smaller building which balances the wing unit. A picket fence surrounds the place and the lawns are large and spacious with several trees adorning them.

Smith and Boyd, the American School Institute of 346 Broadway, New York, published circulars on the school. An article appeared in Life Illustrated, 1856, a magazine of the day. It reads:

"BLOOMFIELD INSTITUTE"
REV. E. SEYMOUR,
PRINCIPAL

"This institution for boys is situated within one hour's ride of New York, via Newark, by railroad, in one of the most retired, healthful, and pleasant villages of New Jersey. The edifice was erected by the Principal, and fitted up with a view to afford the best accomodations for a boarding-school. A gymnasium of ample dimensions, with all the important parts of aparatus, is attached to the establishment, for the amusement and health of the pupils.

"The school-room is large and commodious, warmed, ventilated, and seated in the most modern and approved style, containing a laboratory, furnished with philosophical and chemical aparatus, and an extensive cabinet of minerals and fossils.

"The government of the school is strictly parental, and its instruction is intended to be of the most thorough and practical character. Young men are fitted for any stage of their collegiate course, and every variety of business pursuits.

"All arrangements of the school are ordered with a view to constitute a happy family and a pleasant home, and to afford the best faculties for the improvement of the mind and heart.

"Circulars may be had of Smith and Boyd, American School Institute, 346 Broadway, New York."

The Rev. Seymour had been pastor of the Presbyterian Church and started his school after his retirement. As can be seen by the above article in his school were united both a school and a home.

A high order of social and intellectual discipline was maintained. Many of its students went on from there into colleges and into the ministry.

Another important school that drew students from as far away as Cuba and South America was Charles M. Davis' Classical School located on Liberty street at Spruce. It was also known as "The Bloomfield Classical School".

An old woodcut in the library files shows it as another Greek Revival style building. Greek Revival seems to be the prominent style for classical training. However this structure is somewhat different from the other two buildings.

It still maintains its central entrance flanked by two windows on either side, five windows across the second floor and the eyebrow windows on the third, or attic floor. But the entrance is no longer classic. It is Victorian with a double door, side-lights and transom.

The windows on the first floor have adapted the French mode and a porch with Victorian decorations in restraint. Above the entrance is a double arched window. And above this on the third floor level is a large circular lunar window pedimented by a gable roof that runs from front to rear of the house.

This roof covers only the central portion of the building; the rest is of a flat roof.

A long two story wing unit extends from the rear of the building and a porch runs along the side. It is a large structure and appears well able to accomodate the number of students within its doors.

David A. Frame, born in Bloomfield, 1805, was a noted educator until his death in 1879. He was principal of the Bloomfield English and Classical Academy until he opened "Ashland Hall" on the south side of Bloomfield avenue between Willow street and Gates avenue on Oct. 30, 1844. Of course this is now in the present Town of Montclair.

The institution is described in an early history as being in the Township of Bloomfield and where "discipline and studies are designed to prepare lads to enter intelligently and unembarrassed upon the duties of any class in college and to discharge wisely and reputably the prospective duties of a good American citizen."

Two of Frame's students became congressmen, A. M. Bliss and Edward Morton. Others to receive renown were Samuel L. Bigelow who became Attorney General of New Jersey and General Schuyler Crosby of New York.

Warren S. Holt conducted the Mount Prospect Boarding School, opened in 1838, on Bloomfield Avenue at the top of the hill in Montclair. It was a boarding school for boys, but young ladies were taught in a separate building nearby.

The Montclair Library has photographs of the two institutions in its files.

We have wandered away from our Bloomfield Green and now return.

At the head of the Green was another old stone schoolhouse. There is an old woodcut of this in a panoramic view of the Old First Church and surrounding buildings in Barber and Howe's "Historical Collections of the State of New Jersey", published in 1844.

This was not a classical school. So we shall not go into its history in the present article. Next week we shall discuss it and the other old school buildings of our town, not of a classical nature.

Education Was Stern, Uncomfortable Training Process In 'Good Old Days'

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

At the head of the Green, close by the Presbyterian Church, stood an old stone schoolhouse. It was situated at the corner of the Road to the Great Falls (Broad street) and the Newton Road (Belleville avenue).

This was where the parking lot is situated in front of the old Park grammar school, now the Administration building of the Board of Education.

This stone structure was standing at the time of the classical education movement. It was a pay school, but not one of the classical institutions. Behind it lay a long trail of history of education in our Bloomfield area.

It seems that whenever and wherever a new group from Europe settled, the first thing the [illegible] thought of was the worshipping of God, followed soon after by the thought of educating their children. As soon as the fields were cleared and [illegible] built for themselves a [illegible] house was constructed.

The families from Guilford, Branford and Milford, Conn., who settled on the bank of the Passaic in 1666, brought along with them these convictions. As early as 1676, in a town meeting, authorization was made to gather a competent group of scholars and find accomodations for a schoolmaster. Again, in 1693 and 1695 two acts were passed for establishing schoolmasters.

First mention of a schoolhouse is in 1714, when it was voted at the town meeting that "ye old floor of ye meeting-house should be made use of for ye making a floor in ye Schoolhouse in the middle of ye town."

Previous to this, reading, writing and 'rithmetic, were probably taught during the week in the meeting house. This was usually the case in all new settlements. On Sundays the church was used for religious purposes and on weekdays for educational.

The school was closely connected to the church, and religion played an important part in the educational system. Next to the church the school was the most important building in the town.

Next to the dominie the schoolmaster was the most important person. He was looked up to and highly respected.

At first the dominie acted not only as the minister of the gospel but as a pedagogue as well. Later when a schoolmaster was acquired he not only taught school but assisted the minister in the church services.

It was his duty to lead the singing, give out notices, take up the collection, act as treasurer, keep unruly boys quiet, and parade up and down the aisle with a long pole to poke anyone in the ribs who might be tempted to fall asleep during the eight hour, services.

The course of study usually included only the three "R's". There was no school from May 1 until September 1 as the boy and girls were needed upon the farms. Sometimes the school semester was even shorter for that reason.

Sometimes the school term consisted of only December, January and February, when farm work was at a lull. At that season the older boys could attend. Some were as old as 25 and 30 years of age.

They were unashamed to sit with their younger brothers and sisters to obtain learning.

At this very early period Bloomfield was an outlying section of Newark Township, subject to its government, and anyone living here and desiring education must need attend the Newark school.

The first school we have records of to spring up in the Bloomfield area was built by the colonial farmers at Orange Road and Church Street in Cranetown, now Montclair. This was in 1740.

Students from the present Bloomfield and Brookdale areas considered it a luxury to have to walk only as far as Orange Road to go to school. How much more pleasant it was than trudging all the way to Newark over rough, muddy and rocky roads.

The school at Cranetown was a simple stone cottage. It was 18x26 feet in dimension and one and one half stories in height. The single room was heated by a large open fireplace in one corner. The pupils sat on crude hand made benches.

Within the town of Bloomfield itself the first school building to be erected was in 1758 on the Old Road, now Franklin street, near the corner of Willard avenue.

An addition was made in 1782 and the old stone structure remained standing until 1852 when it was torn down by Jay L. Adams at the time he purchased the property to build himself a house.

It was a primitive edifice of learning. The early unit consisted of a single room, the walls of which were but the rough interior surfaces of the stones used in holding the structure together. They were not even plastered.

In one corner was a huge open fireplace and it was the duty of one of the pupils to cut up the logs while another kept the cavenous mouth of the fireplace filled. One can imagine the smoke ladened atmosphere of the room and the coughing and wheezing that must have accompanied it.

Long pine desks with benches for the older pupils ranged along three sides of the room. These were but slabs of wood, with the bark left on the under sides. Top surfaces were smoothed. Holes were bored in the ends for legs. The younger pupils sat on similar, but smaller, benches in front of the desks.

The schoolmaster had his table and chair at the other end of the room elevated upon a rostrum. This was usually an oval shaped platform on which the pupils came to stand when reciting. A small blackboard hung on the wall beside the teacher's desk. Near the teacher's chair hung the dreaded birch rod, within each reach of the pedagogue's hand.

One corner of the rostrum was reserved for the unfortunate who wore the dunce cap. There he or she stood for the remainder of the long day.

The schoolmaster knew that to spare the rod was to spoil the child. From the rostrum he administered the Three R's with an unbending discipline. In the center of the rostrum floor was a trap door through which evil doers were frequently sent to repent their deeds in the dank, dark dungeon.

The above description is of the early stone schoolhouse in general. We have no complete description of our Franklin Hill schoolhouse. However we may surmise the above sketch is quite accurate since accounts of other similar schools follow the same lines.

Before the building was demolished it was used by the Baptist congregation as a temporary meeting hall. The corner stone, with the dates 1758 for the original structure and 1782 for the extension, was long preserved by Joseph B. Maxfield.

When the present First Baptist Church was built in 1911 the stone was preserved in the interior foundation wall. The full inscription reads: "The West End of This House Built in 1758, The East End in the Year 1782."

The school bell hung on the top of the roof and near the rear end of the building. It was the duty of one of the pupils to see to it the bell was rung on schedule.

This is the bell that rang out proclaiming liberty to the townspeople in 1776; the same bell that is now hidden out of sight in the attic of the library.

The only pupil to attend this early town school who left a definite record was an eleven-year-old boy, Stephen Dodd, who attended here before 1790. Later the same Stephen Dodd left the only eye witness record extant of the visit of Maj. Gen. Bloomfield to this town and of the festivities held upon the occasion.

The only schoolmaster who taguht at the Watsessing Hill school we have record of is Isaac Sergeant. His name appears as a schoolmaster at "Wardsesson" when he subscribed for twelve copies of "Newton on the Prophecies", published in 1787 at Elizabeth Town.

Sometime before 1780, Thomas Davis gave a quarter-acre of land for a school site "near the home of Captain John Ogden." This was near the corner of the present Franklin and Montgomery streets.

However, in 1782 Caleb and Joseph Davis exchanged a half-acre lot at the corner of the Newton road and the road to the Great Falls for it.

A log school house was built upon the site. This was still standing in 1801 when Alexander Wilson was teaching there. He mentions it in one of his letters. The school burned soon after and was replaced by a small stone building.

An engraving in the article on Bloomfield in Barber and Howe's "New Jersey Historical Collections", published 1844, shows how it appeared. It may also be seen in Folsom's "Bloomfield Old and New."

In the files of the Bloomfield Library is a reproduction of a pencil sketch, and in the office of the superintendent of schools is the framed original sketch.

The pictures show a severely plain building of one and one-half stories with a gable roof. The walls are of dressed red sandstone. At the front gable end is a simple entrance door. The gable end, at the loft level, is of clapboard with an entrance to the loft reached from the outside.

At the other gable end is an enclosed chimney i. e., a chimney constructed within the building. Across the long side of the school are five windows.

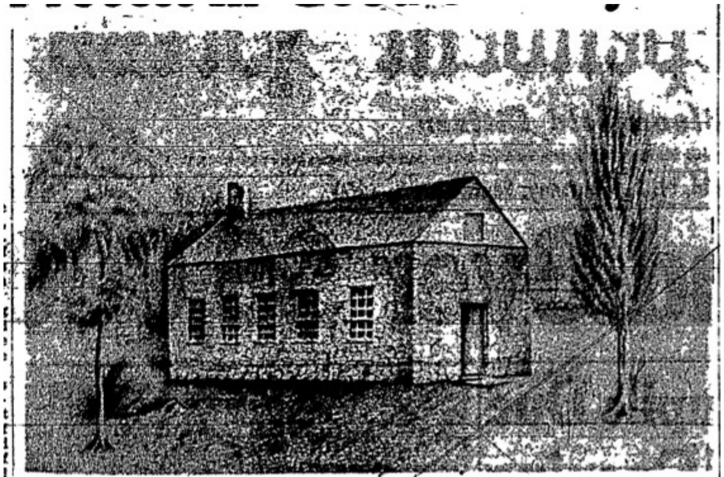
John Oakes, who was living on Oct. 9, 1899, when he related some of his experiences as a boy, gave the following description:

In the center of the room were wooden slab benches, with the bark or round side turned down. These were used by the smaller scholars. The first day Oakes attended, he was placed on the end of one of the benches, where the legs protruded up through the holes bored in the slabs.

He sat through the day with a great deal of discomfort. In those days children were "seen and not heard" unless spoken to. He knew better than complain.

Around the sides of the room were desks where the older scholars sat. These were a bit more finished and were of pine.

Alexander Wilson, the celebrated ornithologist, taught for about six months in 1801 in the



OLD STONE SCHOOLHOUSE appeared like this, judging by picture reproduced here through courtesy of the Bloomfield Public Library. A small building, it stood at the corner of what now is Broad street and Belleville avenue.

upper schoolhouse near the Presbyterian Church. Amzi Armstrong, a young man of seventeen years of age, was teaching at the Watsessing Hill school in 1788 or 1789.

He came from Florida, N.Y., and twenty years later, as Dr. Amzi Armstrong, became the successful principal of the Bloomfield Academy. Amzi Lewis, Jr., was teaching here in 1810. Associated with him was Amos Holbrook.

These two men taught in both schools alternating a month or so at a time. Other teachers in the stone school by the church were: M. D. Thomas, Philander Seymour, D. Lathrop and James Shields, who afterward became United States Senator from Illinois.

If the Puritans in the southern end of the town were considerate of the education of their children so were the Dutch families in the Brookdale area. At first many of the children walked the several miles to the Acquackanonk school on the present Main street in Passaic. Others went to the Bloomfield school or the Montclair school.

The first school known to exist in Stone House Plains, or Brookdale, was a frame structure that stood on the now vacant lot just north of Yantacaw avenue and in front of the old Methodist Burying Ground. This was erected shortly after the Revolutionary War.

The desks and benches were the same as those of the other schools of the time and as described before in the article. A big wood burning stove was used to heat the room that was open only three or four months during the year. Like other schools it was a pay school.

Ground was given by Peter Garrabrant who owned a vast quantity of land in the area. The first teacher was a Mr. Schermerhorn. Starr Parsons also taught for some time, being followed by Silas Merchant.

In 1836, while Silas was schoolmaster, the school burned. He then moved to the Center school. Another plot, more centralized, was obtained for the new Stone House Plains school. This was where the present Brookdale firehouse is situated.

A red brick building was built and later an addition was made to the rear. A few years after the present Brookdale school was built the old schoolhouse was converted into a firehouse. It stood until a few years ago when the present firehouse was built.

Parents of the pupils took turns in boarding the schoolmaster. We can picture him approving the food at one

(Continued on Page 10)

Education

(Continued from Page 2)

house while heartily disapproving of his treatment at some other.

But he kept moving from the Garrabrants, to the Van Giesons, from the Van Giesons to the Posts, from the Posts to the Van Ripers, from the Van Ripers to the Cockefairs, and on to the Speers, the Cuemans, the Parsons ,and so on "ad infinitum."

By 1816 Speertown, now Upper Montclair, had become a good-sized Dutch village. Its farmers decided it was large enough to support a school of its own. Classes were held in a convenient barn under supervision of the Dutch Reformed Church.

In 1827, the first schoolhouse was built, on land which had been given by James Van Giesen. It stood on the corner of the present Bellevue avenue and Valley road, toward the rear of the ground now occupied by the Montclair Trust Company's building.

Like the other schools of the period, it was a cooperative venture, parents of the pupils paying tuition and taking turns of boarding the schoolmaster. At the time the schoolmaster received the handsome salary of one hundred dollars yearly, and each pupil paid a tuition of two dollars per quarter.

Pupils came from the northern end of Stone House Plains as well as Speertown carrying their quill pens and books. Before writing class the children would form in line. The teacher would then make a point on each pen with a few dextrous strokes of a razor-sharp penknife.

Among the well thumbed text books used in these early schools were probably found Woodbridge's Geography, Adam's Arithmetic, Webster's Spelling Book, Goodrich's "History of the United States", "American Popular Lessons", and Lindley Murray's English Grammar.

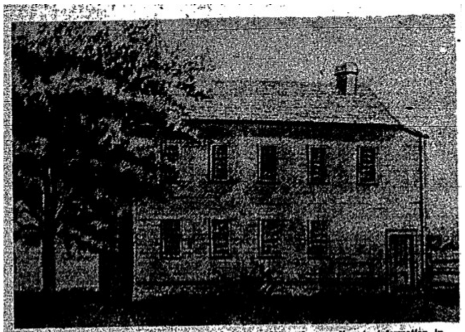
The Grammar was described as "adapted to the different classes of learners. With an appendix containing rules and observations, for assisting the more advanced students to write with perspicuity and accuracy. Printed in Newark, N.J. Published and sold by Benjamin Olds."

Text books were owned by the various families and not by the schools. Families were large in those days and the books were handed down from one member of the family to another.

In those days when parents had to pay for their children's education and support the schoolmaster, the pupils knew enough to take good care of their books and of their school. Woe to them if they didn't. The cat-of-nine-tails and the birch rod were always behind the door. Neither one was spared by parent or teacher.

These were the early pay schools of the Bloomfield area. How they developed into our present public schools will be discussed in the next article.

'Free School', Not Welcome, Started Public Education



THIS FIRST FRANKLIN School was built in 1825 and, according to information in the Bloomfield Public Library, cost only $233.91.

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites History Committee. Other articles on different aspects of our historic past will be published.)

BY HERBERT A. FISHER JR.

The Bloomfield public school system had its beginning back in 1849 when a special school law for the township of Bloomfield was enacted. With the passage of the law began a period of greater concentration on educational matters and more thorough graduation.

Up until this period, and even beyond, the private school with its tuition fees was the recognized popular method of juvenile education. A cordial welcome was not given to the new "free school" by the social circles of the period.

The proletarian atmosphere of the free school, as the public school was then known, was in too sharp contrast with the aristocratic private school. The free school house and the town poor house were, considered on an equal level.

The early free school had this prejudice to overcome. But it gradually grew in popularity and its educational facilities enlarged. The reproachful term, "free school," was gradually dropped and gave way to the present designation, the public school system.

Finally the public school became victorious over the private school in the matter of juvenile education. It was not an overnight growth and it was not until the 1870's that the victory could be keenly discerned. When it did win out, nowhere could the change be more clearly seen than in Bloomfield.

Since that time steady school progress has been made. High institutions of learning have recognized the Bloomfield school system as a valuable auxiliary.

Every year sees the public school drawing to a rivalry to the colleges. There is the possibility that the public school may yet go to the limit in educational work and supplant the colleges and universities in completing its educational course.

Many states already have colleges where students living within the state may receive free ducation. Recently Rutgers University has become a state institution and New Jersey has its free education in the State Teacher colleges.

Before the special school law was enacted for the township of Bloomfield in 1849 there had been four school districts designated within the township.

These were the Central, the Union, the Franklin and the Stone House Plains. The first two, Central and Union, were merged and later known under the title of Central Union School District.

Then the Franklin district was absorbed; but the Stone House Plains remained aloof.

The Central School was built in 1849 at the time of the enactment and was located at the south corner of Broad street and Belleville avenue where the old pay school had been located. The Franklin school was the old pay school on Franklin street at Watsessing Hill.

The Union School was located at the corner of Hoover avenue and Morris place. The Stone House Plains school was the school in Brookdale.

The Central School was a new innovation in school construction. It was built of brick and two stories high, 32 feet wide and 64 feet long. It was considered a marvel in size to the residents who had never seen a school building larger than the thirty-pupil capacity.

Skeptics severely criticized the school trustees for wasting the townspeople's money. They said the school trustees had provided waste school room and were coddling the children. To them such luxury was unnecessary and the old type one-room school was plenty good enough.

In one year's time the build- additions were soon made. The year before the free school law was passed, the total number of pupils in attendance was thirty-five at a tuition cost for each scholar of $2 per quarter.

The year after the law went into effect the attendance increased to 196 pupils at a tax cost to the district of $1.30 per quarter for each scholar. Perhaps this helped to calm down the irate citizens.

To build the school, additional ground had been secured doubling the size of the school lot. The enlarged space was appropriated for a playground. An adjoining lot along Belleville avenue was used for the new school site.

The Central building stood for twenty-one years, until it was rebuilt in 1871. According to records left by Lewis B. Hardcastle it was divided into a "Male Department," a "Female Department," and a "Primary Department." The Female and Primary departments were located on the first floor, the Male department on the second.

Hardcastle was the first principal of the male department and James Stevens was his assistant. On record is the fact that in August, 1850, George A. Oakes, then but fifteen years of age, was dismissed from school to enter upon the duties of assistant teacher. The department had an attendance of 115 boys from six to fifteen years of age.

Miss Dean was principal of the Female Department. For a few months she was assisted by Miss Virginia Mc Cracken. Then, on November 4, 1850, Miss Ann E. Sturdivant took charge.

Although but nineteen years of age she took over the training of the pupils in reading, declamation, singing and mathematics with brightness and competence. There were eighty-seven girls in this department, their ages ranging the same as the boys.

Miss Lydia Neal was the first principal of the primary department. Miss Caroline Morris assisted her. Miss Caroline Ball also taught in this school. Miss Caroline Sanford and Miss Mary Hulin taught at later periods.

During the first year of the new school the Primary department had 141 pupils ranging in age from five to nine years. There was a total of 343 scholars. However the average attendance was about 200.

Because of the strong sentiment against the new free schools the public exercises were held October, 1850 in the "Old Church on the Green." An exhibition of the work of the school was held.

A surprisingly large audience turned out, perhaps some of them to scoff. They were entertained by singing and recitations. The primary children put on an exhibition of motion songs. The pupils also sang for the first time publicly "The Star Spangled Banner."

On the upper floor, in the north-east corner, of the Central school building was a special room. It was here, after school hours, that any miscreant was sent for punishment. The birch rod was liberally applied upon hands and knees by the principal.

It is related how one large boy was struck by the principal. Gathering up his books he threw his slate, sending it skimming toward the pedagogue's head. Luckily it missed its aim and stuck into the wall. The boy stomped out of the school. He was not permitted to return and paid a heavy fine.

Although music was not a regular part of the curriculum it was taught by the teachers with the aid of outsiders. One of those who gave assistance was William B. Bradbury.

Bradbury lived across the Newtown road (Belleville avenue) from the Central school. The house he lived in still stands and will be considered in our next article. He was a composer of Sunday-school music.

Little is known of the Union school, nor is it known when it was built. In 1845 Stephen Morris gave a deed to James Morris, Albert Morris, James Ball, Charles Osborn and Warren S. Baldwin. The Morris property was described with the Union school upon it.

Therefore the school was in use at that time and probably was for some time previous. Joshua C. Brokaw was the las teacher employed here before the enactment of 1849, when i was merged with the Centra School.

The school continued to b used, however, for educationa purposes. Mrs. Isaac H. Day an a Mrs. Pearson used it as private school, charging a smal fee. Later town elections were held here. Religious service were conducted and at time public gatherings of a politica or social nature.

Finally the building was torn down. It stood about where th Gorny and Gorny Funeral Hom is now located on Hoover ave nue.

The Franklin or Watsessin Hill school, has been discusse in a previous article. As th Union school was absorbed b the new Central school, so wa the Franklin. They all merge to become school district number seven of the Central Union.

Before 1849 the Stone House Plains district comprised all that part of Bloomfield Township from about 500 feet north of Bay avenue to the Essex-Passaic county line. This is the present Brookdale area. It conducted its own school and was known as district number six.

As has been explained, it started out as the pay school located on Broad street, north of Yantecaw avenue. When the frame structure standing here was burned in 1835 a new site was chosen. This was where the present Brookdale firehouse stands.

Another frame structure was built which continued as a pay school until 1849. J. William E. Davidson was its last instructor.

After becoming a free school Moses W. Wiswell became in charge. Margaret Anna Burgess, who lived in the old Galloway house on the west corner of Broad street and Watchung avenue, also taught in the school at this time.

She was the mother of Captain Theodore Jones who lived for many years on the east corner of the same streets.

Among the men who served as trustees in this old school were the poet Simeon Brown, Sylvanus Cockefair, Tunis Garrabrant, James G. Van Winkle and Charles E. Davidson.

About 1857 the frame structure was torn down and a brick schoolhouse erected at a cost of $1,100. In 1885 an addition was made doubling the capacity of the school. Better equipment and a more satisfactory heating system were installed.

Stone House Plains became known as Brookdale in 1873 when a post office was installed in the old country store. When the Brookdale district was merged in the town by an act of Legislature in 1901, further improvements were made.

The brick building continued in use as a school until 1910 when a portion of the present Brookdale school was built. Soon after this it was converted into a firehouse. It stood until the present structure was built upon the site.

These were the four Bloomfield schools that were standing at the time of the School Enactment Law of 1849, or shortly thereafter. Previous to this time the two dollars per pupil, paid quarterly by the parents of each child, largely supported the school.

However, individual or private subscriptions built and helped to repair the buildings.

The laws of the State permitted the raising of a tax on the property of the district for fuel and incidental expenses, the amount not to exceed double the amount raised each year for the support of the poor of the town.

If the inhabitants of a town were not liberal enough to subscribe sufficient funds to build a schoolhouse, there was but one alternative — do without one. Many towns of our state did without a school.

Following the organization of the "Free School" system in Bloomfield, appropriations were often small and in many cases grudgingly given. Little or no aid was given by the state. The furniture, if such it might be called, was of the most primitive character.

Old fashioned benches and desks were used. Classes were not graded. Teachers were without special training. As we have seen, these teachers felt free to knock the Three R's into the heads of the pupils by any means of punishment deemed necessary; even the whip and the dungeon.

The public school record since 1849 has been one of progress, with the exception of one sad incident. Between 1850 and 1872 the graded system of instruction was developed. In 1871 a high school was built at a cost of $30,000.

In 1912, when the older section of the present high school was built, the 1871 building was converted into the Park grammar school. Then, a few years ago, when the South Junior high school was built it was reconverted into the present School Administration building.

In 1872 the high school was instituted by the adoption of the following plans:

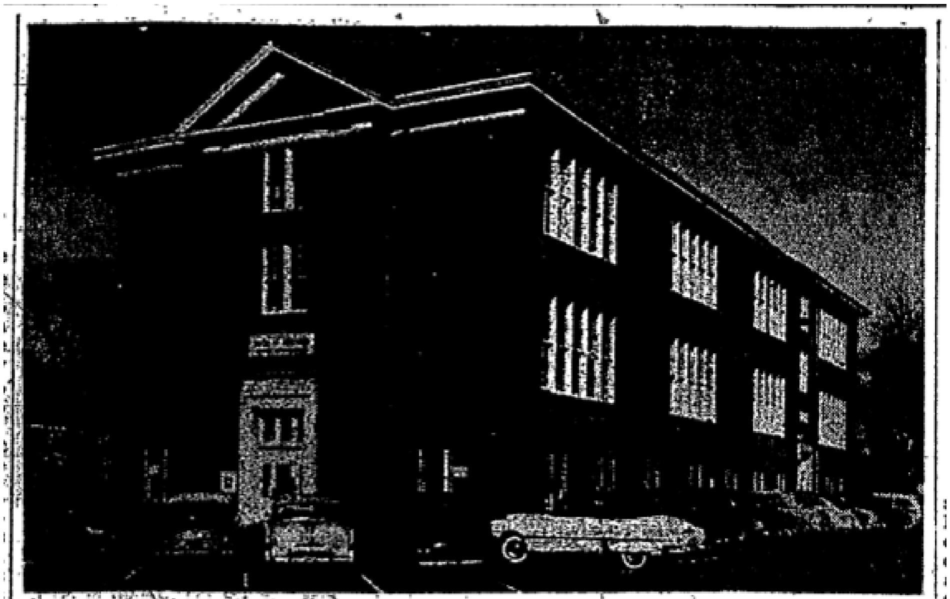
"First. The high school is established to provide those scholars who have completed the studies of the grammar school with an opportunity of pursuing more advanced studies—and obtaining a higher English and Classical education.

"Second. The teacher must be a graduate of some respectable college.

"Third. Candidates for admission to the high school must make application during the week preceding the close of the summer vacation. Candidates must be of good moral character, they must pass a satisfactory examination in spelling reading, writing, arithmetic English grammar, geography and history of the United States."

The requirements were reasonable, especially when one considers the strict rules upheld in ethical standards of

(Continued on Page 4)



This is the old Park Grammer School, now Bloomfield's Board of Education administration building.

istration building.

"Free School"

(Continued from Page 2)

everyday living at the time.

The first class in the high school began on January 3, 1873, with 22 members. At the close of the school year the trustees proudly reported that the establishment of the new high school had already created a salutary effect upon the grammar schools.

Pupils had become more assiduous and were taking more interest in their monthly examinations. They were even attending school more regularly.

In 1876 the first graduation exercises were held and J. Henry Root was the principal. There were eleven graduates out of the 22 who had entered the school in 1872. From then until 1879 a few pupils were graduated each year.

In 1879 a catastrophe happened. The public school system became the victim of the exigencies of politics.

During this period school elections were held separate from regular elections. A political party known as the Greenbacks was successful at the polls.

The newly elected school trustees felt it their duty to reduce both the number and the salaries of the teachers. As a result the course of study was affected materially.

Luckily for the school system, the following year a new group of treutees was elected for a term of three years under a new law. The schools once more advanced along progressive lines.

For three years there were no pupils graduating from the high school. Later, under the efficient guidance of principal John B. Dunbar and a board of trustees that had won the approval of the citizens, the high school took on a new high position.

The average attendance of the Bloomfield schools at the time was 400, about twice what it was in 1850-'55. A new innovation was the recitation of boys and girls together. Before this the sexes had been kept separated.

In 1874 the school library was begun under Stackpole, at the time a teacher under principal Root. During the same year the first printed course of study was published. In 1876 boundaries were established between the schools and a school exhibit was sent to the Centennial Exhibition at Philadelphia.

In the same year systematic examinations, so designed as to enforce upon teachers and scholars the exact requirements of the course of study, were first introduced.

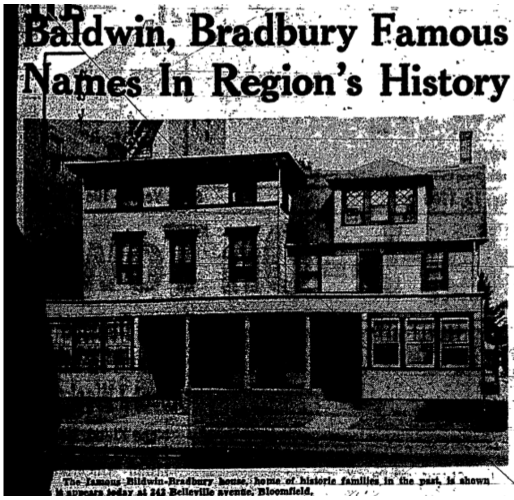
In 1878 the parochial school of the parish of the Sacred Heart was opened. This relieved, temporarily, the overcrowded condition of the schools.

In 1868 the town school system had been enlarged by the addition of two primary department schools. These were the forerunners of the present Brookside and Berkeley schools and stood at the present sites of the schools. The one at Brookside still stands, a well proportioned and handsome structure of one story brick.

It is the hope of the Historic Sites committee to preserve the building and convert it into a town museum. It stands just behind the present school facing Baldwin street.

In 1883 a primary school

Baldwin, Bradbury Famous Names In Region's History



The famous Baldwin-Bradbury house, home of historic families in the past, is shown as it appears today at 342 Belleville avenue, Bloomfield.

(The following article on early history in the area, was written by Herbert A. Fisher of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

BY HERBERT A. FISHER

Dwarfed by the apartment house beside it one of Bloomfield's historic houses is falling into disrepair. This is the David Baldwin or William B. Bradbury house standing at 343 Belleville Avenue.

In olden days the house was located across the Newtown road from the old stone schoolhouse and the Presbyterian church at the head of the Green.

The print in the Bloomfield section of Barber and Howe's Historical Collections of New Jersey shows the house to the rear of the church and the school. It also gives a good idea how the house appeared during the 1830's.

The sketch of the house is small and gives no architectural details. Only the outlines are given. However, there is enough material to go by and with a knowledge of architectural styles of the period one can imagine how beautiful the house must have been at the time.

The house, as we see it today, gives little evidence of its once proud and pristine gracefulness. The white clapboarding has been covered over with asbestos shingles. Upon studying the old print and comparing it with the house as it stands today, we find that the present wing unit is the only original part remaining.

This wing unit, of two stories with a Dutch gambrel roof, was of frame. The entrance was to one side of the front with two windows across the remaining portion.

A long, wide hallway ran through the house from front to rear. There were two rooms, front and back, to the west side of the hall. Each room had a fireplace and there were two enclosed chimneys at the west gable end of the house.

Across the second story front were three windows; one over the entrance and one over each of the lower floor windows.

The house faces south and originally on the east gable end was a two story wing unit with a gable roof. The wing unit was not as high as the main section and is known in architectural terms as a "stepped down" wing.

The foundation was lower than that of the main section and necessitated a step or two between the rooms of the two sections of the house.

The wing had three windows across the front of both floors. There was no front entrance to this part of the house. At the east gable end was a large enclosed chimney that beautifully balanced the two chimneys of the main unit.

The house, in style, was of the type typical of many built in the Bloomfield area during the early 19th century.

Of a gracious and dignified style, with lovely classic details, it was a development of a style of architecture brought to New Jersey by Dutch and English settlers from central Long Island.

These houses show both Dutch and English influences plus American developments. They are to be found mainly in the southern section of Connecticut, Long Island and northern New Jersey. The style was carried into Long Island by settlers from Connecticut.

In turn, it was carried across the Lower Bay into Essex, Union and Morris counties, into Monmouth and Mercer, and into Somerset, Hunterdon, Middlesex, Warren and Sussex. So strongly entrenched did this type house become in New Jersey that it has become known as the New Jersey type house.

A good example, still standing in Bloomfield, is the old Ira Dodd house on Washington street along side the Second river. This is the house presently owned by Mrs. George Jamison.

The original wing part of the Baldwin house was probably built at the same time as the main unit, or a short time later.

This wing unit was destroyed at some later period and a large Victorian section with a mansard roof built at the west end. Thus the original main unit has become the wing of the later addition.

The original house was built by David Baldwin, one of the many sons of the David Baldwin who owned the three Baldwin mills along the Yantacaw, or Third, river.

The Baldwin family was one of the original families to settle in Bloomfield. The earliest Baldwin property in the town lay between the Old Road (Franklin street) and the Second river on the eastern slope of Watsesson Hill, or east of the present Berkeley avenue.

Benjamin Baldwin, a weaver, was the founder and ancestor of the Balwins of Bloomfield. He was a young man, 26 years of age, when he came from Milford, Conn., during the fall of 1666 to settle in Newark.

He was given a home lot located west of Washington street near Warren. He then purchased the large tract between the Second and Third rivers, north of the roadway leading over Watsesson Hill.

The Baldwin family was a large one and came from noble stock in Europe. It was a familiar name not only in England, but in Flanders, France, and the rest of the Continent.

The family first obtained notoriety and fame when Baldwin the First, Count of Flanders, carried off and married Judith, daughter of Charles the Bold of France. She was the wife of Aethelwulf, King of West Saxony in England.

At the time Flanders consisted of the northern tip of France, the western portion of Belgium, and the southern half of South Holland. It was an independent state and its count had the authority of a king and was the ruler.

Baldwin and Judith's son, Baldwin the Second, the Bold, married Adelfthryth, daughter of Alfred the Great. Their great-grandson, Baldwin the Fifth, went under the surname of Van Ryssel.

Baldwin the Fifth, Van Ryssel married Adela, daughter of King Robert of France. She was a sistetr of William the Conquerer, of Normandy. Hence we find the name of Baldwin on the Battle abbey, and Baldwin, Archbishop of Canterbury, riding at the side of Richard Coeur de Lion to the Crusades.

In the Crusades the Baldwin name already been made famous by the archbishop's cousins of Flanders, the Latin kings of Jerusalem. They were descendants of the youngest brother of Godfrey de Bouillon and were two of the Emperors of Constantinople.

Getting back to England, we find the Baldwins playing a strong part in the history and life of their country until January 6, reign of Edward VI (1552). On this date Richard Baldwin of Dundridge, parish of Ashton Clinton, County Bucks, made his will.

He left his property to his three sons Henry, John and Richard, making Henry his executor. Five years later, 1557, Henry became owner of Dundridge, Ashton Clinton. He and his wife Alice spent their lives there.

On January 2, 1599 Henry Baldwin made his will. It was proved July, 1602, in the prerogative court of Canterbury. His property was divided among his children, Richard, Sylvester, John, Robert, Jane Bonus, Mary Salter and Agatha Stonehill.

Sylvester emigrated with his wife and children to New England, but died on the voyage, June 21, 1638. His widow and children settled in Milford, Conn. Two of his sons, Richard, of Milford, and John, of Stonington, left numerous offspring.

Richard, an elder brother of Sylvestor, remained in England, but at least three of his sons, Timothy, Nathaniel and Joseph, came to America and settled at Milford with their cousins.

Numerous members of the Baldwin family removed to Newark township. Some settled in the present Oranges; others in Bloomfield and Newark.

Among the descendants of Benjamin Baldwin, the weaver, was David, born about 1715. The Baldwins, who lived between Belleville avenue and the Morris neighborhood, were descended from him. The Baldwin line from Benjamin to David ran as follows: Benjamin, Joseph, Benjamin, Benjamin, David.

When David was 85 years of age he could still drive his team to a swamp by the river and bring home a load of wood.

He and his sons owned three mill sites on the Third River and the majority of farms between the Old Church on the Green and the present Hoover avenue. The farms extended on both sides of Broad street.

David, his wife and children were all charter members of the old church. His children were Zopher, David, Silas, Jesse, Ichabod, Eunice, Sarah and Simeon.

Jesse was a quartermaster in the Continental army. When the old Presbyterian Church on the Green was being planned about 1795 it was Simeon who opposed the construction of a frame building and insisted on one built of stone.

He was also one of the first deacons of the new church in 1798 and served as one of the church officers. He operated a grist and fulling mill.

It was David, Jr., who built the house on Belleville avenue. Later Caleb Dodd Baldwin, grandson of David, lived in the house.

At the age of 17 Caleb enlisted in the War of 1812. He had prepared for Princeton, but did not enter, as a result.

Later he went into partnership with Ira Dodd. At the old mill site near Bay avenue their firm constructed a mechanical parts for the old Morris canal.

It was their firm that built the stone acqueduct carrying the canal over the Passaic river at Little Falls. Some of the old timers of Bloomfield may remember the acqueduct which was considered one of the engineering feats of its day. The firm also built the old Morris and Essex railroad from Newark to Summit.

Warren S. Baldwin, another great-grandson of David, was a well known merchant and public man in Bloomfield. His store was on Broad at the north corner of Warren street, where the Atlantic and Pacific market is now located.

He was a member of the Township Committee from 1851 to 1871. He also aided in securing the State School law in 1849.

William B. Bradbury was living in the Baldwin house during the mid 19th Century. He was the well known composer of Sunday School songs and was active in the Old Church and in school affairs.

He had a way with children, who adored him. His genial and earnest manner won their respect and willingness to put forth their best efforts.

The Bradbury family, like the Baldwin, came from noble beginnings. The arms of Bradbury of Essex were well known in England. The family also owned a crest and the motto "Tempus et patientia."

The name of Bradbury is of Saxon origin. Its components are: "Brad" meaning broad, and "Bury" meaning domains, house or hill. In English records we find spellings of the name as follows: Bradberrie, Bradberrye, Bradberry and Bradbury.

The family did not seem to spread throughout England as some families did, but seems to have limited itself to a single parish in Derbyshire. The radiating point seems to have been Ollerset in the parish of Glossop in the northerly part of the county of Derby.

No mention of the name is found in England before 1433 when living among the gentry of Ollerset were Roger de Bradbury and Roddphus de Bradbury.

Roger de Bradbury is the head of the American branch. He was born about 1400 and married a daughter of Robert Davenport. His son William married Margaret, daughter of Goffrey Rokell (Rockhill). From him are descended the Bradbury's of Littlebury and Wicken Bonant, England.

According to tradition John Bradbury and his wife Elizabeth came from England with six children; three sons and three daughters. He was already settled at "Acquickenunche" on March 28, 1698, when he purchased a large tract along the Third river.

The Third river tract was bought from the East Jersey Proprietors for 15 pounds along with a tract of 15 acres along Bareskin Brook. The main tract was 15 chains square "bounded south by the Dutch Men's Land; west by the Third river and his own land; north by the Acquickenunche line; East by Samuel Plume and Samuel Ward." Later he became owner of Lot No. one of the Acquackanonk Patent.

The name is found, in old American records, spelled as: Bradbury, Bradberry, Broadberry, and by the Dutch as Braetberri.

John Bradbury was a miller and owned several mills along the Third river. He was a man of great importance and wealth.

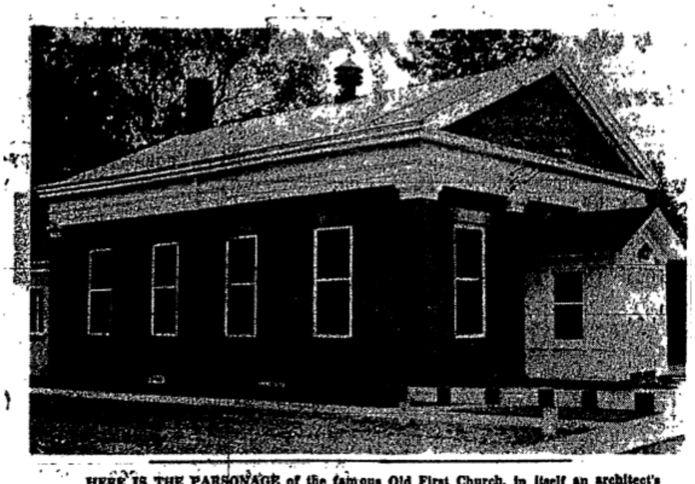
John and Elizabeth Bradbury had the following children who came from England with them. Richard married Maria Merrill. They had no issue. Susanna married Jan Ludlow on September 23, 1731. Elizabeth married Abraham Van Riper on November 28, 1747. Mary married John Berry. Jan married Mary Baldwin. Philip married Helena de Grauw.

William B. Bradbury was a grandson of Jan Bradbury and Mary Baldwin. It was probably through this means he came into possession of the house.

Steps should be taken to restore and preserve the house in his memory. It was probably while he was living here the Victorian addition was made.

In next week's installment we shall continue our journey around the Green of olden days. The chronicles of the parsonage of the Old First Church will be considered.

Parsonage Of Old First Church Builder's Dream



HERE IS THE PARSONAGE of the famous Old First Church, in itself an architect's study.

study.

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By HERBERT A. FISHER

One of the most beautiful and imposing houses standing in Bloomfield today is the old parsonage of the Church on the Green. Standing on Park place extension, corner of Beach street, it was built by Caleb Davis in 1822.

Caleb Davis was the son of Deacon Davis, one of the founders of the Old First church or, the Church on the Green. To this house Caleb took his bride and the house remained in the hands of his descendants until about 1912, when it was sold to [illegible] Barrett.

Then Mrs. Arthur Hughes purchased it and occupied it until about 1927 when it was sold to the church and the Rev. A. G. Sinclair was the first pastor to live in it.

The house, as built by Caleb Davis, was a one and a half story structure with a gable, instead of the present gambrel roof. The second story was added some time before 1900 as photos of the period show the house as it appears today. Victorian period photographs show the house as a frame building with clapboard siding and of the so-called English-Flemish style.

Construction details are of Dutch influence, and even at this late date show the inherent ship-like composition, typical of earlier Dutch houses of New Jersey. However, the house shows strong Georgian Neo-Classic influences — the manner of the Adelphia—which had made its appearance felt shortly before the Revolution.

Mainly because of Colonial conservatism, the mid-Georgian mode continued to dominate building design up to the outbreak of hostilities. Of course during the war there was little building.

When peace returned in 1783, many of the wealthy American Loyalists had left the country and either had returned to England or had fled to Canada. Wealthy supporters of Independence had given their all to the cause and were now impoverished or, indeed, ruined.

Following the war disunity and jealousies arose amongst their now independent states. Somehow trade gradually revived and after the depression of 1793 a marked prosperity was shown.

With renewed prosperity came the desire toward expansion and fresh impetus to build. People were ready for something new; something that was considered an improvement on the plain styles of pre-war days. Enthusiasm for classic predecent was in the very air.

There was now little popular reverence for the architectural work of earlier 18th. century years. Early and mid-Georgian structures were being denounced as old fashioned, barbarous and crude.

Even Thomas Jeferson, the great architect who became president, called the William and Mary college buildings "rude mishapen piles, which, but that they have roofs, would be taken for brick kilns."

This has a familiar ring today with our passion for tearing down the old and putting up modernistic monstrosities of cheap materials and construction.

Now, please, don't get me wrong. I am not against modern styles, if they are good. But the tendency is to break entirely with old established rules and "create" something the world has never seen before.

Art is unconscious and as soon as the architect thinks more of effect than fitness to the purpose of the building, then his work becomes mere sham and poor architectural design.

When buildings are constructed of all glass, and later the glass has to be covered with colored plastic to keep out the hot rays of the sun, the building has been poorly designed.)

We have deviated from our story a bit, but a point is being made.

Jefferson had a low opinion of English architecture. His leaning was toward French ideals. His zeal for close adherence to Paladian precept made itself felt in architecture of the day.

Paladian, or neo-classic, influence swept the country. Never-the-less America still relied strongly upon British architectural books and guidance. Composition, plan and embellishment followed the practices of the Adams and their imitators.

Symmetrically balanced composition, which had been extolled by mid-Georgian exponents, was still considered. The good of the past was not thrown out, but kept and used.

The fine workmanship of the Dutch builders was kept in many parts of New Jersey. In the Caleb Davis house we find it in the heavy ship-like beam work and the heavy floors.

The symmetrical effect of the whole building in both proportion and detail was susceptible of a far wider and more elastic interpretation than had hitherto been given to the Georgian style.

The attentuation and slender grace, the lively, diversified system of decorative motifs were derived from Classic precedent. The geniality of the new fashion met ready welcome in the Davis house.

In the attic of the Bloomfield Public Library, along with the old Liberty Bell and other relics of Bloomfield's past, is an old original mantel from the Caleb Davis house. The classic beauty of its lines and ornamentation shows refinement and the good taste of the builder of the house.

The ample size of the rooms, the good proportions, of the house itself show that the owner was not only a man of means, but one who appreciated the finer things in life.

When the second story was added the owner and builder again showed these same qualities. The neo-classic style was properly retained and although the type of roof was changed it was in keeping with the original expression of the house.

An article that appeared several years ago mentions that the whole original house was raised, a new roof placed upon it, and a new lower floor added. This is an error,

First of all, our old builders rarely raised the roof, by means of long poles and manpower, jacked it up, and then filled in with beams an dwalls.

In this case a new roof was added.

A study of photographs of the house and of the house after the alterations were made reveals the truth of the matter. The first floor is the original. Window details are exactly the same in both, whereas the details of the second floor windows are entirely different. These details of the first floor windows are of the early 19th. century style.

The beautiful classic entrance is of the period, and the builder would never have taken these from the old structure and inserted them in the so-called new lower floor. He simply added another floor to the already existing house.

A map of the Caleb Davis farm, made about 1830, showed the Green and the property immediately surrounding it, the church, the school house and the residences. It also showed the Davis farmland bounded north by Belleville avenue, east by the Morris canal, south by Liberty street and west by the Green.

Although later surveyed into building lots and streets it remained substantially a part of the Davis farm for many years afterward.

The Davis family line is a most interesting one, especially for those who live in Bloomfield. It is important, not only for its Newark and Bloomfield assications, but for its European background. Most interesting, perhaps, is its close associations with the Baldwin family, back during those early European days.

Stephen Davis, of the Milford group of men who came to Newark, was the American ancestor of the Davis family. His son Thomas acquired several tracts of land near the Second and Third rivers previous to 1700. Which descendant of Stephen was first to settle in the Bloomfield area is not known.

Caleb, father of Deacon Joseph Davis, died in 1783, aged 66 years. Ruth, his wife, died in 1793 The Joseph Davis house still stands on Franklin street and is now the Franklin Arms tea room.

The children of Deacon Joseph Davis were: Caleb, Charles, Joseph, Henrietta, Abigail, Martha and Mary. It was this Caleb who built the house.

Through marriage the Davis family is descended from the Bruens. Through this line it is able to trace its linage to some of the best, noblest and even royal blood of ancient England and France.

Beginning with Cedric, who invaded England in 495 and died in 543, the descent runs as follows: Creoda, Cyneric, Ceawlin, Cuthwine, Cutha, Ceowald, Cenred, Inglid, who died in 718, Eoppa, Eafa, Eathmund, Egbert, Ethelwulf, who died in 857, and Alfred the Great, King of England, born in 849 and died in 901.

Alfred's daughter Elfrida was married to Baldwin II, the Bald, who was descended in a direct line from Pepin the Old, of France, born about 560 and died in 639.

Arnolf I., the Old, son of Baldwin II, was born before 874 and died March 27, 964, becoming the father of Baldwin III. His son Arnolf II, left a son Baldwin IV, known as Pulchra Barba or Comely Beard. He died May 10, 1036. Comely Beard's son, Baldwin V., had a daughter Matilda who married William the Conquerer. She was born on Nov. 2, 1053 and died Sept. 9, 1087.

Their daughter, Adela, became the wife of Stephen de Blois. Their son William was known as William de Sulli. His daughter, Margaret, married Henry de Eu, who died July 12, 1140. A long list of descendants follow until Margaret Clinton married Sir Baldwin de Montfort, who died about 1386.

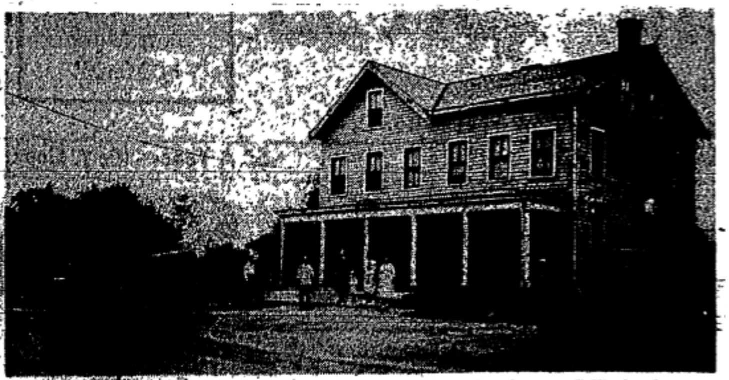
Again a long list follows until Dorothy Holford married John Bruyn, born in 1510,

John Bruyn had a daughter Margaret, who married Caleb Davis of England.

So, we have the story of one of our important historic Bloomfield houses. I intended to follow this by a story on the old building situated between the church and the parsonage. However, many requests have come in concerning the old Galloway house, in Brookdale, a picture of which appeared in the Independent Press a few weeks back.

Since this house has an interesting and romantic history I shall deviate from my intended plans and write about Christian Interest, who first lived here and the story of the house.

Famed Galloway House Site Revolution Romance Scene



AS EXPLAINED in today's article by Herbert Fisher, the famous Galloway house (above) stood on a site even more famous in the old days for the romance of a hiding place built by Christian Interest during the Revolution.

place built by Christian Interest during the Revolution.

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

A few weeks ago a photograph of an old house appeared in the Independent Press. It created so much interest that it has been decided to depart from our trip to historic sites around the Green.

Instead we shall answer the requests made and take a journey up into Brookdale and visit the site of the Galloway house.

As we travel along Broad street to Watchung avenue we find quite a different scene than when I was a small boy 50 years ago and lived in the old Ackerman house across the street from the Galloway house. Today we find a modern building, the First Savings and Loan association, upon the site. Where the Ackerman house stood is now an entrance to a parking lot. The fine old trees and the huge barns are gone. Instead of hearing roosters crow one hears the staccato shrieking of auto brakes.

The Galloway house, as seen in the photo and as I remember it, is a two-story duplex house of frame. In the caption mention is made of a stone in the chimney bearing the date "178-." This does not necessarily mean the house is of that period. Let me explain.

In olden days it was the custom to take materials at hand from older houses, being destroyed, to use in the building of a new house or building.

When my father built our present house, 1200 Broad street he used stone from the old Yereance house standing upon the farm, to build the foundation.

An uncle, Alden R. Fisher, built a house upon my grandfather's farm. This is now the Broadacres Golf course and his house stood near the present miniature golf course. The foundation of this house remains there, with a roof built over it.

When my uncle purchased the Yereance farm he had his house removed to its present site, 1182 Broad street. It is now the home of Frank Halpin and his family.

Where the present club house of the Broadacres course now stands stood the old Powlessen or Powlison, house. It stood slightly to the front of the present brick structure and close to the road. When the road was widened it came right up to the corner of the house.

At the time my grandfather owned the farm. He built a new house across the street. The old house was torn down and my uncle used the heavy beams and other materials in building his new house.

Another such instance is the old Garrabrant-Hyde house still standing beside the Brookdale Baptist church and owned by the church. Until the late 19th century an old stone house stood a few hundred feet northwest of the Broad street and West Passaic avenue intersection.

It was built by Abraham Van Giesen and when the Van Giesen Plantation came into the Garrabrant family the house was on it.

The wing unit of the old stone house had a stone with the letters "A. V. G." and the date 1711 carved upon it. The main unit of the house had a stone date 1727.

Lewis Cockefair tore down the house during the Civil War period and when Hyde made some alterations to his house he had the stones inserted.

Such incidents often happened, not only in Bloomfield, but throughout the United States. Such incidents lead us to question the authenticity of the date as appeared on the stone in the chimney of the Galloway house, especially when we make a thorough examination of the architectural details of the houes.

Upon careful study of the photographs and of the details of the house we must come to the conclusion that the date 178- does not apply to the structure as seen. The overhanging roof at the gable ends is not of Colonial vintage It is definitely Victorian. So are the window and entrance details.

Clare Van Riper, who lived on the Van Riper farm, where Hearthstone village and the Atlantic and Pacific supermarket are now located, remembers a "funny little old stone house" that stood upon the site This was the house built by Christian Interest during Colonial days

When the Galloway house was torn down to make way for the Savings and Loan building the cellar and foundation of Christian Interest's house was uncovered. Herein lies one of Bloomfield's romantic legends. The telling of the legend unfolds the early history of the house.

In a tiny vilalge near Hesse Germany, lived a young lad named Christian Interest. His parents were hard working peasants. His father was also a shoemaker which elevated him somewhat above the peasant class. He worked upon the farms of his landlord by day and by night cobbled the shoes of the other peasants.

In those days shoemaking was considered a fine trade. However, having been born a peasant, Christian's father could never hope to arise above that level of life. But he was looked up to and highly respected among the other peasants.

The lowly station of life preyed upon young Christian's mind. Some day he was going to rise above it. He was a good cobbler and often helped his father. His father admitted the boy's work was preferred to his own.

When out on the farm, tilling the soil or reaping the wheat the boy's back would ache and his hands would blister. This was not the life for him and he would dream and scheme of ways to better himself.

The opportunity came when English recruiting officers visited the area enlisting young men for the British Army. Christian eagerly grabbed at the chance. At least he would be seeing a part of the world. He did not think of the harsh realities; he saw only a chance of escape.

Army life as a private, and as an alien, was not pleasant. The things that Christian had dreamed of were not happening and he began planning his escape.

Christian Interest emigrated from Germany to America in 1754. He was a wanted man and liable to arrest. Landing at New York he saw the high hills on the west bank of the Hudson River and decided they would be a good place to hide in.

He came to the Stone House Plains — Speertown area and decided to make it his home The cleanly houses of the Dutch housewives, the low, sweeping-the-earth stone houses, the large barns and the well cultivated fields reminded him of his homeland.

Christian roamed the roads in the neighborhood; the Speertown road and the Cranetown cowpath, now Valley road; the Road Over the Gap, now Alexander avenue; Mt. Hebron road and Upper Mountain avenue; the Road to the Great Falls, now Broad street, and the Oak Tree lane, now Watchung avenue. He plodded through the dusty lanes and byways.

From door to door he went, staying at this house a few days and then at the next farm awhile until all the shoes of the large families were mended and the necessary new ones made.

His visits were eagerly awaited, for he was also the newspaper of his day. With him he not only brought the neighborhood gossip, but the news of the outside world which he picked up at the local taverns and stage coach stops.

There was one house in particular where he was highly welcomed by at least one member of the family. This was the old homestead of Pieter Gergrandsen (Garrabrant).

Pieter was born in 1675 at Bergen. In 1698 he married Chrystyntje Jurrianse (Van Riper) and removed to a plantation near the Van Riper estate.

This is not the Van Riper farm just mentioned, but a huge plantation along the Essex-Passaic county line. The Van Riper homestead is now the Ehrle Homestead gardens in Richfield.

The Garrabrant plantation was a few feet south of the present Yantacaw avenue and Watchung avenue, from Broad street westward to the crest of the Watchung mountain. The Galloway house was situated upon this tract.

The Garabrant house, very much enlarged, still stands at 145 Watchung avenue, Montclair, just east of the Congregational church. It is the home of Mr. and Mrs. Robert Arny and family.

It was to this one room stone house of Pieter Gerbrandsen that Christian directed his footsteps whenever opportun-

Galloway House

(Continued from Page 2)

ham Van Geisen, his next door neighbor, was an ardent Tory and carting his farm produce to New York to the British headquarters. He would be bound to squeal upon his Rebel neighbor.

Being friendly to the American Cause Christian feared the British would find out who and where he was. If they did it would mean many deep lashes across his back and the compulsion into service again. This he did not desire.

To prevent this occurance, he dug a deep cellar underneath his bedroom (a small closet-like room to the rear of the main room). It was like a dry well, twenty feet deep.

This he fitted up with food, bedding, water, a keg of his own cider, candles, and other necessities. Access to this secret room was gained by a carefully hidden trapdoor, which could be securely fastened from the inside.

Whenever there was a rumor that the Redcoats were crossing the meadows, Christian Interest would drop down into his secret hiding place, and bolt the heavy trapdoor. By the aid of this subterfuge, he managed to escape the notice of the British during the war.

And for some reason his presence was not revealed by Van Geisen. Perhaps even he respected the shoemaker too much to tell on him.

The cellar and trapdoor in this old house were still in existence until the house was torn down about 1890, and even up until the Galloway house was destroyed.

In the center of the front wall of the house was a freestone slab about a foot square. On the stone was a design of a heart with the date 1774 beneath it and the letter "F", for Frouche, above it. To the left of the heart was a letter "C" for Christian; and to the right was the letter "I" for Interest. The "F" was at the top of the slab to indicate the property belonged to Frouche.

This was according to the Dutch custom. If Christian was the owner his initial would be at the top, and if there was part ownership both "C" and "F" would have appeared there.

The Dutch loved to place such markers upon their houses and we find many such in New Jersey. Sometimes these plates show two hands entwined or some other symbol of affection. Mottoes above the entrance of the houses were also beloved.

In the wall, near the tablet, the exact spot being indicated by metes and bounds, was a tin box let into the freestone, containing family records, heirlooms, and some German and American coins, according to the old gentlemen's will.

He is said to have had eccentric ideas. He dug his own grave in the Methodist Burying ground and made his own coffin, so as to not impose upon his friends. Both he and his wife were buried there.

The house became a landmark as in the chimney were two stones with Indian heads carved upon them.

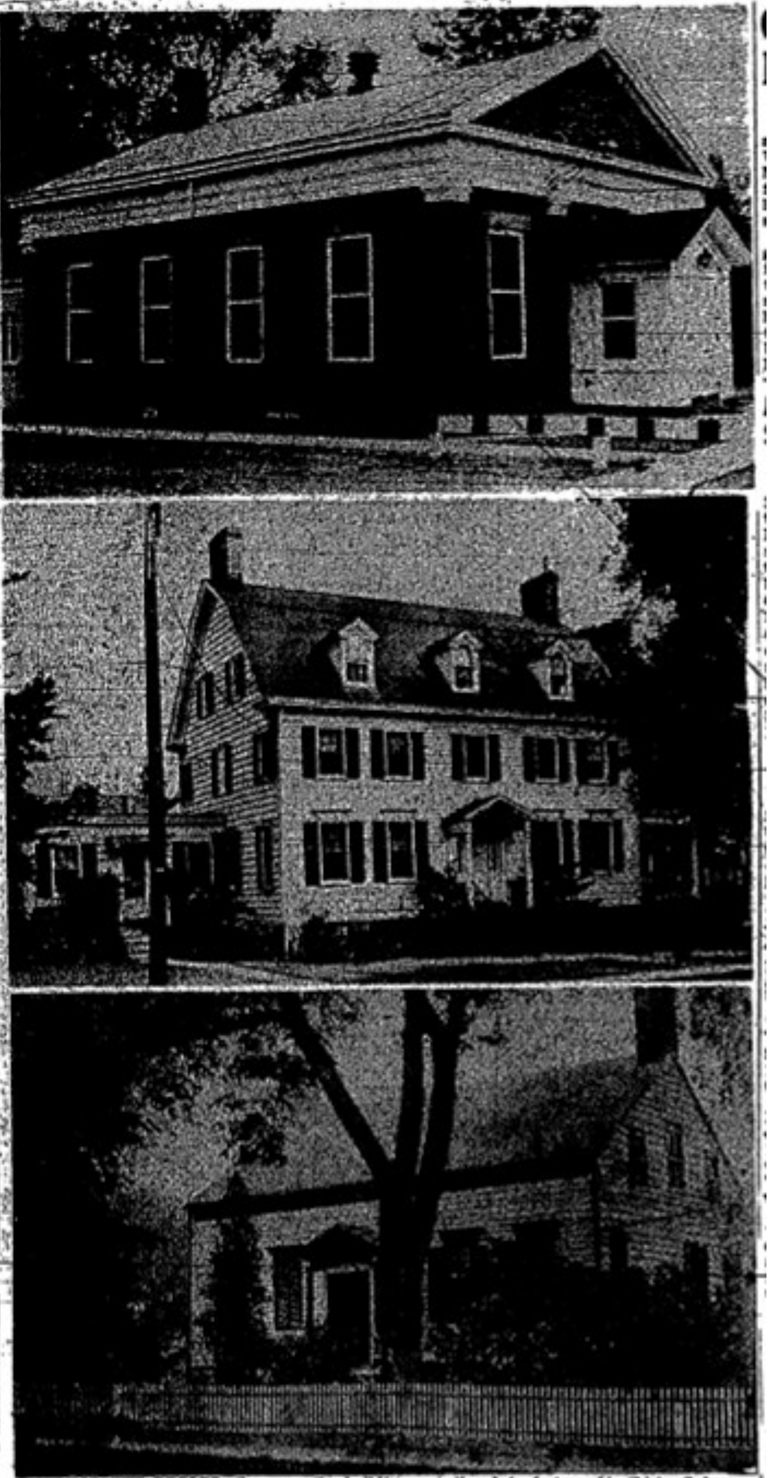
A daughter, Elizabeth Interest, married Moses Sigler, a son of Thomas Sigler who purchased the confiscated homestead of the Tory, Abraham Van Giesen. Moses died in 1825 and his widow was known as "Widow Betsy Sigler."

When the old Interest house was torn down, it is claimed, the marked stone was placed in the foundation of the old Sigler-Davidson house that burned down a few years ago. This stood a few feet north of Watchung avenue, across from the Shell Oil company Gas Station and a few feet south of the old Abraham Van Giesen house site.

Until a few years ago there was still in existence in the Davidson family, descended from the Sigler and Interest families, a receipt. It states that in 1780 William Herne, quartermaster, received from Christian Interest two bushels of Indian corn for the use of the Continental army. Interest never demanded payment and so the receipt remained in the hands of his heirs.

For many years after Christian died the house remained in the Sigler family. However by 1859 according to an old survey map owned by the Bloomfield Library, it was owned by a Mrs Burgess.

She was a descendant of the



FOR THE RECORD, these are the buildings mentioned in last week's "history" installment by Herbert Fisher on the Old First church. At top is the Parish house, incorrectly identified by us as the Manse. The Manse, as it appears now, is in the center. At bottom, as it was before being enlarged.

The' Old First' Parish House A Study In Century Design

By HERBERT A. FISHER

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1280 Broad street, Bloomfield, a member fo the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

Ebenezer Seymour was born at Stillwater, Saratoga county, N.Y., on Sept. 5th, 1801, the seventh of eight children of William and Sarah Patrick Seymour. Under the tutelage of the family's pastor, Rev. Mark Tucker, he commenced the study of Latin.

In 1818 he entered Lenox Academy, and graduated from Union College in 1824. He then taught for a year and in 1826 graduated from the Auburn Theological seminary.

He next was pastor of the Presbyterian church in Albia, near Troy, for six months, when a severe illness caused his resignation. In November, 1833, he came to Bloomfield to deliver a sermon for Dr. Judd, minister of the Old Church on the Green.

Dr. Judd was in feeble health and Seymour's message was so enthusiastically received he was invited to be a supply and assistant to the doctor. Five months later he received the call, and at his installation on May 13th, Rev. Dr. Mark Tucker preached the sermon.

In the summer of 1834 the Rev. Seymour began what proved to be one of the principal influences of his long pastorate. He organized a Bible class. This was held frequently on Sunday evenings and sometimes on a week day.

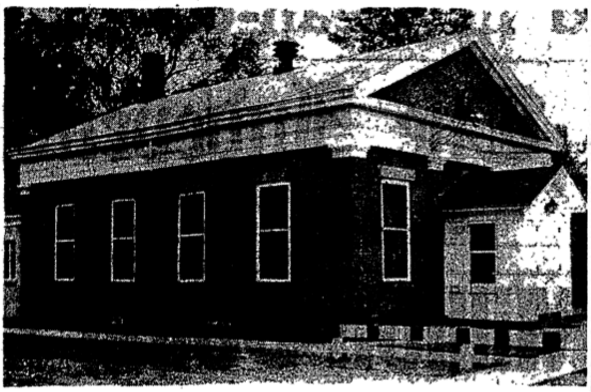
Not having a place to meet the sessions were at first held in the school-room of the Academy. They continued for thirteen years, with few interruptions.

The meetings were often semi-theological in character, being based on the Westminster Catechism or on Coggeshall's Theological Class Book. There was always an interested crowd and the necessity of a room and building of their own was felt.

Under Seymour's pastorate there was the continuance and increased vigor of large revivals that had been characteristic of Jackson and Dr. Judd.

In 1837 one hundred converts were added and in 1840 there were eighty. Within thirteen years two hundred seventy five members were added to the church on confession of faith.

The need for a lecture room was increasing and in 1840 the Parish house was erected at a cost of $2,500. It was designed not only for the devotional meetings, but also to continue the intellectual influence which the church had cultivated. The young men of the church held discussions and literary exercises.



THE PARISH HOUSE of the "Old First" church is shown as it appears today. Enclosed stoop in front is a relatively recent addition which, as Herbert Fisher points out in this article, "spoils the original appearance of the building".

The new building took care of their needs and was called "The Young Men's Lyceum."

It was also designed as a place for the town meetings and continued to be so used for many years; until the days of the Rev. Knox, in 1880.

The devotional and Bible class associations had been so closely connected with the academy that when the construction of a buildings was being considered a portion of the academy lot was regarded. It lay south of Librety street and in 1836 was purchased for the purpose.

However, members of the church felt that the lecture room should be nearer the church. The academy lot was then exchanged for the present lot, on the corner of Park place extension and Church street, and construction commenced.

This was not hastily done. Many hours of thought and planning took place. The structure was to be symbolical of the high ideals of the church and the meetings that were to take place there. No ordinary building would do.

If critics of hte Nineteenth century lay claim that the period was devoid of artistic expression here is an example that belies their statements. It is a simple, small structure and makes no pretense of being otherwise. In its simplicity and in the desire of its creators to build what was best for its needs, lie its charms.

At the period of its construction the Classic Revival was sweeping the country. The term is a misnomer, as applied to the American architecture. Actually it is a classic revival of the ancient architecture of Greece and Rome with a great predominance of the Greek form.

Many architectural historians prefer the designation of Federal architecture for this style, but although this is perhaps a more fitting title, it is not understood by the vast majority. The spontaneous naming of this period the "Greek Revival" has taken hold and it is very much to be doubted if the endeavors of the idealists to alter its designations will ever be successfully obtained.

The period of the Greek revival was approximately between 1820 and 1850, thirty years, more or less. It was the architecture of the early American Republic and adapted itself to various uses.

It is claimed by many historians to be the only form of architecture that truly expresses our "national" character.

The popular belief that the earlier Colonial architecture is America's special contribution to the arts is a fallacy. It is now realized to be far from the fact.

It is the once ridiculed Greek temple home and structure of the first part of the nineteenth century that is recognized as distinctly our one independent gift to universal architectural development.

Many parallels to our Colonial designs are to be found throughout England and the Continent. Even the Dutch Colonial, which, by many, was considered a creative form of American architecture has been found to be an improvement on a style of humble domestic architecture to be found in South Holland, western Belgium and northern France.

The misconceptions arose due to a lack of published material on small edifices and domestic architecture of Europe. The great mass of data obtainable was a treatment of large and elaborate buildings.

The modest American buildings had no counterpart in the great English manor houses and the lordly structures of the Continent. Architectural historians, pouring through the books, took it for granted that our early settlers were creators of new styles.

The similarity of such smaller European examples to our Colonial architecture was undoubtedly noted by our American architects visiting Europe, but was accounted for as being due to reflex movement from America to Europe. Even as late as 1919 S.C. Ramsey, in his book "Small Houses of the Georgian Period", published in London, persists in this view.

This is not true of the Greek revival. The employment of the classic temple for dwelling purposes and small structures was independent of contemporaneous European influence. Here we have individual expression in architecture of the American people.

It is our own great national style, without parellel in the domestic architecture of Europe.

The style was adapoted by the builders of Bloomfield's Parish House because it showed refinement and dignity. Thomas Major's "Ruins of Paestum," published in London in 1762, and Stuart's "Antiquities of Athens" were being studied by professional architects. It was a necessity to know the orders of architecture, even by the gentlemen of the day.

Knowing woods and building materials, styles of architecture, and the orders was as common as knowing the various makes of automobiles today.

With such families as the Davis, Baldwin, Morris, and others it was considered fashionable to design one's houses and gardens. Washington did much of his own designing; so did Thomas Jefferson and others.

The temple form for public buildings was before them and they adapted it to their own use. As with many other cases of the period the style of the Parish House shows great indivuality and independent expression. The builders took accepted and known forms and remoulded them to fit their own needs.

It was decided that four pilasters would be used across the front of the building supporting a cornice and pediment. The four pilasters represented the devotional, the literary, the civil and the patriotic elements of our town supporting the pediment "Truth" as found in the old Church on the Green, nearby.

The style used was the temple stripped to its simplest form, that of the "cella", appearing without the portico. The flat gable was retained on its narrow end, which faced the street (Broad street).

The entablature was carried around the entire structure, differing from colonial styles where the broad side of the structure faced the street and the entablature ran across the front and rear of the building only.

The building was built of brick from the nearby brick pits in the north east corner of the present Bloomfield Cemetery. Like the Mother Church and the academy it was constructed of home made products, from Bloomfield sources.

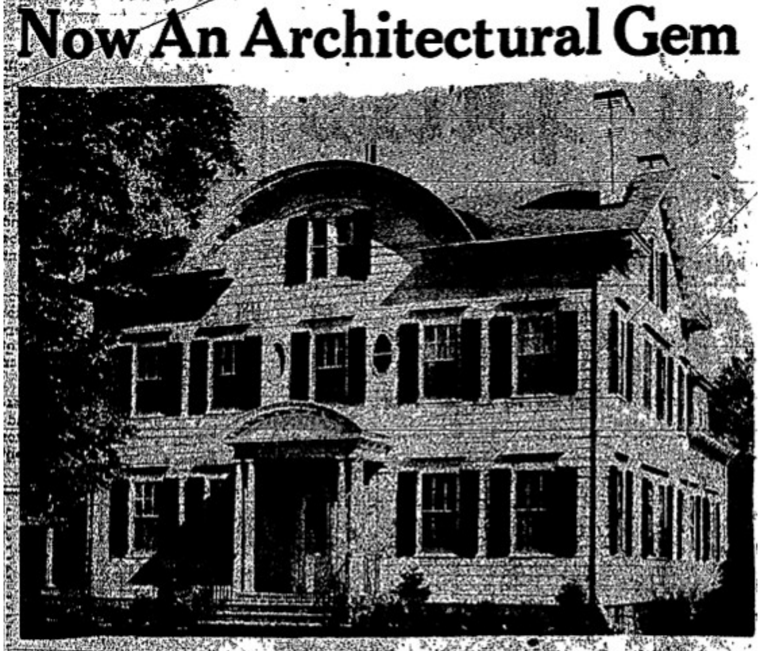
The enclosed stoop at the front entrance, of course, is a later addition. Although it may be a necessity it spoils the original appearance of the building.

The building has played an important part in the civic life of Bloomfield. With such a background it should be respected by the town's citizens and preserved.

It is hoped, by the Historical committee, that this will be one of the buildings the state will take cognizance of and save. It is one of our historic buildings still facing the Green.

(In our next article we shall visit the old Israel Currie Ward house on Park place, followed by visits to the Methodist church, The Tallmadge house and Sacred Heart church.)

Dr. Fager's Ward House Now An Architectural Gem



GENERAL VIEW shows the old Israel Currie Ward house at 53 Park place, an architectural gem now owned by Dr. Rudolph O. Fager. This week's article by Herbert Fisher is descriptive of this famous home.

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Israel Currie Ward was a son of Timothy Ward who owned a large farm in the present Watsessing section of Bloomfield. Israel married Almeda Hauks in New York City on August 17, 1834. It is claimed he built the house in which we are interested in 1840. However, he probably built it a year or so before that date as records show that a son, Edward Griffin Ward, was born in the Park place house on August 30, 1840.

When Israel built his house he built well. It remains very much the same today. It is located at 53 Park place, and is owned by Dr. Rudolph O. Fager.

It is rather an unusual house architecturally speaking. The symmetrical design of the house is a carry-over from the Georgian period into the Greek revival. The majority of Greek revival houses had the gable end facing the street. In this case we have the broad side toward the street.

Perhaps the most unusual feature of the house is the gently rounded gable in the central front of the roof. Usually houses with a central gable had a triangular form.

Here, Israel Ward showed his individuality by designing a curved one. It gives the house a distinguished style which commands attention from anyone passing by.

Usually when the term "Greek revival" is mentioned the listener immediately pictures the typical character and high columns. Actually there was a rich variety in expression.

Although professional architects had made their appearance at the beginning of the century it was still felt to be a gentlemanly thing to design one's own house. Israel Ward must have taken great pride in the results he achieved.

Another rather unusual feature is the rounded arch over the double window in the front gable. This harmonizes with the rounded arch above it and is an happy employment. During this period the circular-head window, so popular at the beginning of the century, was practically abandoned.

The flat-headed triple window, which came into vogue in 1810, now frequently appears. In the Israel Ward house we find another instance of indivilualism. A double window of flat head type is employed surmounted by an arch and the space between panelled in with wood.

The two oval lunar windows on either side of the central upper story window appear to be later alterations. In the lifes of the Bloomfield library is an old photograph of the house. It does not show these windows.

The same photograph also shows that the house was originally on a higher foundation than it has today. The foundation is so high that the windows are large and have panelled shutters.

The rest of the windows have louvre type shutters. At some time the foundation was lowered, bringing the house closer to the ground.

The photograph shows the house with a portico entrance with classic columns surmounted by an entablature without the usual pediment, i.e., a flat type roof. At some later date, probably when the founadtion was lowered, the portico was torn away and a large porch built across the front of the house.

When Dr. Fager purchased the property he had the porch taken off and the present stoop or portico built. This brought the house back more nearly to its original appearance.

The entrance to the house was reached by a high flight of steps giving it an impressive look. The entrance itself included the doorway with sidelights and a square transom.

The doorway was framed with square antae with intermediate columns on axis with the mullions of the side lights. Many such doorways are to be found in old houses of Bloomfield built during the first half of the 19th century.

The old photograph also shows that the house originally had a three-story wing unit to the south which, for some reason, disappeared many years ago. The property ran as far north as Beech street and had a white picket fence surrounding it.

As one enters the house one is impressed by the width of the hallway, the heighth of the ceiling and by the mahogany stairway leading to the second floor. On either side wall are two large entrances to the rooms flanking the hall.

The gleaming white trim is of the classic style and beautiful paintings line the walls. A handsome old mahogany grandfather's clock with ebony and pearwood inlay of delicate design draw one's attention.

It is a gem of cabinet making and of beautiful proportions.

The south front room is the old library, now transformed into a living room. It is a spacious room, as are all the rooms of the house. The high ceilings are typical of the period.

The trim in all the rooms is of the classic style. The mantel in this room is an old one, but of the Victorian period, and not as early as the house.

Dominating the room is a mahogany wall mirror between the two front windows. It is of Hepplewhite design with gilt ornamentation. It has a scrolled top with a delicate ramp.

The vertical applied decoration, known as an acroterium or cartouche, within this open scrolled top is of a delicately designed urn with flowers and wheat ears.

So fragile are they that one wonders who they ever could survive throughout almost two centuries. Such designs of wheat ears and flowers above urns were typical and a favorite feature of such mirrors of the 1780-90 period.

Dr. Fager explained that someone had removed the skirt or decoration across the bottom of the mirror which decreased its value abut $150. But so beautiful were the proportions and so delicate the decorations of the rest of the mirror that the loss of its skirt did not seem to matter.

On these mirrors was expended some of the very best talent of the 18th century. Their graceful designs gave dignity to a room and the one belonging to Dr. Fager certainly does justice for itself.

There are several fine Charles Warren Eaton paintings on the remaining walls. One large painting is of the typical pine trees and misty sunset that Eaton loved to paint so much. The others are of European scenes, quite different in technique and style.

They are all masterpieces and Dr. Fager proudly explained that Eaton was a patient of his during his latter years.

To the rear of the living room is a very large dining room. The original mantel in this room has been replaced. However, the room remains impressive with its polished mahogany furniture of museum quality.

The furniture is of Hepplewhite design of the 18th century. There is a large dining table and a Hepplewhite card table that command attention, but the piece that made me drool was a very small inlaid sideboard.

It was a board such as only the two Matthew Egerions could make. It is one of the rarities of the antique field and its master craftsmanship can never be duplicated.

I could harlly refrain myself from going over to it, opening it, rubbing and touching its old wood. I caught myself in time with the thought that I was standing beside a doctor. With such antics he might be justified in sending me away to Overbrook.

Never-the-less, the thought and memory of the precious piece of cabinet making still has me drooling.

I could have remained in this room for hours, peering through the glass doors of the cabinets at the gleaming china and glassware. I simply did not have the time to do so.

Then, too, I had barged my way into the house uninvited and it was only through the graciousness of my host that I was being given this treat. I had to use my company manners.

Dr. Fager explained that the table came from New England and that originally the kitchen was in the cellar. Servants brought the meals up to the dining room by a stairway that was in the old wing unit of the house.

The rooms on the north end of the house are now used as offices for Dr. Fager's practice. They have been cut into smaller rooms and other rooms have been added to the rear in an extension to the house.

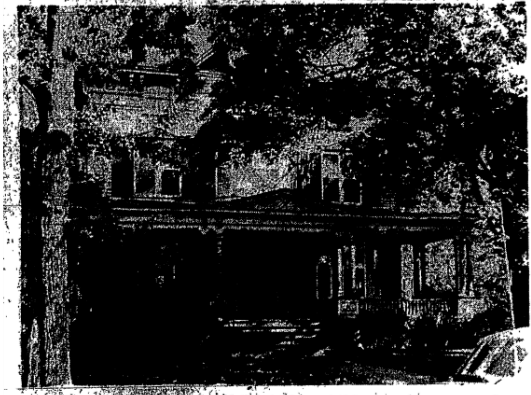
Dr. and Mrs. Fager have a right to be proud of their home for they have shown discriminating taste in the selection of the furnishings for it.

Originally the property was one of the lots cut up from the old Caleb Davis farm that ran eastward from the Green to the old Morris Canal and from Belleville avenue southward to Liberty street.

The Ward lot was much larger than it is today. Israel Ward was a shoe merchant in New York City. He purchased his lot for a country home.

Some time between 1863 and 1871 a son of Israel Ward, Edward Griffin Ward, built a Victorian house on the south end of his father's lot. This is now at 41 Park place and is

"Gingerbread" Still Is Good On Old Victorian Houses



GENERAL VIEW shows the old Victorian house at 41 Park place, now owned by Dr. and Mrs. Van Ness, which was designed for Theodore H. Ward.

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Visiting the old Victorian house at 41 Park place proved to be a most interesting experience. I have always admired the house with its sweeping verandas and feeling of homeliness, the "gingimbrat" or gingerbread decorations and its broken picturesque exterior.

The word "gingerbread" is intriguing in itself. It brings visions of an old-fashion kitchen with a red and white tablecloth, a huge roaring fire and iron pots full of ginger cake batters and icings. However the word is an Anglo-cized corruption of the French word "gingimbrat" dating back to medieval times and meaning preserved ginger.

As I walked up the pathway and met Mrs. Van Ness, wife of Dr. Walter J. Van Ness, present owner of the house, all these thoughts came to me.

I tried to convince myself that modern architects are correct in their condemnation of all that is Victorian. Somehow I could not.

As Mrs. Van Ness took me inside and explained the changes that have been made to adapt the house to modern livinb my thoughts were going astray.

I thought of the eighteen-year-old Princess Victoria as she became Queen of Britain in 1837 and of the new mode of life that was born at the same time.

The machine and the industrial age burst forth upon the world. Queen Victoria lived until 1901, but the machine had continued to reign right up until the present day.

Queen Victoria once wrote: "My nature is too passionate, my emotions are too fervent." It was the feeling of the period. The excitement of the new machine age is strongly evident in it's architecture.

With the machine exciting things could be done and houses were sometimes loaded with gingerbread. The Ward house was no exception. An iron railing ran across the top of the mansard roof. Cut wooden fretwork and large brackets supported the overhanging gutters. There was a mass of gingerbread under the eaves of the central front gable.

However the verandas were gay, cool and inviting; and they still are. They invite one to rest one's weary bones and stay awhile. And as I walked toward the entrance of the house I recalled Downing's words: "Veranda, piazza or colonnade is a necessary and delightful appendage to a dwelling house and in fact during a considerable part of the year, frequently becomes the lounging apartment of the family."

Downing was a famed architect of the mid-Victorian period and a partner of Calvert Vaux.

The Ward house was designed by Clarence W. Smith, architect, 30 Broad street, New York, for Theodore H. Ward. Mrs. Van Ness highly prizes the original plans drawn for the house. They were drawn in 1886 and the house was built in 1887.

By the mid-19th century, architects were generally employed to design their client's houses. The old method of designing one's own home was outmoded. It was a new era.

Gentlemen no longer had time nor the interest to study woods and architecture. The machine was too engrossing. It now took the place of wood.

All interest was centered upon the machine and what it could do. In designing houses there was more interest in what could be accomplished by the machine than in the purpose of the house.

This, of course, was not good and a great amount of flim-flam was created.

Nevertheless there was a great amount that was good in Victorian arts and architecture. All was not bad. Sometimes one feels one can forgive the exuberances for the good qualities that one can not help but feel and see.

Quite often pleasing effects were obtained. The Ward house is certainly one of these. When one makes a study of the period between 1840 and 1890 one begins to appreciate the good qualities of Victorian houses more and more.

It was the period that made America what it is today. At the beginning America was a large agricultural country; at the close it was one of the great industrial powers of the world.

Population tripled from seventeen to fifty million. Twelve states were added to the Union. In 1840 most travelers and goods still moved by coach, wagon or canal boat. There was only 2,800 miles of railroad tract. By 1880 there were over 95,000.

The telegraph, the ocean steamer, modern machine tools, farm machinery, petroleum, photography, the sewing machine, the rotary printing press, gaslight, the electric motor, the telephone, electric lighting, all were invented or introduced during these fifty years.

Social changes were even more decisive. From the era dates our present two party political system, direct popular elections, our public school system, all our graduate schools, most scientific and professional societies, the first large corporations, and mass immigration.

It was a period of frenetic activity and massive achievement. Still it was an enormously creative and progressive era producing an enormously progressive style of architecture.

It was a period that produced strong social distinctions. A period of extremes in wealth and poverty, it saw a fanatical interest taken in the humane treatment of domestic animals, yet of social brutality to the underprivileged human being. The tolerance of inhuman slums was taken for granted.

If the 19th century was the

several minutes time. Not only their heads were clamped into an iron brace to insure rigidity, but their hands. One slight movement and the picture was spoiled.

However, 19th century Americans were still not plagued with specialization or overspecialization. We all know that Lincoln was in turn a farmhand, boatman, storekeeper, postmaster, surveyor, captain of militia, lawyer, state legislator, congressman and finally president.

Both men and women were Jacks-of-all-trades and masters of several.

Edward Griffin Ward, one of the sons of Israel (subject of last week's article) after graduating from Philips Academy, Andover, Mass. became a flour merchant in New York. Then he became a book publisher, and lastly a paper merchant.

Director of the old Bloomfield National bank, part owner and vice president of the Bloomfield Coal and Supply company, he was also president of the Bloomfield Cemetery company, among other things.

Edward was a brother of Theodore who built the house we are now interested in.

Theodore's house tells the story of all these facets of Victroian life. To read the history of our town or nation all we need do is to make a study of its architecture.

The house is a large one with a central hallway. Dominating the hall is a quartered oak stairway, to one side and toward the rear. It is typically Victorian with turned stickwork.

This may sound over fussy and gingerbready, but somehow it does not give that impression. It is of extreme interest, lacy in feeling and pleasing. But it must be something to dust.

The rest of the hallway is very simple with plain walls and ceiling and a simple Victorian trim with just enough carving (machine carving)) to balance the stairway.

To the south side of the hallway are two large rooms entered by large folding doorways. The front room was the living room, and the rear was the library. Originally the rooms had corner fireplaces with overmantels of the same type stickwork that is found in the hall stairway.

These have been torn away so that only the lower part of the mantels remain. There is enough of the Victorian feeling left to harmonize with the hall stickwork.

Across the hallway from the living room was the old formal dining room. To the rear of this was the kitchen that had an open hearth. Between the two rooms was a butler's pantry and to the rear of the kitchen was a laundry room.

Servants, who worked from six in the morning until nine at night, were now taking the place of slaves in the household. The servants usually slept in rooms in the attic.

On the second floor were seven bedrooms, and on the third floor were the servants quarters and a large billiard room.

When the Van Ness family moved into the house, the old gaslight fixtures still remained. Since they did not afford enough light they were removed. When the house had been electrified the bulbs were hidden behind a cornice that ran around the rooms. It was one of our earliest systems of indirect lighting.

The last of the Wards to live in the house was Dr. Florentine Gertrude Ward who died in 1956. She was a daughter of Theodore, the builder of the house. She took great pride in the old house and took a great interest in the Van Ness family after they had bought it.

The andirons and fireplace tools in the living room are from the Ward family, as are a pair of Hitchcock bellows.

The Wards have been famous as founders and builders, not only in Bloomfield, but ever since they came to England with William the Conqueror in 1066.

As their name indicates, they owe their origin to the old Vikings who made themselves masters not only of the sea but also much of Europe.

Later on, in the Crusades, a de la Warde or de Wardes made renown. "He beareth arms: azure blue), a cross patonceor; a mullet for difference; crest; a saracen's head affrontee, couped below the shoulders, proper; motto: Sub cruce salus—Salvation is beneath the Cross."

In 1173 William de la Warde appears in Chester, and from that time on his family increased in wealth and importance. Eleven br twelve generations later William Ward, of Dudley Castle, was created the first earl of Derby.

The family spread throughout Staffordshire, Warwickshire and Northamptonshire. Robert Warde, of Houghton Parava, Northamptonshire, married Isabel Stapley, of Dunchurch. They had a son James, who married Alice Fawkes, and had a son Stephen, who married Joyce Traford, of Leicestershire.

When Stephen Ward died his widow and children set sail for New England. A brother of Stephen's also came over with three cousins, Lawrence, George and Isabel. It is believed the brother's name was Andrew.

The widow Ward set sail in 1630 and in 1635 settled in Wethersfield, Conn. She died in 1640. Her will names Edward, Anthony, John and Robert as her children.

John Ward was known as John Ward, Sr.; also as Seargent Ward, Lieutenant Ward and plain Mr. Ward. He was one of the founders of the plantation of Lataket, named Branford, Connecticut, in 1646.

John Ward, Sr., Lawrence Ward, together with Josiah and John Ward, Jr. all came to Newark with the Pilgrims in 1666. John Ward, Sr., and John Ward, Jr., received their division of "Home Lotts" near the Passaic River.

This was on Washington street between the present library and museum. Here they lived for four years.

In 1675 to 1679 both took up lands at or near the Second river in Watsesson, now Bloomfield, where they settled soon after.

John Ward, Jr., was known as "John the Disturner" to distinguish him from numerous other John Wards. A dishturner was a woodturner who made treenware or wooden dishes.

He was not a cabinet maker as many genealogies mistakenly imply. His land in Bloomfield is now the center of the town. He died in 1683-4 leaving five sons and three daughters.

Caleb Ward, the youngest child, had six sons and four daughters. One son, Timothy, born 1695, died 1769, had a son Timothy, Jr.

Timothy Ward, Jr., born 1740, died Nov. 22, 1814 owned a farm in the present Watsessing Center. He was a lieutenant in the War of 1812. He was buried in the old cemetery in Orange.

Israel Currie Ward, who built the other Ward house on Park place, was a son of Timothy, Jr. His son built the present house.

When the house was built, Mrs. Ward kept a detailed account of the cost and of the men who worked on the house. She did not give a total cost. However, Mrs. Van Ness figures the house cost about $12,000; quite a tidy sum for those days.

According to the account made in 1887, Henry Cueman was the carpenter and slater. Owen Feeney was the mason and Edgar D. Ackerman the plumber and trimmer. Jenkins and Johnson were the painters and George B. Cobb had charge of the steam heating.

An interesting story about the building of the house was that Mrs. Ward admired an old sideboard of the Sheraton period that was in her grandfather's cellar. It was given to her while the house was being built.

The sideboard was too long to fit in any of the wall spaces of

(Continued on Page 3)

Seven Hills
FAMOUS

"Gingerbread"

(Continued from Page 2)

the dining room. Mrs. Ward was bound and determined to have her sideboard, so she had the front windows removed over a few feet to make room for her precious heirloom.

Dr. F. Gertrude Ward, the last of the Wards to live here carried out the family traditions of pioneering. She not only organzied the League for Friendly Service, but during the smallpox epidemic in 1903-04 was the doctor who visited the "Pest House" and took care of the sick.

Her friends would have nothing to do with her and avoided contact. However her heroic action brought write-ups in the New York papers. She founded the Bloomfield Day Nursery and was instrumental in founding the Town Improvement association.

It was through her efforts the Bloomfiedl slum area was cleared up. When she died, Bloomfield lost one of its important citizens.

The Ward family was, and is, one of our illustrous old families. Later on more will be told of it in connection with other houses and events.

Next week, due to many requests for more of our old Bloomfield legends, I shall deviate from the houses and buildings that surrounded our Green and tell about "The Girl of the Woodlands", one of our earliest inhabitants of Bloomfield.

A great deal of it is fiction and the result of the vivid imaginations of our early citizens. However, it is a very interesting story and worth telling.

When buying a home, either new or old, one good thing to look for is a home designed with wood floor joists, because wood has resilience, durability and strength.

'Woodlands Girl' Saga Part Of Old Brookdale Tradition

General view shows the famous old Indian Spring in Brookdale park, Bloomfield, near where the "Girl in the Woodlands" once lived as described in the attached article.

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By HERBERT A. FISHER

When Henry Hudson returned to Holland after his exploration of the coast of New Jersey and the Hudson River in 1609 a great amount of interest was stirred up about the possibilities of the newly discovered land.

Immediately, plans were made to explore the verdant hills in search of gold. Already coffers of the desirable metal were pouring into the wealthy banking of Amsterdam, Rotterdam, Leyden and other cities of Holland.

Rich deposits had been found in Brazil and if the Dutch claims there could yield such fabulous results, there was no reason why our New Jersey hills could not produce the same. Or so it seemed.

By 1610 adventurers and explorers were rowing up the Hackensack and Passaic rivers and journeying over the Watchung and other mountains of northern New Jersey. Gold they did not find.

However there was plenty of iron and there was copper. Even more important were the wild animals that were to be found along the streams and in the forests.

Little villages sprung up. Where these were located no one knows. When the Indians went on their rampages in 1643 and 1654 all these tiny settlements were wiped out. There is evidence enough to make us believe such settlements existed at Elizabeth, Newark, Hackensack and Passaic.

It was not until 1660 that resettlement of New Jersey began. The search for gold was renewed and iron and copper mines were opened up. It is during this period that our story has its beginning.

It then continues after the Dutch made their settlement at Acquackanonk along the Passaic River in 1678.

How much of the story is based on actual fact is questionable. No doubt the "Girl of the Woodlands" did exist and she probably did commune with nature. Because of this she was probably condemned by others and declared a witch.

It did not take much in the way of individuality to cause suspicion in those days. It was all too easy to be classified as being in league with the devil.

During the late Seventeenth Century the lonely lands of Stone House Plains were almost uninhabited. Most of the area was a dense forest the boughs of which hid the noonday sun.

Wild animals roamed the area in complete freedom. A traveler on the old Indian trail that led through the Cranetown Gap at the Watchung mountain from the old Minisink trail to the fish traps along the Passaic river might meet up with wolves, bears, wildcats, deer and other animals along the way.

Indians stealthily crept through the tangled grape and blackberry vines in search of game. Watch first and isgnal fires might be seen along the crest of the mountain and atop the hill along the river bank.

In the middle of the forest was a high sandstone cliff. Brookdale park now covers a portion of the cliff. In the park is the remains of a once gushing spring, the Indian Spring. At this point the Watchung-Acquackanonk Indian trail crossed.

The area had been used by the Indian for centuries as a temporary camp site, a place to rest on their long treks. It was also the site of the Yantacaw hospital for the aged. Nearby was the burial ground and the old swamp where canoes were made.

Early settlers of New Jersey always sought out sites near the Indian camps. This they did for protection. After the two Indian wars, which were caused by the greediness and thoughtlessness of the whitemen, the Indian had become peaceful and friendly again.

North of Bellevue avenue, also an Indian trail, the high cliff continued as far as Alexander avenue. On the old Doremus farm were two sandstone quarries dug and cut by the white men after they had settled the area.

There was also a quarry just north of the Indian Spring in the present Brookdale Park. The depression it made may still be seen there.

At the site of the one quarry on the Doremus property was a deep hole, always filled with water and overgrown with watercress, when I was a youngster. A spring fed the dangerous hole.

According to tradition this was the place where copper was obtained long before the quarry was dug.

It was also said that the Indian made trinkets and adornments from the precious metal they found there. It was for this reason that one Klaes Jansen decided to settle on the spot.

Klaes built himself a hut nearby and it was here, far away from any settlements, churches, educational facilities, or companions a daughter, Phebe was born.

A brilliant child with keen mind and even more keen eye, with a good sense of humor, strong as an ox, but much more wiry, she played in the deep wood, solitary; not the least afraid of its dangers.

Her friends and companions were the bears and the deer, the turkey and the wild doves, the water moccasin and the trout. Often she would accompany the Indians to their camps along the Passaic River.

Everything loved her and no wild animal, however ferocious, would dream of harming her. Wherever she went a thousand eyes were watching, protecting her from all danger.

She was kind to everyone, sympathetic, and always willing to lend a helping hand. The forests loved her for it and she loved the forest in return. She had none of the delicacies, foibles nor disaggreeable traits of most young girls.

She loved ot work hard in the garden, hoeing the potatoes and tending the corn.

She was adept at milking and could give sound advice on curing any sick animal. Once, on finding a doe with a broken leg, she brought it home, made a splint, reset the broken bones and nursed the animal until it was well.

When her father scolded her for bringing the wild thing to his cabin that might eat up his cabbage and corn, she answered with a merry mocking laugh. It

sounded like the song of the very birds in the trees.

The birds took up the chant and whereever poor Klaes might go they scolded unmercifully. Klaes threw up his hands in dismay and never upbraided Phebe again.

In fact he was far too busy working in his mine. At daybreak he could be seen going deep into the bowels of the earth, tools in hand, not to emerge until after sundown. Then, when he had obtained a goodly amount of ore, he would hitch up old Ned, the ox, and with Phebe sitting beside him would set off for Nieuw Amsterdam.

When the Dutchmen settled at Acqquackanonk and built themselves a landing there old Klaes changed his course and took his copper to the ships that were docked at the inland seaport.

At such times the inhibitants of Acquackanonk Landing would look at the beautiful child with a wary eye. She was far too pretty. She behaved like no good Christian girls should behave. She cohorts with the Evil One," said they.

"Why, I saw her with my own eyes," said the good Frau Van Winkle in the subdued whisper. "I saw her go up to a wolf and the wolf put his tail between his legs and licked her hand."

"It was the Devil himself," said the others, "and surely she is in league with him."

If poor Phebe had unknowingly won the antipathy of the good fraus of the little trading village she won the heart of one Wouter de Grauw. Each time Phebe came to the Landing with her father he was at the docks to meet them.

When Phebe smiled his way he would turn as red as a love-apple. He would lose his speech and his mind would become a total blank.

The others would tease. "The cat has got your tongue," they would say.

Phebe was a scant sixteen and her long golden curls seem to blind the eyes of poor Wouter Nary six months had passed when Wouter began to build himself a hut in the wilderness about a half mile south of the house of Klaes. It was near the spring in the present Brookdale park.

Here, one day, Wouter took Phebe as his bride. A baby boy was born to the happy couple. Their wants were simple and they lived in perfect contentment in their solitary home. The songs of the birds and the hum of the bees provided the sweetest music to their ears.

The moo of the cow and the howl of the wolf kept them from being lonely. Now little Pieter with his gentle cooing added greater pleasure.

But soon people began to move farther inland from the river and closer to the Cliff. Although they had not, as yet, moved too close to the little house of Phebe and Wouter to break the lovely solitude, still they did move close enough to cause annoyances.

The new neighbors pitied her, yet talked about her behind her back. She laughed at those who pitied her and bargained all the more shrewdly for farm tools in return for the produce from her garden.

Always she got away with the best of the bargain which irritated the stolid Dutch farmers and even more so their wives. They mumbled and muttered and called her a heathen.

"Anyone so young and beautiful and with such unnatural powers must be akin to Satan," said they.

"She is a witch," said others.

The women became jealous and refused to allow their husbands to go near her before they might become bewitched. But Phebe merely laughed at their foolishness. She was deeply in love with her husband and Pieter, her handsome young boy.

They both loved her in return. She had no desire nor time to turn calf's eyes at the men in the neighborhood. She simply could not help it if her vision caused husbands to call out her name in their sleep and occasion wives to cast angry and envious eyes in her direction.

Soon Pieter grew into a healthy, strong boy with golden curls, bright blue eyes and rosy cheeks. The animals of the forest loved him as they did his mother. Each animal felt it his duty to protect the tiny youngster.

Then Phebe began to worry. She realized something was missing in her lovely homestead and she did not wish her boy to grow up without "learning" as she did. For she knew that was what others called her—ignorant.

Now, Phebe had a God. He was the God of Light, the Field and the Forest. She felt His presence everywhere and she worshiped Him in her daily deeds. But the others called him the Devil.

"Like all witches, eshhas no reverance for religion. She has never been seen in the Meeting House," said they. But they did not understand.

He was everywhere and one did not need attend the Meeting House to feel His presence.

So, Phebe began going to Acquackanonk to Sunday Meeting. She had heard of the church from her neighbors and had seen it on her journeys with her father to the docks. She was anxious to get some "learning". not so much for herself as for her son.

But when she walked down the aisle strange glances followed her. Men pretended to turn their eyes the other way while the women drew aside their long and oluminous skirts, "afeared they might become contaminated."

Phebe never showed she was conscious of their ostracism. She never lost an ounce of her self possession or dignity. All of which angered the women the more. She would be humble and thankful for their crumbs.

Then when a second child was born, a girl who died immediately "unnatural - like", the tongues of gossip began to loosen.

"It was conceived by the Devil," they said.

"Verily, I did see her out cavorting on the surface of the river's waters and with a goat as black as the night," agreed Vrou Van Iderstine. "It's hoofs shot sparks and its tail was shaped like a pitch-fork.

"They danced round and round, And all the wild things of the forest came to see until I was nigh out of my wits and could hardly lift my feet to run home."

"And I was riding up the Indian trail near the Stone House pond when she cast a spell over my horse so that the beast kept running around the pond and wouldn't stop," said Jurian Tomasse.

"She wouldn't obey whip nor spur, but kept going round and round until she dropped from exhaustion. If only I had known it I could have stopped the critter by turning my cloak inside out. But I did not know that then; not until the good Dominie told me what I should have done."

Dirck Van deRype, from Notch Neighborhood made claim that "once I was walking near the mine shaft when I saw two balls of fire shoot out of the black opening. They changed into a woman and it was Phebe.

"Her eyes were like two balls of fire and she jumped upon

(Continued on Page 3)

Richard Roehm, of Bloomfield, looks at small stream from the old Indian Spring in Brookdale park, which is of the sage in Essex county history,

tacaw hospital for the aged. By and it was here, far away

"Woodlands"

(Continued from Page 2)

my back and drove me around the pond like a horse."

"She must be shot with a silver bullet," said Christophel Kipp. The others agreed.

It was autumn after a hot, dry season. Wouter had worked hard and laboriously gathering his grain and storing it in the barn and in the loft of his little house. Finally the last bundle was stored and as Wouter was putting his livestock away for the night he wiped his brow upon his sleeve.

"It was a good season," he thought "and we have plenty to keep us through the winter. It was worth the hard work and the backaches; for Phebe is well pleased. Phebe is my good fortune. Never has a man had so good a wife."

With those thoughts he closed the barn door and walked up to the house with hurrying steps. The odors of a good meal had reached his nostrils and he smiled in anticipation.

He was greeted at the door by his wife and son and after a splendid repast prepared to retire early for a good night's rest.

"You are tired," sympathised Phebe. "You have labored and won. This very day I salted down the big black bear you shot for our food. We shall have plenty this winter, I can tell you."

"You work too hard," teased Wouter. "Soon you will spoil those pretty hands, and then I won't love you any longer."

"Look, Wouter," she said merrily. "See, they are as white and pretty as when you first married me."

"That they are," agreed her husband, "And so are you. I can't understand how you do it. You are the very best wife a man could wish for." And with that statement he rolled over and went to sleep.

Pieter had been asleep long before and soon Phebe followed in their stead. How long she had been asleep she did not know when suddenly she was awakened by the hoot of an owl.

"Danger!" he seemed to scream.

"Danger!" echoed the rest of the forest.

Phebe jumped from her bed, threw a wrap around her, lit the candle and opened the door to find out what might be causing all the commotion. As she did so she felt a piercing pain in her heart.

Clasping the spot with her hand she dropped the candle to the floor and soon the little cottage was in flames.

The flames leaped to the barn and soared high into the sky. They could be seen for miles aroun;d even from Acquackanonk Landing. The inhabitants jumped upon the backs of their horses to find out what caused such a conflagation. Soon the barnyard was filled with people.

As the flames died down and the embers cooled the men began to search the ruins. Near the doorway they found a badly charred skeleton with a piece of molten silver where the heart should have been. Farther back in the ruins they found a large skeleton and a much smaller one.

"Tis a good thing, said Hendrick Van Voorhis.

"Tis the doing of the Lord," said Johannes Van Blarcom, a very religious man, who had cast eyes upon the fair young woman on very many occasions, always fearful his wife might find out.

"She was in league with Satan," said Jan Braedberry to ease his consciegce. For he had dreamed of Phebe and her charms ten time ten time ten and was always fearful he might talk in his sleep.

"Hmph!" grunted the good Vrouw Post in relief. "It was a good deed for the silver bullet." She need no longer worry about the pretty witch casting a spell over her husband.

"Now, we can all live in peace and quite," said Maria Faulkner, looking her husband straight in the eye. The others shook their heads and wisely agreed.

A few years back the county of Essex decided to build a park out of Phebe de Grauw's farm. Through the years it had passed into other hands and had been broken up into several smaller farms. The spring and the stream had remained. So had the cliff, but the pond had disappeared many years before.

The developers of the park leveled off the cliff and built a grandstand on a portion of it. When the bulldozers began to level off the land they came across some stones that appeared to have been the foundation of a house.

Near the entrance was found a lump of molten metal that looked like tarnished silver.

When one of the workmen picked it up it seemed to burn his hands. He quickly dropped it and it disappeared from view. It has never been found. It is said the ghost of Phebe de Grauw flew by, picked it up and carried it away.

If you should happen to be in the Playground near the grandstand at Brookdale Park when the clock strikes midnight, and the air is very quiet and still you are apt to see a beautiful young woman with flowing golden hair suddenly clutch at her heart, slump to the ground and disappear. This is Phebe.

The owls will hoot and the birds will shudder in the pine trees. The air will turn hot and then cold and you can hear the murmering of angry voices. It is best to be on guard and not tary long.

Thus one of our beautiful Bloomfield legends. I have taken the liberty of using old Brookdale names, some of whom are the names of my own ancestors. None are real names, however, and I hope I have not hurt anyone's feelings by using the same.

"If so, I beg your pardon and forgiveness; remember, I have used my own ancestors names as well.

Tradition does not give us the

DETROIT

Bloomfield's Park Methodist Church Dates Back To 1821

(The following article on early history in the area, was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

During the 1870's John Ruskin wrote in his "Letters to the Workmen and Laborers of Great Britian" the following:

"Therefore, when we build, let us think that we build forever. Let it not be for present delight nor for the present use alone, let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and the wrought substance of them 'See! This our fathers did for us.'"

As we look upon the cheap glass fronts, the artificial stone and brick, and shoddy construction of most of our buildings being built today, we can not help but wonder what future generations will think and say of us.

Then we look at a building such as the Park Methodist church and we feel reassured. For here, at the corner of Broad and Park streets, Bloomfield, is such a structure as Ruskin would have gloried in.

Back in the late 1920's, when the members of the church decided to rebuild they determined that their new structure would be built so that it would last throughout the ages.

When they held their services of dedication from June 23 to 30, 1929, they issued a brochure. The first words one finds in it are those of Ruskin printed above.

The Methodist church is one of our oldest in town. Its organization on July 4, 1821, as the Methodist Church of Bloomfield, was preceded only by those of the Presbyterian on July 23, 1794, and of the Reformed Dutch Church of Stone House Plain in October, 1801.

The Old Church on the Green has been discussed in a previous article and the Stone House Plain church will be considered in a future article. Although meetings were being held in a barn as early as 1795, the Dutch Church was not organized until 1801.

As has been previously explained the village of Watsesson, or Wardsesson was a Presbyterian parish during Colonial and early Federal days. Stone House Plain was of the Dutch Reformed. In between lay the Morris Neighborhood, which had been Presbyterian.

Now, there sprang up a new denomination, the Methodist. It was frowned upon and denounced. It was in the Bay avenue section of town that the new and then hardly tolerated Methodist doctrine took root in Bloomfield.

Some few hundred feet north of Bay lane, Bay avenue, on the west side of the road to the Great Falls, Broad street, was the home and farm of Nathaniel Coit. He was an energetic Wesleyan Methodist and it was he who founded the Park Methodist church.

In 1822 a tiny stone church was built on property a few feet north of Bay lane. The first Board of Trustees elected consisted of the following men: John Moore, Josiah Crane, Anthony Brown, Dennis Osborne, Jacob Rutan, Dennis Harrison and John J. Kingsland.

The little church had no preacher of its own, being served by itinerant ministers until 1842. The Rev. Benjamin Day was its first pastor.

Coit was the father of several sons who grew up in the Morris neighborhood and who became eminent Methodist preachers. He sold his farm about 1852, and at the same time several persons living in the southern end of town had Methodist learnings.

These men organized, among them Samuel Carl, William Barton and William Sharp. They were the founders of the present Park Methodist Church.

The church Nathaniel Coit had organized was torn down in 1853 and the materials from it were used to build the foundation of the new church.

The site for the new church had been purchased in 1845 for $125, according to an article "Historical Society, April 1937, p. 151.

Facing the Green, at the corner of the present Broad and Park streets, the disciples of Charles Wesley established themselves by constructing a plain brick house with a flat roof. In this building they held many a revival and had among their allotted pastors such men as Dr. Henry Spellmeyer, Dr. D. R. Lowrie and Rev. Richard Harcourt.

The cornerstone of the second church bore the date 1853, but the dedication did not occur until the following year. In 1864 a parsonage was purchased for $2,500.

By 1871, the church had grown to a membership of 161 and was possessed of property valued at $14,00. In the same year the "Chapel" at Watsessing Center was built by a group of members of the Park Church living in the area.

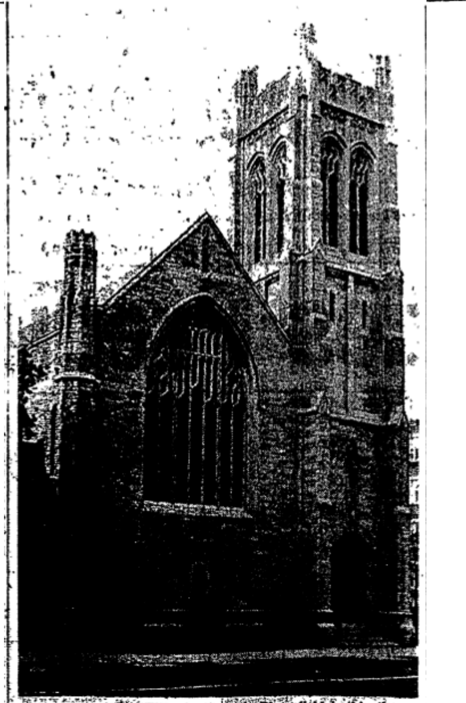
In 1881 the Board of Trustees changed the name from the Methodist church of Bloomfield to the Park Methodist Episcopal church. In the same year alterations and improvements were made to the church buildings.

The flat roof came off. A gable roof took its place and a tower was built on the front. New rounded arched windows went into the old brick walls, making a complete renovation.

An old photograph shows the church appearing very much like other New Jersey churches of the late 18th and early 19th centuries. Very similar in style to the Dutch Reformed, the present Community Church, and the Presbyterian; perhaps not as large.

It was due to the efforts of the Rev. Harcourt that the improvements took place.

In 1883-4 a new Sunday School room was added. On Sunday, December 10, 1911, the dedication of a parish house took place to meet the needs of the growing church school.



ONE OF NOTED structures in Bloomfield is this, the famous Park Methodist church which is subject of today's article by Herbert A Fisher.

By this time the need of a new church building was evident. The old building was already showing signs of serious decay.

In 1925, five years after the burning of the old mortgage, an active movement was instituted to raise funds for a new church. The goal set was $125,000.

A portion of the amount was raised, but the project lagged until 1927 when a new effort was begun. By this time action was imperative. The walls and ceiling of the old church made it unsafe for occupancy. The building simply had to be abandoned. This was probably the reason why so much stress was placed upon the wisdom and words of John Ruskin.

Planned in anticipation of the needs of a fast growing town and an increasing membership, the building was the culminating achievement of the church members under the leadership of the Rev. F. G. Willey.

Built of Mt. Airy grey granite stone, shipped from North Carolina, it has a feeling of endurance and strength. The style of architecture is an adaptation of the 14th Century Gothic to meet the needs of the present day.

The stone for the trim was furnished by the Economy Stone Co. The tower is nearly 100 feet high. George E. Savage was the architect and G. Barnham Bond, of Philadelphia, was the builder.

When the cornerstone was laid, October 14, 1928, copies of all current newspapers, a complete history of the church and Sunday School, lists of former ministers and donors to the church building fund, a Bible, a hymnal, a silk American flag and the Honor Roll of World War I veterans of the church, plus other material, were placed within the niche.

The nave seats 560, the balcony 125, the Chancel 26, the narthex 65; total 776. By using reserved space 1,000 people can be provided for.

The windows are made of the very finest antique glass. They are designed and grouped so as to illustrate and depict the entire life and ministry of Jesus. Each window is a gift by an individual or family, or by one of the clubs or circles of the church.

The organ, built by the Harry Hall Company of New Haven, Conn., has four manuals and pedals with chimes and echo organ in the tower, connected and played directly from its keyboard.

The lighting fixtures were made by F. Storsberg Co., Newark. They were designed and supervised by the architect to harmonize with the Gothic lines of the building and the furnishings.

The chancel furniture and furnishings were built somewhat in form for a Lithurgical service, but are conducted on the Evangelical. The Communion table is of grey marble.

Above the table is a small bronze cross, above which is a large mural painting of the Lord's Supper. Above all, the Resurrection window illustrates His passion week.

The woodwork is finished in a beautiful grey Flemish color. All the aisles and vestibules are in red tile.

It was estimated that at the time, 1928, the total value of the Park church property was over $350,000. It would be difficult to estimate what the value would be today, or to duplicate the superb craftsmanship found in this building.

By 1939 a need was felt to once more change the name of the church. During April of that year, upon action of the United Conference of the three Methodisms, the name was again changed to the "Park Methodist Church."

To explain the three Methodisms a short history of the origin of the Methodist Church might help.

Methodism arose out of the collapse of the "Holy Club", a group of young men associated with Charles Wesley for the purpose of acquiring holiness by personal effort. The club was organized in 1729 and had, at one time, 27 members. By 1733 the number had dwindled to five.

These young men were sincere and in 1735 one of them, George Whitefield, enjoyed a conversion experience that sent him forth an eloquent ambassador of Christ.

Charles Wesley had a similar experience in 1737 and John Wesley in 1738.

The conversion of the three men was the beginning of Methodism. Their preaching resulted in so many conversions that in the fall of 1739, they began organizing the converts into classes over which leaders were appointed.

At first meetings were held in homes and out of doors. However, before the close of the year the "Old Foundry" building in London was secured for a preaching place. It was a crude church, but large enough to accomodate 1,500 people.

Soon, a new meeting house was built at Bristol, known as "The New Room." Meeting places were not called churches as members still went to the Church of England for the sacraments. The converts considered themselves members of that church. The Church of England is very similar to the American Episcopal church.

In 1739 George Whitefield came to America and on November 21 preached in "Trent-town in the Jersies." He did not organise classes, however.

In 1766 Philip Embury began preaching in his own house in New York City. With the aid of his cousin, Barbara Heck, he organized the first Methodist Society in America. In 1768 the Wesley Chapel, on John Street, was erected.

This is the oldest Methodist church in America. Two years later St. George's was organized in Philadelphia.

Not only was the Methodist of Bloomfield one of the earliest in the town, but one of the early Methodist churches in America. It was also established less than a century after the organization of Methodism itself.

Of such achievements the members can justly feel proud. Although the building is not one of early structures, nevertheless it adds lustre to our town and proudly faces our Green.

Next week we shall step next door and pay a visit to the Talmadge house.

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All Jersey Was Battlefield In Days Of The Revolution

(The following article on early history in the area, was written by Herbert A. Fisher Jr., of 1260 Broad Street, Bloomfield, a member of the Bloomfield Historic Cites in History Committee. Other articles on different aspects of this historic past will be published later.)

By HERBERT A. FISHER

So many requests have been made to tell the story of Gen. George Washington's retreat across New Jersey that I decided to postpone the story of the Talmadge house.

This seemed imperative as November is the anniversary month of the commencement of the long march.

Several school teachers have asked that a more detailed discussion be given than can be found in history books of the retreat and its effects upon the local area.

It may seem difficult to realize that in this county, and in this town, within which we live and on these very roads over which we travel daily, George Washington and his army successfully evaded an attempt by the British to trap and capture the American army.

Even more difficult is it to apprehend that ancestors of some of our Bloomfield families were responsible for the turn of the war in favor of the Continentals.

It was not the Battle of Trenton, as most history books point out, that caused the turn for the better. The turn happened a short month previous to the eventful night of Christmas Eve. I am not trying to declaim any of the importance of the great battle.

I am merely placing emphasis on a psychological turn of events that happened in our area and in which some of our Dutch citizens of the Brookdale section took part in.

You will not find the following story in our history books for psychological events of war are not interesting material. The gore and the battles win prominence.

Only in the papers and manuscripts of local historians, such as the late Dr. William H. Ranchfum, William Winfield Scott, Robert Bristol, William Nelson, E. H. Sedgwick, Abram Rutan, and others will the material be found.

Bits may be gathered from the archives of New Jersey, and from old newspaper articles. Judge Arthur J. O'Dee, of the Bergen County Court, has written an excellent treatise of the retreat through Bergen county.

GEN. GEORGE WASHINGTON, who did a great deal of his fighting and marching throughout New Jersey, is shown in this portrait, now in the possession of the Yale University Art Gallery, which he painted for Charleston, S.C., in 1792. Charleston didn't like it, and turned it back, because it wasn't "peaceful" enough; Trumbull thought it was the best he ever had done on Washington.

To search and find the material takes much time and to properly evaluate it takes even more.

It was on July 3, 1775, that General George Washington was appointed Commander-in-Chief of the American Continental Army by the Continental Congress at Philadelphia. Immediately he proceeded to Boston to expel the British.

By March 17, 1776 the British had been annoyed so effectively that General Sir William Howe evacuated the city and set sail for Halifax, Nova Scotia. For this feat Washington was awarded the first Congressional Medal of Honor.

At Halifax the enemy strengthened themselves by the addition of Hessian mercenaries. A huge invasion armada was being prepared.

It was the hope of the British to capture New York City and the Hudson river and thus divide the thirteen colonies in half. If this could be accomplished the force of the rebels would be strongly diminished. The war would soon be over.

Washington proved his military resourcefulness by withdrawing his whole army from New England and bringing it to New York City where he had predetermined the enemy would strike.

On June 27, 1776 Washington's judgment was confirmed by the appearance of 103 British ships off Sandy Hook. The ships sailed up the Narrows and an army of 20,000 British and Hessian troops, under command of General Howe, landed on Staten Island.

On Staten Island they camped all summer with no indications whether their plans were to sweep across New Jersey or sail up the Hudson. The purpose of this was to worry the great general and divide his forces.

Washington was on Manhattan Island with his entire army. He organized the Flying Camp Army, a small but mobile force that could move quickly to any point along the New Jersey coast. The men were stationed from Perth Amboy to Fort Lee along the Hudson.

Between these two points small field forts were established, designed to hold back the enemy until Washington and reinforcements could arrive.

On August 27, 1776, General Howe landed his men on the flats of Brooklyn. From there they proceeded to Long Island Heights where they were met by General Greene and the American Army.

The American army of 8,000 men was far outnumbered. The officers sought glory for themselves and paid but little heed to the commands of Washington. He hastened to the scene and successfully managed, under the cover of a dense fog, to get his men back to Manhattan.

Along the Bloomingdale Road (Broadway) they tramped to Harlem Heights. At the site of the present Columbia University they made a stand, but again were forced to retreat to White Plains.

At the battle here the British found that the Americans were so ineffective against their large numbers that it was considered necessary to merely disperse the Continental Army. The British withdrew to Kingsbridge.

During this retreat through the present city of New York the Flying Camp Army stationed in New Jersey, supported by brigades from Maryland and Pennsylvania, moved northward. At Fort Lee they concentrated under command of General Greene.

Across the Hudson stood Fort Washington. The primary purpose of the two forts was to guard the Hudson River from British invasion. But now Fort Washington was surrounded by British troops.

Being driven from Manhattan Washington's men were dispersed at the Battle of White Plains. His army became divided between Fort Lee, Fort Washington and the Plains.

Washington sent his troops from White Plains across the river at Tarrytown to join his forces at Fort Lee. He, himself, went to Peekskill to assign General Heath with a small detachment to guard the Hudson River Valley passes.

On Wednesday, November 13, 1776, he crossed the Hudson at Kings Ferry, below Haverstraw, and rejoined his men at Fort Lee.

Here he remained for the following two days in council with his staff. Washington favored the abandonment of the two forts as they were easy targets for British attack.

The officers in command opposed his views and refused to evacuate. Washington compromised by ordering an evacuation, but allowing the officers to decide when this should be done.

We must remember that as yet the Colonies had not yet formed the United States of America as we know them today. Each colony formed its own army and did not care what happened to the other colonies as long as its own was not disturbed.

Aristocratic gentlemen soldiers from Virginia refused to associate with the crude woodsmen from Pennsylvania. The forces from the colony of Massachusetts looked down their noses at the Jersey Dutch and the disbelievers who had left New England to settle in the New Jersey hills. And so it went.

Recruits signed up for three months service. At the end of their time they simply dropped their guns and left. The men elected their own officers who were jealous of each other and refused to listen to anyone's opinions but their own.

The officers of Fort Washington and Fort Lee decided to reinforce Fort Washington and one thousand soldiers were sent from Fort Lee to Fort Washington. Evacuation of Fort Lee was commenced.

However, there were not sufficient wagon and boat facilities to remove the large store of artillery, ammunition, and supplies.

With a sick heart Washington surveyed the British from Fort Lee. Each movement they made in New York, for they now held that city, was observed. The great general was attempting to fathom their next move, but without success.

On Friday, November 15, Washington went to Hackensack and established headquarters in a one-and-a-half story stone house owned by Peter Zabriskie. This was later enlarged by an additional two stories and became known as the Mansion House hotel.

The house stood on Main street near the old Dutch Reformed church. It was torn down a few years ago.

Washington spent much time upon his horse, inspecting the condition of the roads, bridges and ferry crossings. He was also testing the opinions of the inhabitants. Here again he met with disappointment.

He had hoped to gain new recruits and to gather much needed supplies. However, he was still too close to New York.

People were afraid to side with a losing general. They had too much to suffer if the British should gain control, which they were certain would happen. As a result very little support was being given.

Meanwhile General Howe in New York issued an ultimatum to Colonel Magaw in command of Fort Washington demanding his immediate surrender. Magaw wrote to Washington: ". . . I am determined to defend this post to the very last extremity."

Washington sped to Fort Lee and started across the river to Fort Washington. When part way over he met Generals Greene and Putnam returning. They advised Washington that the troops were in excellent spirits and would make a good defense.

As it was late at night Washington was persuaded to return with them.

The following morning Colonel Magaw posted his men in two lines outside Fort Washington ready for the attack which began at ten o'clock.

Washington watched the encounter from the Palisades at Fort Lee. He later reported: ". . . our troop stood and returned the fire in such manner as gave me great hopes the enemy was entirely repulsed."

The British were forced to bring in the Hessian troops under General Kniphausen. The Americans now were greatly outnumbered and were forced to withdraw within the fort.

Washington sent a dispatch to Colonel Magaw to hold on till evening when he would attempt to evacuate Fort Lee. However, Magaw had gone too far into a treaty of surrender before he received Washington's message.

With the fall of Fort Washington half of the American Army was lost. There were less than 3,000 men at Fort Lee to combat 20,000 at New York.

With the remaining dispirited troops Washington remained at Fort Lee the following day, November 17. He then went to Hackensack trying to figure out what the next move of the British might be.

On November 19,1776, he wrote to his half brother from his headquarters at Hackensack: "I am, weary almost to death with the retrograde motion of things, and I solemnly protest that a pecuniary reward of 20,000 pounds a year would not induce me to undergo what I do."

On that date he still had no notion of what the next move of the enemy might be, for he wrote to the President of the Continental Congress:

"Whether they will close the campaign without something more, or make an incursion into Jersey must be determined by the events themselves."

Meanwhile the British had not been in slumber. On the dark and foggy night of November 14, 1776, they had passed thirty flat boats up the river past Fort Lee. The boats were tied up at Kingsbridge for transportation of invasion forces.

Lord Cornwallis was assigned to command the invasion army. Ten thousand British and Hessian soldiers with artillery, horses, and supplies were ready for the supposed final attack and the capture of Washington's few remaining men on top the Palisades.

Plans were to land at Closter Dock, now Alpine Ferry, and speedily cross the terrain to the Hackensack River, forming a line of men across. They were then to march southward toward Jersey City and Bayonne wiping out the Continentals as they marched along.

However, their invasion and field maps were faulty. The map Cornwallis used shows the New Bridge crossing to be at Little Ferry. There is no indication of any crossing at New Bridge. The roads were inaccurately drawn and correct locations were not given.

In contrast the maps drawn by Erskine for Washington show great accuracy. This contrast was an important factor in the British lack of success in this mission.

Under cover of darkness on Tuesday, November 19, Lord Cornwallis led his invasion armada out of Spuyten Duyvil. Proceeding north along the east shore of the Hudson to a point opposite Closter Dock Landing they started to cross.

Under the cover of darkness and a heavy fog during the early morning November 20 the 10,000 men made a successful landing. They scaled the steep Palisades and commenced their march down the Closter Dock Road.

Uu to this point they remained unobserved by the Americans. Washington was at his headquarters at Hackensack. General Greene was still in bed at Fort Lee. So safe did Green feel that he had no outposts, no sentinels, no patrols far enough out to observe British movements.

It was due to an unsung patriot that the American Army was saved from a disastrous defeat at Fort Lee and that the United States is a free nation today.

Who this man was, no one knows. There are no records to tell us. He was some unknown country farmer from Closter, or at least was in Closter at the time. Anyhow, he saw the army of Redcoats marching down the road.

Nor are there records if he ran by foot or raced on horseback. Never-the-less he reached the fort before breakfast and alarmed General Greene. Greene hastily sent word to Washington, who sped to the fort.

Detachments were posted at New Bridge and at Liberty Pole in Englewood. These passes were to be guarded for the evacuation of the American Army from Fort Lee.

Confusion was paramount at Fort Lee. Greene had ordered defense of the fort. Washington, realizing how unwise this was with the odds in numbers of men against him, ordered evacuation.

Washington had anticipated the plan of Lord Cornwallis to entrap the Americans between the Hackensack and Hudson rivers. Here again, he displayed his superior knowledge and wisdom.

But, his orders to retreat, on top of the alarm of imminent attack, caused pandemonium.

Tents were left standing, artillery, personal baggage, and stores were left behind. Even the campfires with the kettles of cooking food were left for the British to eat.

Some of the men were still undressed and wrapped their blankets around them any were shoeless. According to tradition they ran helter-skelter through the thickets.

There is a beautiful legend how Captain Van Blarcom, of Paterson, saved the life of a fourteen year old neighbor drummer boy, whom he found unconscious along the bank of the Overpeck creek.

The boy was Paul Rutan, a cousin of the Brookdale Rutans. Some day I may spin the yarn of the young drummer boy.

Washington rushed back and forth between Fort Lee and Hackensack, rounding up his men. They sped to join their comrades in a race over the Palisades. Their goal was to cross the Hackensack and place as much ground between them and their enemies as possible.

It was Washington's aim to get on the west side of the Passaic River as quickly as possible. With the hills behind the river he felt more safe.

The events of the great general at Acquackanonk Landing and along the Passaic river will be told in next week's chapter.

It was here that Washington received a tremendous ovation and welcome. It was here that the psychological turning point of the Revolution took place.

SELL YOUR HOUSE ONLY THROUGH A

Conflicting Loyalties Bared In Washington's Retreat, '76

(The following article on early history in the area, was written by Herbert A Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

With our Thanksgiving season coming on we might give special thanks to our first President. We might also give thanks to the Thanksgiving season of 1776 and the heroic stand our ancestors of this area took at that time.

However, these ancestors were not feeling heroic, nor was there much thanksgiving in their hearts that year. Instead there was anxiety and worry.

News had reached the west bank of the Passaic that the British had crossed the Hudson. Groups were gathering at the taverns and public places. Everyone was alarmed, and they had reason to be.

If Washington should retreat across New Jersey the British would follow. If the inhabitants remained loyal to the Continentals, what would happen to their homes and families by the invaders?

Would it be safer to sympathize with the Crown?

The uncertainty must have been a tremendous burden on the minds of the people. We can hardly blame those who turned Tory. What would have happened if the British had not finally become tired of chasing Washington?

For it is often said that he was the only General who won a war by defeats. How would our history have been written if the British had won?

One of the places where citizens gathered was a tavern at Acquackanonk Landing, now Passaic. The tavern was directly across the King's Highway from the Acquackanonk Bridge.

Acquackanonk Landing was an important inland seaport of the Colonies at the time. It was also considered by Washington as one of the strategic points of the war.

The King's Highway ran from New England, across the Hudson and Hackensack Rivers to the bridge and across the Passaic. From here it ran along the west bank of the river to Newark. From Newark it ran to New Brunswick, Princeton, Trenton and points south.

Starting at the bridge the Old York road ran northward to Paterson, Preakness, Pompton, Warwick, and to Canada. The landing was at the junction of these two important highways.

Washington had stored military material at the village. Iron from the North Jersey mines was being carted down the York road, through the Notch and over the Notch road, (Van Houten avenue), to the docks and the waiting ships.

The British had claimed the mines and the iron, but now they were in American hands. It was important to the enemy that they regain control of the mines. The iron could be used for war materials.

All through the Revolution Washington had guards at the bridge and along Van Houten avenue to the Notch. Here the pass was strongly guarded. The Rev. Caldwell designed a tower as a watchout for British activities in New York Bay.

This stood on the high prominence on the north side of the pass. There were also a signal tower, one of the chain that stretched across the State, to warn the inhabitants of any enemy invasion.

Route 46 now passes through the Notch. As you drive through on your next journey look up on the north side. There are yet to be seen huge bolders, along the edge of the cliff, said to have been rolled there by Revolutionary soldiers.

If the British should have made an attempt to pass through the narrow gauge, these and others on the other side would have been pushed over upon them.

The pass was much more narrow at the time and a good size stream, the beginning of our Yantacaw river, flowed through it.

It might be added here that the Reverend Caldwell was the same [illegible] fame at the Battle of Springfield with his "Give Them Watts, boys!"

(Editor's note: The reference here is to the fact that the Colonials, lacking suitable materials, were using pages torn from Watts' Hymnal as wadding for their muzzle-loading muskets.)

No wonder the inhabitants of the Passaic Valley area were excited. When word reached the tavern, run by Hiram Blanchard at the landing, that Washington was at Hackensack a committee was formed. It was decided that one of the members would ride to Hackensack and obtain more inforamtion.

It was necessary to find out if Washington planned to retreat farther into New Jersey. If he did so he would certainly come to the bridge, for it was the only one crossing the Passaic above Newark.

Stories vary as to who the person was who gave the warning. One version has it that Abraham Van Riper, who lived along the Yantacaw River in the stone house on Broad street, across the county Line in Richfield, was the informer.

Van Riper owned much property in Richfield, Nutley and Brookdale. He often carted his produce to New York and Hackensack. It was on the return of one these trips that he stopped at Blanchard's. Or, at least, so the story goes.

The citizens gathered at this and other meeting places were familiar with the recent events at Harlem Heights, and at White Plains. They had heard of the surrender of Fort Washington.

Now that Washington was claimed to be at Hackensack

many which has survived

a young man, nephew of John Halmagh Post, of whom we shall hear more, took off at a gallop to find out more of the happenings.

Upon reaching Hackensack he mingled with the soldiers and upon asking where they were bound for next he was was informed: "To 'Quacknie Bridge; wherever that is."

Upon returning to the tavern he delivered the message that Washington could be expected upon the following day. It was night by this time and upon agreement with the other men who had gathered John Halmagh Post leaped up on his horse.

Up the York road he sped. At each farmhouse he yelled: "To the bridge: The British are coming!"

Continuing to the present Clifton avenue he turned westward to Van Houten avenue where he turned eastward and back to the bridge Upon arriving there he found that a large crowd had already gathered; not only men, but women.

The men had brought not only weapons, but axes and torches. The women came prepared to work all night preparing food and comfort for the American troops.

The Rev. Schoonmaker was there inspiring them to give their all. Capt Abraham Godwin, of Totowa Falls, Paterson, was there and it was he who gave all the money he owned to buy food from the farmers so that the troops would have something to eat.

It is claimed he gathered enough to last the army for three days. Washington once mentioned that the Godwin family was the most patriotic he knew. Godwin gave his life for the cause.

His three sons, one of them ten years of age, and another fourteen, joined the army. His wife rode on horseback through heavy snow to reach her husband dying upon a British ship in the Hudson river.

She arrived too late and from then on waged a relentless war of her own upon the British.

Dirck Van Riper, who joined as one of Washington's spies the following day, was there. Richard Ennis, from the Reef, Delawanna, was there. He turned Tory and later was hanged from the limb of a tree. From the Stone House Plains area, beside Abraham Van Riper, were Peter Post, Abraham Garrabrant, Isaac Seigler, Abraham Van Giesen and others.

A conference was held by the men and a decision made that as soon as Washington and his troops passed over the bridge it was to be dismantled.

Some historians claim that the bridge was burned and that the last burning ember floated down the river just as the British appeared. This probably is not so.

The Dutch were too economical to destroy anything. The version that the bridge was dismantled and piled up on the west bank sounds more authentic.

It was also decided that Washington's arrival should be planned to assume the nature of a grand reception. A committee was formed to greet him at Wallington and escort him to the tavern.

Frau Van Winkle, who lived on the Wallington side of the bridge, got out her two huge iron scalding kettles, and with the assistance of her slaves boiled coffee for the expected men. This was passed out as the troops waited their turn to cross the bridge.

It was necessary for them to pass in small groups. Otherwise the ryhthmic "tramp, tramp, tramp" of the soldiers feet would have caused the bridge to collapse.

When Washington reached the tavern and saw the extent the inhabitants had gone to in preparation his heart was warmed. He and his men had tramped through the icy puddles in the dirt roadways from Hackensack.

Most of the men were barefoot, and had wrapped straw and rags around their feet. t was about four p.m. on this cold day, Nov. 20, 1776, when they finally reached the Bridge.

Washington made the tavern his headquarters. Some of his officers made the White Horse Tavern, nearby, their headquarters. The men made the church and the old Burying Ground their shelter for the night. The women worked among them industriously, doing what they could to add comfort.

The horses of the officers, many of them raised upon the Van Riper-Wanshair stud farms in the present Delawanna, were sheltered in the Van Riper blacksmith shop next to the White Horse Tavern.

Washington was so heartened by his reception he stayed up all night interviewing inhabitants, finding out how much support he could obtain, enlisting new recruits, and organizing a better spy system.

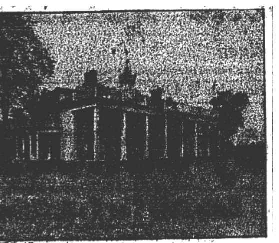
A bitter note was that on this same morning Robert Drummond, a local merchant, led some two hundred men to the British ranks.

One of these was young John Van Wagoner who was building a house near the tavern. These men mostly died of fever in the south. Young John was probably one of them, as he was never heard from again.

Robert Drummond was later to lead British forces against the Acquackanonk area and his own home town.

Returning to the story of the

(Continued on Back Page)



HERE'S MOUNT VERNON, the Virginia home Washington left to lead the Continental forces throughout the

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Washington

(Continued from Page 2)

destruction of the bridge, we are informed that British outriders arrived as the last beams were being placed in the pile.

A skirmish followed with shots fired across the river. No one was killed and the British retired to the main ranks to offer information on what they had found.

It was here, upon the night of Nov. 20, that the turning point of the Revolution took place. It gathered momentum across New Jersey and reached its culmination point at Trenton.

It was his friendly reception and the wholehearted support given to him by the inhabitants that caused Washington to decide to continue his fight for freedom.

Of this William Winfield Scott, author of "The History of Passaic and Environs," wrote:

"Washington's coming had been planned to assume the nature of a grand reception, anything in the form of which did not occur in Hackensack, where that very day residents of Bergen County were flocking and enlisting in the British Army.

"To them the retreat of Washington spelled defeat and, because they wanted to be found at the end with a winner, they joined the ranks of the King, something they were subsequently ashamed of and sorry for.

"Editor Winton, of Hackensack, once told the writer that in attempting to write a biographical history of Hackensack he found that after eliminating the Tory and Loyalist families, there were left so few as to make insufficient matter for a respectable sized book."

Just when Cornwallis reached the east bank of the Passaic is not clear. Some reports claim that he arrived at nightfall on Nov. 20th. However events indicate that it was not until the 26th.

Upon finding the bridge destroyed he retreated over the Lodi Road, skirting the huge swamp that existed in Wallington, to a branch of the road that led to the River road.

The River Road, mentioned here, is the one than ran along the east bank of the Passaic in the Dundee Lake area of Bergen county. This was above the present city of Garfield, between it and Fairlawn.

At that time there was a fording place just north of the present Dundee Dam. In the middle of the river was a small island, about ten feet wide and one hundred feet long.

Reaching the home of a miller named Adrian Post, on the Bergen side, the British officers forced his son, a lad of seventeen, to direct them across the ford. At the point of a bayonet young Post led them through the icy cold water.

Not dressed properly for such an occasion he caught pneumonia and later died from the effects of the event.

Upon reaching the west bank of the river the British encamped for the night. Some historians claim that the British remained here from the 21st until Tuesday morning, the 26th.

During this time they ransacked the houses and farms in the neighborhood, gathering much-needed supplies.

At any rate they began marching down the Old York road, now Lexington avenue, to the present Main avenue in Passaic. Each place they passed was pillaged and ransacked. Many legends of how attempts were made to save the family silver have come down to us.

The lists of claims made by the residents are interesting. Near where the British encamped after they crossed the river, was the home of a widow, Ann Doremus. From it the British helped themselves to: 15 sheep, I Psalm book, I silver teaspoon, I cloak "partly worn", I linen sheet, I pair women's shoes, I pair silver sleeve buttons, I pair pillow cases, I long gown.

The troops made no hurry in reaching Acquackanonk Landing. Scouting parties went as far inland as Athenia on the west and to the Point, the Dundee section of Passaic, on the east.

IN SHORT

Twenty years ago, lots of people dreamed of earning the salary they can't get along on today.

During this raid chickens, pigs, horses and cattle were taken. Houshold goods and wearing apparel, silver and china, money and books; all were sequestered. Even slaves, young men and women were kidnapped.

Upon reaching the present Main street, which did not exist at the time, the troops marched up Prospect street to a high hill that use to exist where the present City Hall and the high school now stand.

This was at Passaic avenue, between Gregory and Paulison avenues. Here they encamped near where the Continntal troops near where the Continental troop fore.

Washington and his men had left on the morning of the 21st, marching down the King's Highway to Newark. The story of this journey will be told in next week's issue. The effects of the British raids will be considered and the story of Thomas Paine and his writing of "The Crisis" mentioned.

Washington Retreat Routes Still Matter Of Dispute

(The following article on early history in the area, was written by Herbert A. Fisher Jr., of 1200 Broad Street, Bloomfield, a member of the Bloomfield Historic Cites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

In the past two articles covering the retreat of Washington through New Jersey, we have seen how the great general and his men left Hackensack on the morning of Nov. 20, 1776.

We have noticed how the men were forced to trudge through the cold, dismal day, most of them without any shoes on their feet and with but few clothes upon their backs.

On that morning of the 20th, Washington had gone down to the Hackensack dock, where the bridge is now located, and had viewed the enemy's encampment across the river. He had decided it best to move on.

Over the Polifly Road the troops marched, crossing through the fields to the old Paramus road. Following the King's Highway they came to Wallington where it was necessary to skirt a huge swamp.

At this point some of the cannon became mired in the muddy roadway and were left behind.

The men finally crossed the Acquackanonk bridge, tired, hungry and freezing. They were probably warmed up a bit by Mrs. Van Winkle's coffee. This was about four o'clock in the afternoon.

On the morning of the 21st it was decided to move on and place as much territory as possible between the two armies. The farther away from the British stronghold in New York, Washington could lead the King's Army, the less opportunity it would have of receiving aid.

He had left a portion of his troops at Hackensack. These troops were to march by way of Jersey City and across the meadows to Newark. Thomas Payne was with this outfit, so it is believed. At Newark they were to rejoin the main army.

The main group marched down the west bank of the Passaic, along the King's Highway. It passed through The Reef, now Delawanna, the Third River Neighborhood, now Nutley, and Second River, now Belleville.

Upon entering North Newark, then known as Woodside, they marched as far as the Coejeman or Cueman farm.

HERBERT FISHER

This is now the Elwood Park section of Newark. Here some of them encamped, while others pitched tents along the hill south of here and along High street, Newark. It never has been definitely established where Washington made his headquarters, although it is believed he stayed at the Eagle Tavern on Broad street, a little north of William.

Although the main branch of the Continental army marched down the King's Highway, all the men did not come by that route. Beside the group that came by way of Jersey City there were two other forces.

At Acquackanonk Landing, Washington broke up the army that was with him into three groups.

Several historians disagree with this and claim that the two groups about to be mentioned were but foraging parties.

If so, they would have contained but a few men each.

One of the groups marched over Brook Avenue, Passaic, to Dwasline road and, southward over it to Allwood place. Over Allwood place and Bloomfield avenue they came to West Passaic avenue in Brookdale. Down West Passaic and Broad street they marched to Watchung avenue.

Here was the little old stone Sigler house, then the home of Christian Interest. According to family tradition the officers rested at the house while the soldiers lounged under a huge oak tree a short distance south of the house.

After a short rest the men marched on to about the present Belleville avenue. Here they turned westward and encamped on Chestnut Hill, now a portion of the Bloomfield Cemetery, and the hill south of it to Bloomfield avenue.

The third group marched along the present Van Houten avenue, Clifton, to Valley Road and southward to the Cranetown Gap, where they encamped along the base of the Watchung Mountain.

Stephen Wickes, in his "History of the Oranges," is one of the historians who support the theory that these two outfits were more than mere foraging parties. If the story of the Sigler house is correct, with officers staying at the house, it would appear that this group consisted of more than a few men necessary for a marauding group.

If, as Wickes and others write, the two groups encamped in Bloomfield and Montclair there is further credence for the claim. Where the source material was obtained I have not been able to find out. Until such material is found we must accept it as legend.

Soon after the American troops passed through Stone House Plains the farms were visited by British and Hessian soldiers. For at least two days, Nov. 26 and 27, the British were encamped at Tony's Nose, Passaic. Troops went out through the entire countryside ransacking and destroying the farms.

Groups entered into Stone House Plains and Speertown. Nearly every house was pillaged. The Cuemans, Posts, Van Wagoners, Van Winkles, Powlesons, Garrabrants, Van Ripers, Cockefairs, Piers, Siglers, and others felt the impact of their blows.

Barns were looted. Grain, wagons and livestock were taken. With no seed left to plant the following year, many farms remained untilled. Those who were fortunate enough to have seed or roots to plant merely planted them for the British to come out from New York to reap the harvest.

The main unit, as it wended its way along the river, passed the hostelry of William Snyder at the Reef. Near the tavern was the house of the Ennis family. Richard Ennis, one of the young sons, was a hostler at the tavern.

When news reached the little group of men, who had gathered there, that Washington was at Hackensack and about to come to Acquackanonk Landing, young Ennis rushed to the tavern at the Landing. He was one of the group that anxiously awaited the return of young Post from Hackensack.

The following days were to find him travelling back and forth between the two taverns. He learned that Cornwallis was not far behind Washington and had divided his troops into two wings.

One wing was bound for Acquackanonk while the other was bound for Newark along the east bank of the Passaic.

It was the plan of Cornwallis to have one unit of his army at Newark before Washington could arrive there. With the other unit he would follow behind. Thus he would bottle up the Continental army between the two points.

Ennis, realizing that there was no bridge across the river below the one at Acquackanonk Landing and little chance of Cornwallis getting across by the ferry at Second river, rushed back to the Reef and the tavern.

Obtaining a boat from the boat works of his father, he rowed across the river in time to warn the British. They returned up the river road, according to tradition, crossed above the Landing and encamped at Tony's Nose.

Later the Ennis house was used as a headquarters for Continental deserters.

Naturally the news of such activities reached the ears of Washington and the whole army. In July, 1777, while the Delaware regiment marched along the King's Highway the men looked up Ennis. Dragging him from his home they carried him to the camp at Newark (Elwood Park). Here a court martial was held and Ennis was hanged from a limb of a tree.

Captain Beatty of the Delaware militia wrote a detailed account of the affair. The tragic incident was also reported in James Rivington's Royalist paper, "The New York Gazette and Weekly Mercury", Aug. 11, 1777.

The Ennis house was recently torn down to make way for the new highway. The action of its inhabitant, although that of a traitor, may have saved the Continental army. It allowed the troops to reach Newark in safety.

It was on the 22nd of Nov. 1776, Washington and his men entered Newark. The army remained at Newark for five days. There was no hurry to move on.

When Cornwallis learned that Washington had left Acquackanonk Landing and had escaped him, he, evidently, did not consider it worth his effort to hustle. Sooner, or later, the wily fox would be captured.

Washington had barely 4,000 men at Newark. Poorly armed clothed and equipped, disheartened by continual defeat, they were no match for the regulated soldiers of the King. At least so thought Cornwallis.

The people of the town, seeing the ragged regimentals, believed that the Revolution was doomed to failure. When Cornwallis and agents of the British offered all citizens who returned their allegiance to the Crown full pardon and immunity, many of the prominent residents sought protection.

Isaac Longworth, a member of the Committee of Correspondence of Newark Township, renounced his allegiance and joined others who sought the aid of the King.

The militia of the state refused to turn out and gave a deaf ear to the entreaties of Washington. The Colonial Legislature dissolved on the 2nd of Dec., and the state government practically vanished.

About the same time the Continental Congress, at session in Philadelphia, invested Washington with dictatorial powers and retreated to Baltimore.

Washington's own words were: "The conduct of the Jerseys has been most infamous." The inhabitants were flocking to the British agents and renewing their oaths of allegiance.

Even the last Royal Governor of New Jersey, William Franklin, son of the patriot Benjamin, was placed under guard and his letters intercepted. Later the Provincial Congress sent him as a prisoner to Connecticut.

The Rev. Isaac Browne, rector of Trinity church, was compelled to leave the town of Newark. He had refused to stop praying for the king and the royal family. He fled to Nova Scotia, where he died in poverty. William Haddon, principal of Newark Academy, was also obliged to leave.

The following women were ordered to leave Newark Township as being the wives or daughters of men who had gone over to the enemy: Mary Longworth, Catherine Longworth, Elizabeth Wheeler, Phoebe Banks, Mary Wood, Hannah Ward, Elizabeth, Betty, and Ann Clark.

Staten Island, in Nov. 1776, was occupied by General Howe. It was "the rendezvous for Tories, traitors and deserters." New York City was being held by the British and General Skinner, the last attorney general of New Jersey under the crown, organized a body of 500 Tories, known as the "Skinner's Greens." They carried on a guerrilla warfare throughout the Hackensack, Passaic and Raritan valleys.

Even William Franklin, the deposed Governor, aided and abetted the "Pine Robbers," a band of Tory refugees who hid by day in the recesses of the pines and the dunes of the seashore. By night they rode on missions "at which justice and humanity stood aghast."

An excellent account of the beginning of Washington's "flight" was published in the Pennsylvania Journal and Weekly Advertiser, Jan. 29, 1777. It reads as follows:

"As our force was inferior to that of the enemy, the fort (Lee) unfinished, and on a narrow neck of land, the garrison was ordered to march to Hackensack, which, tho' much nearer the enemy than the fort, they quietly suffered our troops to take possession of . . .

"Our troops continued to Hackensack bridge and town that day and half the next, when the inclemency of the weather, the want of quarters and approach of the enemy oblidged them to proceed to Acquackanonk and then to Newark; a party being left at Acquackanonk to observe the motions of the enemy.

"At Newark our little army was reinforced by Lord Stirling's and Col. Hand's brigades, which had been stationed at Brunswick.

"Three days after our troops left Hackensack, a body of the enemy crossed the Passaic above Acquaconack, made their approaches slowly toward Newark, and seemed extremely desirous that we should leave the town without their being put to the trouble of fighting for it.

"The distance from Acquaconack to Newark is nine miles, and they were three days marching that distance . . .

"This retreat was censured by some as pusillanious and disgraceful, but did they know that our army was at one time less than a thousand effective men, and never more than 4,000 that the number of the enemy was 8,000, exclusive of their artillery and light horse — that this handful of Americans retreated slowly above eighty miles (to the Delaware) without losing a dozen men, and suffering themselves to be forced into action would have been their intire destruction — did they know this, they never would have censured it at all — they would have called it prudent — prosterity will call it glorious — and the names of Washington and Fabius will run parallel to eternity."

The story of the Retreat as it related to Newark Township, of which Bloomfield was then a part, will be continued in next week's article.

British Arrival In '76 Here Horror To Patriots, Tories

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Before Washington entered Newark, he warned the citizens, through the Committee of Safety of Essex county, to remove their stock, carriages and other effects out into the mountains as a measure of safety. Dr. Burnet, chairman of the Committee, directed the movement.

It was the darkest hour of the Revolution. As we have seen, by his letter to his brother from Hackensack, Washington was in a mood to give up. He was cheered by his reception at Acquackanonk Landing and his hopes were raised.

He was able to obtain about five hundred recruits which bolstered his ragged army from about 3,500, or less, men to about 4,000.

The people of Newark were not as receptive as were the Dutchmen of Acquackanonk Landing to the Continental Army. The hopes of Washington became diminished.

He believed the cause of the people was all but lost. He blamed the short enlistments, the inactivity of the Continental Congress, and politics in appointing generals.

According to Washington's words some of the generals were not fit to be 'shoe blacks." He went on to say: "If a new army cannot be enlisted the game will be pretty nearly up."

General Lee, with a division of the army, lay east of the Hudson. He delayed coming to the aid of his commander. Lee was certain that the Revolution was about to fall.

He employed his time showing disaffection toward Washington. Meanwhile he was intriguing to supplant Washington as Commander in Chief.

Washington was left very much alone with a handful of men, few arms, and practically no clothing or food. Never-the-less he set about building up the best with what he had.

Hospitals were established in Trinity church, the Academy, the Court House and the old First Church. Dr. William Burnett, already Chairman of the Committee of Safety, was placed in charge. A general hospital was maintained in Newark throughout the war.

Immediately, Washington set about carrying the sick and wounded to Morristown, out of the pathway of the oncoming British.

He worked hard to obtain new recruits plus support for his army. But, who was there willing to support an army that knew nothing but defeat?

He wanted his men to have the long needed rest due them. They had been through rough days and were to go through many more.

The deep thorn in his side was the insubordination of General Lee. Finally, despairing of any help from Lee, Washington left Newark on the 28th of November.

J. Wilmer Kennedy, former assistant superintendent of Newark Public Schools, once wrote: "The line of retreat from Newark was marked by the bloody footprints of many soldiers without shoes." No wonder our Continental Army was known as the "Barefoot Boys."

As Washington left the south end of Newark the British entered the north and took over. The rumble of Cornwallis's cannon over the frozen roads of Belleville could be distinctly heard.

The Tories of the town rejoiced audibly, while the patriots who were unable to leave for the Caldwell hills cowered in their homes in apprehension.

Rumors were reaching Newark that British forces were being embarked on Staten Island in order to turn the American flank and prevent further retreat across the state.

A proclamation was issued to the effect that all good Tories who remained quietly in their homes would not be molested. One notorious Tory, Captain Nutman, was so enthusiastic over the anticiapted attack of the British that he rushed out into the street and jubilantly greeted them.

The British grabbed him, took off his clothes and even relieved him of the shoes he stood in.

They plundered his house and threatened to hang him. The British then went on a rampage. Houses far and near were plundered and lives threatened. Patriot and Tory suffered alike.

To the British and Hessian soldiers all Americans were considered but dirt beneath their feet. It mattered not if some of them had done everything to assist the King and his Army.

Everything was swept clean by the hordes of the enemy roaming throughout the countryside.

Camp followers from New York rushed over to assist in the raids. Bands of these women would invade the homes and force the women of the household to bake bread for the British army. They were assisted in their raids by a few men.

Detachments of British troops made their way into Bloomfield from the neighborhood of Second River (Belleville) by way of the Newtown road, now Belleville avenue; the Road to the Ferry, now Montgomery street; and the road, now Franklin street. In 1776 almost every family received a visit from the enemy.

Washington, himself, probably did not have time to pay Watsesson Plain a visit during his five day stay at Newark. Nor did many of his troops. However, this section did provide forage and supplies.

The British made themselves right at home and if they were not well received smashed their way into the houses. Many a smoked ham and shoulder of beef found their way to the British camp.

Many legends have reached us about the raids during this period. One is of the Morta Winne house, a substantial stone dwelling on the Newtown road. It stood on the lawns of the present Soho hospitial, at the west end.

Evidently the Winnes did not open their door in welcome. One of the soldiers passed to the rear of the house and poked his bayonet through a little transom window over the rear entrance of the house.

One of the women happened to be hustling up the stairway at the time and narrowly missed being stabbed.

The farm of the Bergen family was also raided. When Bergen saw the enemy approaching he led out his finest horse from the barn and gave the surprised animal a vigorous kick. It went flying to the woods and was thereby saved. The other animals were taken.

At the corner of the present Belleville avenue and Willett street stood the house of Mrs. John King. The British arrived at her door. Hoping that she might save her neighbors from annoyances Mrs. King prepared as lavish repast as her cupboard could afford.

Jacob Ward, owner of the tavern at the present corner of Broad and Franklin streets, had an unpleasant experience. When word came to him of the approach of the British he prepared for flight. He owned some property near the present Caldwell Penitentiary. Here he took his family and effects.

Several loads had been sent off. The last one contained furniture and was just being carted off by the oxen and wagon when the British appeared. The wagon and oxen were captured, but Ward made his escape to the underbrush along Tony's Brook.

According to tradition Ward had also returned to pick up a child that had been forgotten. With the large families of that day this might have easily happened.

A listing of the claims made by the inhabitants of Watsesson was given in one of the early articles. We shall not repeat it here. Mention is made of it in Folsoms: "Bloomfield Old and New" and the list of names given. A more comprehensive coverage is given in Folsom's "Municipalities of Essex County."

Pastor Mac Whorter, who had accompanied Washington out of Newark, wrote a letter early in the following year of 1777. He had returned to the village some time after the British had left. Following are some of the impressions taken from the letter:

"When I returned to the town it looked more like a scene of ruin than a pleasant, well cultivated village. One Thomas Hayes as peaceable and inoffensive a man as in the State, was unprovokingly murdered by one of their negroes, who ran him through the body with his sword.

"Also cut and stabbed Haye's aged uncle in the same way. As to plundering, Whigs and Tories were treated with a pretty equal hand."

He continues with the story of Captain Nuttman and continues on with a story of the raid upon Justice John Ogden. "Justice John Ogden had his house robbed of everything they could carry away. They ripped open his beds, broke his desk to pieces (evidently looking for secret compartments) and destroyed a great number of important papers, deeds, wills, etc.

"They hauled a sick son out of bed and grossly abused him, theatening him with death in a variety of forms."

"A Colonel sent his soldiers who took away a sick woman's (Mrs. Crane's) bed from under her, for him to sleep upon."

The pastor gives other instances of the mischief committed.

The outrages perpetuated on the people of Newark township by the soldiers was a chapter of horrors. As explained, the Tories suffered along with the Patriots. Neither was spared. This caused a change in the tide of sentiment.

Persons with Tory sentiments changed their views, so horrible were the outrages forced upon them. With their wives and children assaulted before their very eyes, their stock and property taken, and often their houses and barns burned to the ground, they quickly changed their opinions and now rallied to the cause of the Patriots.

This was the main contribution that Newark Township gave to Washington and his army. Sentiment, throughout the nation, was slowly changing; all through the ruthless manner in which the Tommy Atkins of 1776 behaved during those November days.

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Modern Roads Here Once Trails In Pre-Indian Days

By HERBERT A. FISHER

In response to a request that I attempt to clarify the locations of the old roads of the Bloomfield area I shall hereby and forewith do so. To myself, and to many of the old time residents, mere mention of the names are all that is necessary. (However, during the past few years new families have settled within our town. It is especially difficult for them to visualize the locations of even the modern roads, let alone our early Colonial highways.

I sincerely hope that the map shown here and the following descriptions will help to remedy the situation.

Long before New Jersey was settled by the Dutch and English—even before America had been discovered by Columbus or found by Lief Ericson, the site of Bloomfield was crossed by at least three public highways.

These were old Indian trails, hundreds of years old, that had been the paths of a race preceding the Indians. Remaining artifacts and records do not give us any clue as to what this race looked like.

Only the Indian legends remain to tell us that they were a race of "giants" and that their last habitation in this area was on the Watchung mountains.

The paths of this unknown race were probably created by the wild animals inhabiting Bloomfield and the surrounding territory before them. They go back to pre-historic times and their origin is obscure.

The animals, on their treks to watering and feeding places, had blazed the trails. Then Lenape, or Delaware, Indians, settling in our area about 945 A.D., adopted these paths as a means of least resistance.

Then along came the white men, during the last quarter of the 17th century, to improve upon them.

The majority of the old paths, or portions of them, are still being used as highways. They were the first roads to be used by our settlers and the oldest public roads of the town.

There were two Indian trails passing through our town that led from the Hudson to the Delaware river. Both joined the famed Minisink Trail, which led to Minisink Island and the Minisink campsite along the Delaware.

The island and camp were situated a short distance north of Delaware Water Gap. Here the various sub-tribes of the Lenape met once a year for their council meeting.

These were not the only trails leading from the Hudson to the Minisink Trail. But they were important trails.

Stephen Wickes, in his "History of the Oranges" has this to say: "The Newark (Watchung) mountain region was crossed by the natives dwelling on the Hudson River by paths, all of which intersected the Minisink.

"Their nearest and most direct route from the Hudson to Minisink Island, was through the great notch of the first mountain, four miles north of Montclair, meeting the main path near Little Falls.

" The other intersecting paths

crosses the mountain, the notch at Eagle Rock, the notches of the Mount Pleasant and Northfield highways (in the Oranges) and the mountain crossing at South Orange.

"All these routes led to the Minisink (trail), which was not more than six or seven miles west of the first mountain. They all crossed the great path and were the highways of Indian travel from the Hudson west, through the Musconetcong Valley to the Delaware."

These main trails were connected by other crossing trails, so that there was a veritable network of paths traversing the Bloomfield territory.

The two main trails that crossed the area on their way from the Hudson to the Minisink were the two that joined at the Bloomfield avenue crossing of the First or Watchung mountain.

The one came from Jersey City to the heart of Newark, from which point it travelled northward over Washington to Broad street. It then followed along Broadway and Summer avenue to First street and Heller Parkway.

Westward over the parkway to Franklin street in Bloomfield it passed until it reached Broad street at Liberty, near the Center.

Then northward it turned on Broad street until it reached Park avenue. Westward over Park avenue it continued to Bloomfield avenue. At Glen Ridge avenue, in Glen Ridge, it veered following the avenue across Bloomfield avenue, Montclair, and over Church street to Valley Road.

At Valley Road it turned northward, once again crossed Bloomfield avenue, continuing to Claremont avenue, which it followed over the mountain.

The trail as were others, was marked when necessary by the Indians with blazed trees.

In 1675, the old trail was the only road from the Puritan settlement at Newark to the Watchung mountain. At the time, Jasper Crane, Samuel Kitchell, Thomas Huntington, and Aaron Blackley were staking out

(Continued on Page 6)

Modern Roads

(Continued from Page 3)

claims which covered the heart of the present Montclair.

John Ward and John Baldwin were claiming lands along the base of the mountain.

Benjamin Baldwin, the weaver, took up land between the Second and Third rivers in the Watsesson Hill area of the present Bloomfield.

Daniel Dodd, a surveyor, was appointed in March, 1678, with Edward Ball, to run the northern line of Newark Township (of which Bloomfield was then a part) from the Passaic river to the Watchung mountain.

He came to the valley of the Second river, fell in love with it, surveyed it for his own. It was confirmed to him on January 18, 1697.

Thomas Davis, son of Stephen who came to Newark with the Milford group in 1666, acquired several tracts near the center of Bloomfield between 1675 and 1700.

Lawrence Ward, who came to Newark with the Branford group, died in 1700. His widow, Elizabeth, was owner of land north of the present Bloomfield Center in 1675.

John Ward, the dish-turner, came to Newark with his uncle, Lawrence. In 1675 the East Jersey Proprietors confirmed to him 44 acres beyond the Second river. This tract included the present Bloomfield Center and was bounded on the north by the property owned by his aunt Elizabeth.

The present Washington street, then an Indian trail, passed through the Ward property. About 1795 it was know as "Samuel Ward's Lane."

The trail led to a temporary campsite of Pero, chief of the Yantacaws, at Tory Corners. Here it joined another trail leading over the Eagle Rock Gap.

At this time Bloomfield avenue, Glenwood avenue, and Broad street, south of Liberty street, did not exist.

It was Samuel Ward (born 1748, died 1814) who opened up Broad street from between the Newark and Pompton turnpike (Bloomfield avenue) and the Old Road in 1806. At the same time the turnpike was built. The junction of these two new roads determined the future center of Bloomfield.

John Morris, III, was born the year that Newark was settled. He cleared a tract of land in the present Bay avenue area of Bloomfield. This became known as the Morris Neighborhood, due to the several Morris's who later built houses here.

All of these men followed the old Indian Trail (Franklin street) from Newark and cleared their tracts along it. All except John Morris, who went a step beyond.

Morris branched off and travelled along an old trail that led from the old Watsesson trail along the present Broad street to the Great Falls at Totowa (Paterson). From the falls it passed through Preakness, Pompton and Greenwood Lake, N. Y., crossing the Appalachian Trail at Mount Peter.

From Mount Peter it passed through Warwick on its way northward to Canada. It connected the far north with the New Jersey coastal area.

Morris decided to stake his claim along the Third river in the Bay avenue area. The soil was rich and loamy. The stream was excellent for mill sites. The forest was full of birds and wild animals. The stream was filled with fish. No one need starve at this location.

The lands between the settlement at Newark and the mountain were still owned by the Indians. However, the Pilgrim fathers at Newark were making negotiations to purchase it.

The ground was finally bought from the aboriginies in 1678 for "two guns, three coats, and 13 cans of rum." The new farms began to produce crops and three years later the following motion was passed in the Newark Town Meeting:

"There shall be Surveyors chosen to lay out a Highway as far as the Mountain, if need be"

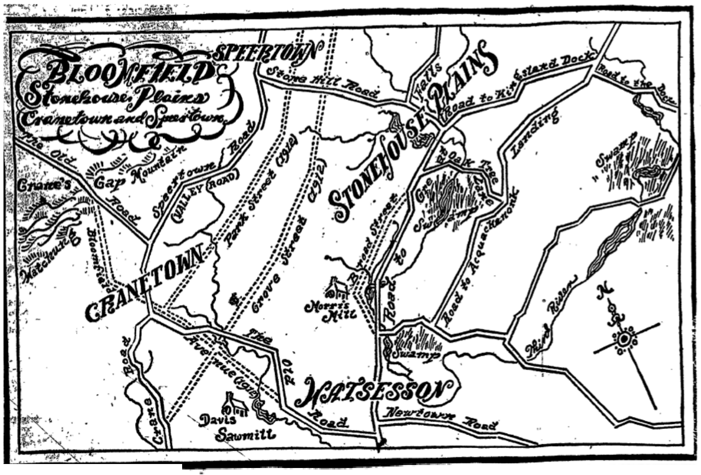
There were no houses upon these tracts at the time. The owners lived at the Newark settlement and travelled and forth to their farms. Some had built crude huts for temporary shelter, but the fear of Indian attacks prevented their living away from the neighbors and help.

Because of this reason action upon improving the old Watsesson trail (Franklin street) was delayed. The trail as it existed was considered by the Town Fathers as good enough.

It was over twenty years before the first roads were laid out. In the meantime, Thomas Davis had built a sawmill along the Second River in Montclair near the Glen Ridge line, and Azariah Crane had constructed the first house and barn there.

Others were building or had intentions of building. A good road to Newark was badly needed so that the families "out in the wilderness" could attend church services.

In 1705 the Old Road (Franklin street and Park avenue), the Road to the Great Falls (Broad street), the Road to Montgomery (Montgomery street), Nishuane road (later Samuel Ward's lane, now Washington street), the Newtown road (Belleville avenue), the present Hoover avenue, the Road to Acquackanonk Landing (the old route of East Passaic avenue), Oak Tree lane



This unusual map, drawn especially for our historical seriees by the author, Herbert A. Fisher, is based upon old maps. The present section of Bloomfield, in modern terms, is not shown, nor is the Bloomfield Center area. For your information in dealing with the old names, here is the keys: Cranetown now is Montclair; Speertown is Upper Montclair; Stone House Plains is the old name for Brookdale. And, of course, Watsesson now is Bloomfield.

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(the old route of Watchung avenue) between the present Broad street and Sadler road, the Road to the Kingsland Dock (the old route of West Passaic avenue), and Stony Hill Road (Bellevue avenue), were commended upon to be improved.

They were not all done at one time. Finally these new roads took the place of the narrow Indian trails used until then. Wide enough for the Indians, and later the whites, to pass through single file, they were almost impassable to the settler's oxcarts.

The Old Road was the first one to be put through.

Another ancient Indian trail led across the meadows from Jersey City and the Hudson river to the present East Rutherford. This is now the route of the Paterson Plank road. At the upland in East Rutherford it joined a trail that led from the camp of Chief Oratan at Hackensack.

The two trails, now one, came southward along the Old Meadow Road, now Hackensack street, to the Boiling Spring.

The Boiling Spring is near the railroad station at Rutherford Center. From the spring the trail led westward to the Passaic river over the greater part of Union avenue.

It crossed the river at a fording place and on the west bank branched into two trails. The one, mentioned by Wickes as the main trail, led over the present Van Houten avenue, in Passaic and Clifton, to the Notch.

The other came over Brook avenue, Dwasline road, Bloomfield avenue, and Darling avenue, in Clifton, to West Passaic avenue in Brookdale.

Up until the 1920's West Passaic avenue did not follow its present course. Starting at the Clifton line it followed over the present Sylvan road to Garrabrant avenue, which it followed eastward to the present West Passaic avenue.

Then it followed West Passaic avenue southward to Broad street. This is the pathway of the old Indian trail, and the early highway known by the Dutch as The Road to Kingsland Dock.

It was not until West-Passaic avenue was widened and improved that its course was straightened to its present location.

At Broad street the path branched; one path leading down Broad to about Parkview drive where it followed the west bank of a large pond to the Indian Spring and then westward to the Cranetown Gap through Montclair.

The other path followed the west bank of the Yantacaw or Third river along the edge of Canoe Swamp to the rock shelter near Golf road. It then followed the base of the cliff southward to the spring where it rejoined the main trail.

It was over this trail, known as the Watchung-Acquackanonk trail, that the Dutch settlers migrated from Acquackanonk. The Speers, Van Ripers, Posts, Van Giesens, Van Houtens, Powlesens, and others came by this route.

The section of the trail west

of Broad street never became developed as a highway.

Another route that led into Brookdale was by an old Indian trail that came over Center street in Nutley crossing Povershon Hill. It then followed old East Passaic avenue, now Sadler road, to old Watchung avenue, now Pilch street.

At Pilch street it turned westward to the west bank of the old Morris Canal. This is a short distance west of the present Garden State parkway.

Here it turned northward a few hundred feet to the present Oak Tree lane. Crossing the present Broughton avenue and the Yantacaw river it continued westward to the present Wagner street where it turned northward to the present Watchung avenue.

At this point it continued westward again over Watchung avenue to the Valley road in Montclair.

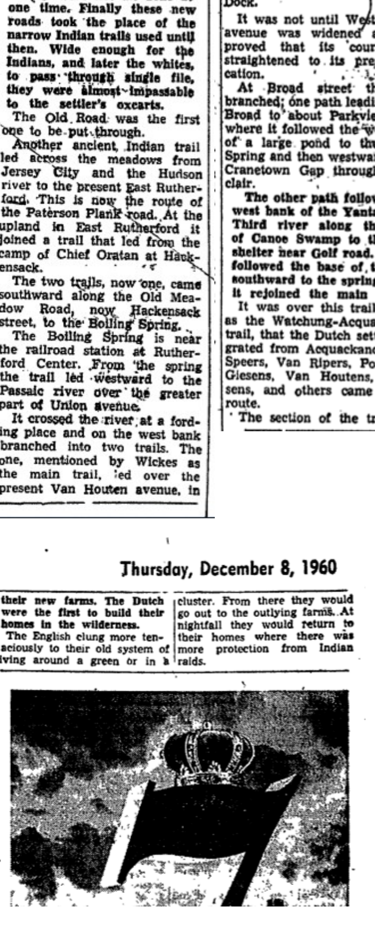
The Siglers, Cuemans, Garrabrants, some of the Speers, the Laurences and others, came by this route to settle in the pleasant virgin forests of Stone House Plains.

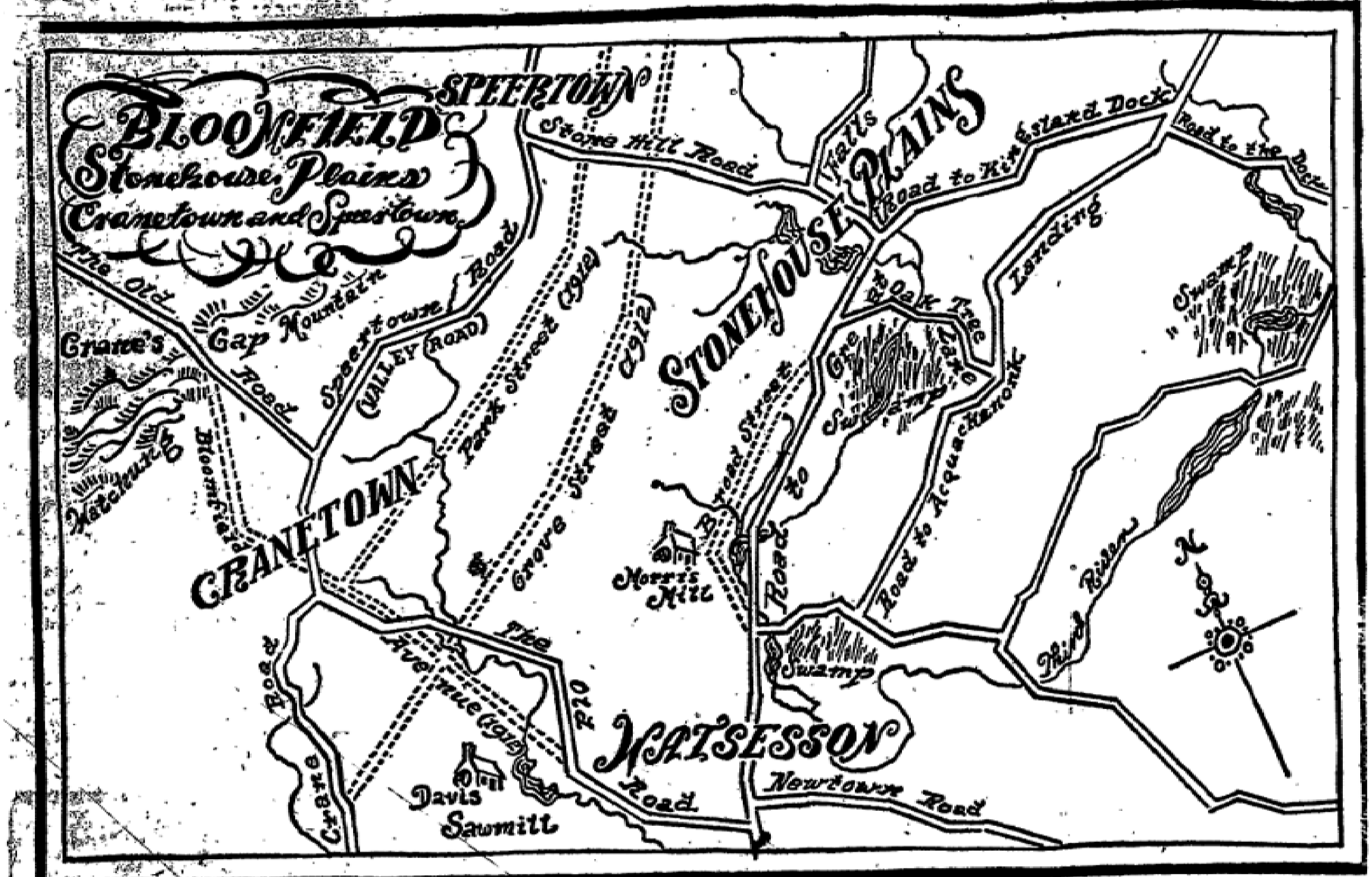
When the early settlers improved this Indian trail they called it Oak Tree lane because it passed nearby the huge old oak tree, used by them as a landmark, and later by some of Washington's troops for shelter.

This is the tree upon the Christian Interest property mentioned recently in a previous article.

These, then, were the three main routes our early Bloomfield settlers followed to reach their new farms. The Dutch were the first to build their homes in the wilderness.

The English clung more tenaciously to their old system of living around a green or in a cluster. From there they would go out to the outlying farms. At nightfall they would return to their homes where there was more protection from Indian raids.

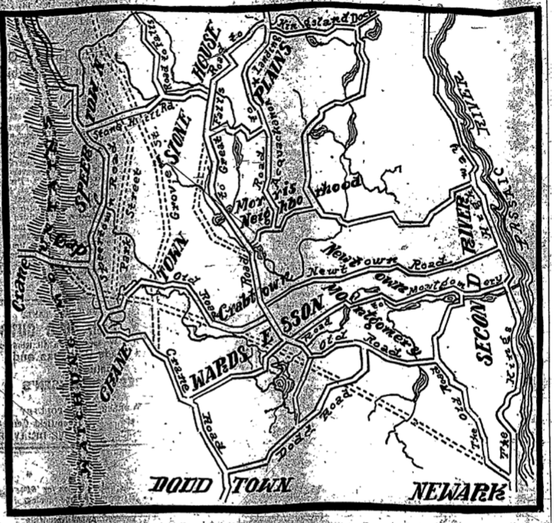



BLOOMFIELD
Stonehouse, Plains
Cranetown and Speertown
SPEERTOWN
Stone Hill Road
Falls
PLAINS
Road to Kingsland Dock
Road to the Dock
The Old Gap Road
Gap Mountain
Crane's
Watchung
Speertown Road
(VALLEY ROAD)
Park Street (1912)
Grove Street (1912)
STONEHOUSE
Broad Street
Red Oak Tree
Great Lake
Swamp
Road to
Landing
Road to Acquackanonk
Swamp
Third River
N
Bloomfield
CRANETOWN
Morris Mill
Road
Swamp
The Old Road
Avenue (1912)
Davis Sawmill
Crane Road
WATSESSON
Newtown Road

Modern Roads Here Once Trails In Pre-Indian Days

This unusual map, drawn especially for our historical seriees by the author, Herbert A. Fisher, is based upon old maps. The present section of Bloomfield, in modern terms, is not shown, nor is the Bloomfield Center area. For your information in dealing with the old names, here is the keys: Cranetown now is Montclair; Speertown is Upper Montclair; Stone House Plains is the old name for Brookdale. And, of course, Watsesson now is Bloomfield.

Our Paved Streets Once Muddy Lanes



THIS MAP prepared especially for this series by the author, Herbert Fisher, shows the network of old roads and trails in this part of Essex county that formed the basis for our modern paved streets. Many were used by the Indians in Colonial and pre-Colonial times, who in turn adopted them from game trails followed by the wild

New Roads Here Were Old Trails Used By Farmers

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of lished later.)

By HERBERT A. FISHER

During the early days the only roads leading north and south in the Watsesson-Cranetown (Bloomfield - Montclair) area were those that ran over the present East Passaic avenue, Broad street and Valley road.

Grove and Park Streets, in Montclair, did not exist. Grove street was the "dwasline," or dividing line, of the second tier of lots in the Acquackanock township section.

It was also the dividing line between Stone House Plains and Speertown (Brookdale and Upper Montclair). When cut through in the 19th Century, it was known as Telegraph road.

Park street was not entirely cut through until 1912.

Ridgewood avenue, in Glen Ridge, was also a late road and until the 1920's the section north of Bay avenue was merely a dirt lane. It was known as "Lover's Lane."

The lane was used as a method of reaching the Glen Ridge Country Club House.

East Passaic avenue, an old Indian trail, was known as the Road to Acquackanonk Landing. Over it the farmers carried their farm produce, logs, planks and barrel hoops and staves.

Upon reaching the docks at the Landing the goods were placed in warehouses until they could be loaded upon ships that carried them to New York, Baltimore, Philadelphia, Boston and other Atlantic seaports.

Over the old dirt pathway, stone from the quarries and brick from the sandpits, were also carried. It was a busy thoroughfare.

The Passaic river, during Colonial times, was much deeper than it is today. Forty-ton ships plied its course and at the headwaters were two important landings.

The one was at Acquackanonk Landing and the other was across the river at the present Garfield, then a part of Acquackanonk Township.

Acquackanonk Landing was the section of the present City of Passaic in the Gregory Avenue Bridge area. At the time this was the center of the township.

The present business area along Main and Lafayette avenues was known as Gotham. Washington Irving use to pay visits along the Passaic river and to Gotham.

The Road to the Landing did not follow the course of the present East Passaic avenue in its entirety. Beginning at Hoover avenue it followed its present course as far as Center street in the Nutley area.

Here it turned eastward to the present Sadler road, which it followed northward until it again reached the present East Passaic avenue along the thoroughfare as far as Darling avenue, which it followed to the Five Corners and beyond to Bloomfield avenue, in Clifton.

The present East Passaic avenue, between Darling avenue and West Passaic avenue did not exist. Until the 1920's this was a hay field.

At the Five Corners the Road to the Landing crossed the Road to the Kingsland Dock.

The Road to the Great Falls, also known as the Road to Stone House Plains, during the mid-19th Century, was known as the Paterson road. It is now known as Broad street.

Of course, as has been mentioned, it did not exist south of Liberty street, in the Center area.

It commenced at the Old Road, at the junction of the present Broad street and Park avenue, then ran northward to the present Hoover avenue, which it followed eastward to Morris place.

It then continued along Mor-

(Continued on Page 6)

Our History

(Continued from Page 3)

lace, crossing Bay avenue. ntinued northward toward ning avenue, near where rned westward to Broad At Broad street it again d northward and continued esent path to paerson.

th the exception of the pres- Valley road, in Montclair, were the only roadways ing north and south in the hip of Bloomfield. Willet, rd, Spruce, State, and streets did not exist.

lley road, in the Essex ty section, was known as eertown Road. In Passaic y it was called the Crane- Cowpath. It had been an trail, but had not been improved upon during al days.

East Orange and Orange, esent Main street was one he roads out from Newark Mountain. During early it was known as the Crane or as the Wheeler road.

The terminal point was aniel Wheeler's plantaat "the Foot of the Moun-" It was originally an In- trail; one of those leading the Minisink from the Hud- river.

hiskey lane, now Grove ran northward from the road to a branch of the river. Matthias Dod lived at the east end of lane, and, at the time of the olution, the lane connected his home to one belonging to Caleb Baldwin at the west end.

It was not until the 19th Century the laneway was extended eastward until it finally connected with the Newark-Pompton turnpike. About 1850 it was widened, carried through to Forest street, and renamed Grove street.

It passed through a pleasant grove of trees. Thus it obtained its new name. Later it was extended to connect with the turnpike.

The old original name is historic. During the Revolution, Jonathan Sayer, a Newark merchant, had a large quanity of Jersey Lightning (apple whiskey) in his storehouse at the Stone Dock.

In 1776, when citizens of Newark were warned to remove their valuables out of the way of the oncoming British, Sayer moved his whiskey to an empty barn belonging to Caleb Baldwin.

The barrels were covered with salt hay to hide them. A small company of light horse encamped for the night on the Dodd farm, opposite the barn. In the morning the whole company was found drunk.

Many of the barrels had been staved and the liquor lost. Mr. Sayer did not salvage what was left and the nearby inhabitants made use of it. The laneway became known as Whiskey Lane.

Dodd street was the principal artery of travel through Doddtown, the outlet being through Prospect street in East Orange. From Main street it ran northward to the present Dodd street.

Here it veered eastward through the present Watsessing Center. Passing along the present Watsessing avenue it crossed the present Bloomfield avenue to connect with the Old Road.

Until the period of the Civil War there were but few houses in the Watsessing section of town. Then followed a real estate boom which came to a climax with the great financial rush of September, 1873.

Old Dodd street was used as a means of reaching the Presbyterian church in Orange. A laneway ran from the present Watsessing Center to the Old Road, near Bloomfield Center. This is now Orange street.

By it the residents living near Bloomfield Center could reach Dodd road and the church.

As has been mentioned in a previous article, persons living in Watsesson or Wardsesson previous to the Revolution had either to go to the Old First church in Newark, or to the Second Presbyterian church in Orange.

The Watsessing Park area of Bloomfield was a large pond and swamp, which had to be skirted in order to reach the Oranges. Glenwood avenue did not exist.

As late as 1850, when J. C. Sidney made a survey map of Essex county there is no indication of Glenwood avenue, except as a small stretch between the Center and the Lackawanna railroad station.

When the railroad was built this stretch was developed in order to reach the station. The map shows it crossing Tony's Brook, the old course of which came across midway between the station and the Center.

The Nishuane road or Nishuane Ferry road connected the crane road, the present Orange street section in Montclair, to the Old Road at Watsessop or Bloomfield. This was a part of the old Nishuane indian trail.

It is now known as Washington street, as has been mentioned.

The road to Montgomery or the Road to Watsesson Dock was the continuation of the Nishuane trail. It connected the Old Road to the Kings' Highway along the Passaic river and led to the dock near the mouth of the Second river.

It passed through a little settlement at the foot of the present Montgomery street. This was known as Montgomery.

It did not exactly follow the path of the present Montgomery street, but ran closer along the bank of the Second river.

Over the Nishuane road and the Road to the Watsesson Dock, produce of the farms were carted to the dock. Stone blocks and sand and bricks were carried to the waiting ships.

Perhaps most important item was the copper from the copper mines at Chestnut Hill and Doddtown. It is claimed that these were important mines in their day.

Another old road running from east to west was the Newtown road. It followed the course of our present Belleville avenue from the Road to the Great Falls to the King's Highway in Belleville.

At the time it did not continue westward up the hill into Glen Ridge. It was not until the Bloomfield Cemetery was built that it was cut through to that point.

The little settlement of the Baldwin family at the junction of the Road to the Great Falls and the Newtown road was known as Crabtown.

This was not because the Baldwins were crabs, but because of the large orchard of crabapple trees in the vicinity. The Newtown road passed eastward through another little settlement in the present Soho section. This was known as Newtown.

Hoover avenue was another early road that had been an Indian trail. It ran from the present Broad street to an old Indian trail, and later a highway, that led from the Road to the Kingsland Dock to the Kings' Highway along the Passaic river.

The latter highway led southward from the present Kingsland Street along Passaic avenue, in Nutley. It ran as far as Chestnut street, where it turned westward in a broken line, following Chestnut street, Booth drive and Church street to Bloomfield avenue.

Southward over Bloomfield avenue it ran to Joralemon street, which it followed to the Kings' Highway and the Passaic River.

When the first settlers came to Bloomfield they had to take their guest to mills in Newark, below Second river, or beyond Doddtown, Orange.

John Morris saw the need of a saw mill and grist mill to meet the demands of the inhabitants of Cranetown, Speertown, Stone House Plains and Watsesson. In 1702 he built a sawmill, and soon after he or his son Stephen built a grist mill.

In 1762 a road from Stephen Moris's mill, "up the hill," as the "hill will allow," was laid out. It was known as Bay lane, and is our present Bay avenue. It made easier access to the mill for the farmers of Cranetown.

The miller was a man of importance in the community, and the mill was a profitable adventure, since one twelfth of the corn and one sixteenth of all other grain that he ground was his.

The mill, for many years, was the social gathering place of the north Essex county area. It was the custom to meet ones friends and neighbors at the mill while waiting turns to have corn and grain ground.

News of the outside world was gathered here. Weather, crop conditions, livestock and politics were discussed. It was important to have a good road to reach so popular a place

The next roadway north of Bay lane was Oak Tree lane, which has already been mentioned. The first section of this lane to be improved was that section between the present Broad street and Sadler road.

Stone Hill road, later known as Church road, was an old Indian trail that connected the present Valley road, Upper Montclair, to Broad street Brookdale. This is now Belleville avenue.

Upon it was built the first known house in Stone House Plains. This was the old Abraham Van Giesen house, built before 1691. It is also the oldest known house to have been built in Bloomfield.

The foundation of a later unit still remains, a short distance west of the present Bloomfield-Montclair line. As has been mentioned, Stone House Plains extended westward to Grove street during Colonial days.

Near the Essex-Passaic county line was another old Indian trail that started at the Old Road to the Great Falls and continued westward over the hill as far as the present Grove street.

It then went up the Mount Hebron avenue hill to Mountain avenue and over the Gap to Little Falls. This is our present Alexander avenue. At one time it was known as Cueman lane.

These were or early Colonial roads. They were not highways as we know highways today. They were but poorly constructed and badly kept. A swamp was overcome by throwing in a few loads of unbroken stone, from adjoining fields; or perhaps a few logs laid down as a corduroy pavement.

Road overseers were chosen annually. The inhabitants were "warned out" at uncertain periods, whenever it might least interfere with their farm work. It was their duty at such times to "keep the roads in repair."

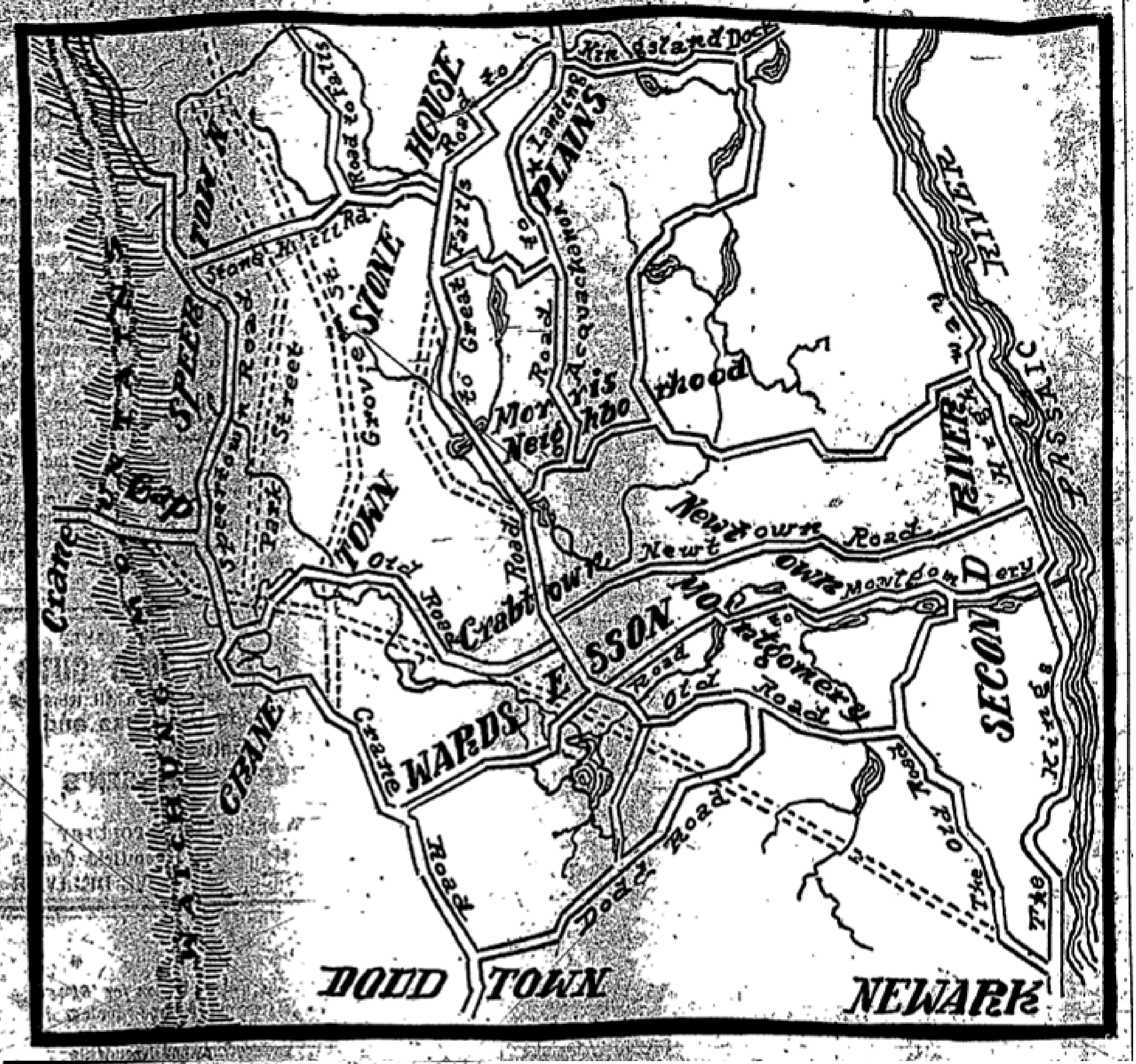
All that was done was to plow ditches along each side of the roadway and throw the rich soil back into the middle of the wagon track. As late as the Civil War period even the main roads had deep, tenacious mud holes.

It was not until the 1920's, and the increase in automobiles, that really good roads were built in outlying areas.

(Next week, in commemoration of the Season, we shall travel back into time two hundred years, or more. We shall celebrate the Christmas season as our early settlers did.)

Thursday, December 15, 1960

Our Paved Streets Once Muddy Lanes


Crane
WATCHUNG
Gap
SPEER TOWN
Stone House Rd.
Speertown Road
Park Street
Grove St.
STONE HOUSE
Road to Falls
Road to Great Falls
Road to Landing
Acquackanonk Road
PLAINS
Kingsland Dock
Morris Neighborhood
Newtown Road
Crabtown
Old Road
CRANE TOWN
Crane Road
WARDESSON
Road to Montgomery
Montgomery
Old Road
Dodd Road
DODD TOWN
NEWARK
The Old Road
The Kings Road
SECOND RIVER
PASSAIC RIVER

THIS MAP prepared especially for this series by the author, Herbert Fisher, shows the network of old roads and trails in this part of Essex county that formed the basis for our modern paved streets. Many were used by the Indians in Colonial and pre-Colonial times, who in turn adopted them from game trails followed by the wild

Different Faiths Differed On Old Yule Celebrations

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Out of the distant past comes a whispered greeting that warms the heart of humanity.

"Merry Christmas!"

It echoes and reechoes across the pages of time. Although kingdoms may rise and fall; men and nations may move like checkers upon a checkerboard the spirit of Christmas continues to throb from one year to the next.

It is the most joyful season of the year and one of social activity. It was not always so in our town of Bloomfield. Let us turn the pages back to our Colonial days and attempt to capture the spirit of the time.

We shall find our town sharply divided. There is the Puritan section known as Watsesson and the Dutch stronghold known as Stone House Plains or Stone House Plain.

We shall have to step gently through the Plain or we shall rouse the ire of our Puritan neighbors on the south.

In Watsesson Christmas is not celebrated. The inhabitants look with stern disapproval upon the "wanton Bachanalian Christmasses" revelled in by the cabbgae heads, as the Dutch were called.

The fathers and grandfathers of the Watsesson settlers had left England when Puritanism was at its very height. Their rigorous life in New England had only made the religion of their children that much the stronger. So we find the day being spent at hard work, as usual.

It was not until later, with closer contact with the Dutch, and with members of other faiths, that their disapproval of the month long festivities of their Dutch neighbors was broken down.

Then even they began to celebrate, but in a much more subdued manner.

The word Christmas probably originated in England. Of course it means "the Mass of Christ." During early days in England it was called "Christes messe" or "Christ's Mass."

When the Reformists broke away from the Roman Catholic faith they changed the name to Christmas as the previous spelling spoke too much of the Vatican.

The Yule Log also came from England and is of Saxon origin. The custom of the Yule Log has died out in our Bloomfield area. Originally the Saxons used it to honor their God Thor, also called Yule.

The Saxons and Goths both burned such a log at their winter festival of solstice.

The Saxons carried the custom into England and when Christianity was adopted there the yule log or clog was brought into the house with great ceremony on Christmas Eve. It was carefully lighted with a bit of tinder saved from the fire of the preceding year. With it the fire for the new year was started.

The fire soon lit the whole room and if it should be allowed to die out it would mean that bad luck was to follow. If a barefooted or squint-eyed person should happen to be the first to enter the house after the log was lit, woe to the inhabitants.

A stick charred from the Yule Log placed under one's bed, however, would prevent the wicked spell and would keep lightning from striking one's house.

The custom was frowned upon by the Puritans as being pagan. However, it found its way to New England and to Watsesson in a slightly different version. The new fire was started on New Year's Eve and never allowed to die out until the beginning of the following year when a new fire was started.

It was considered bad luck to have to start a new fire during the year.

With the Puritans in England all Christmas observances were frowned upon and this feeling was carried by way of New England to Bloomfield. In England Parliament was persuade to prohibit Christmas festiv ties.

Christmas was declared a day of fast. After the Restoration the old observance crept back in, somewhat subdued, but gay and festive.

During the early days Watsesson anyone found goin to church or even eating minc pie or plum pudding in cele bration on Christmas day w looked upon with contemp This was a carryover from Ne England tradition.

To show how strictly th Puritans adherred to this ob servance let us go back to Ne England.

The Pilgrims landed at Plymouth on the 21st of Decembe 1620. It was midwinter and th shores were bleak and desolat Sunday found them withou shelter. Not one of them though of working on that day.

The following day was Christmas, yet they went to work wit vigor. Trees were felled to buil a common house. There was n a thought of it being a holy day

The next year some of th young men of the communit refused to work saying it w against their conscience. Go ernor Bradford permitted the to stay at home, but upon fin ing them in the street playi games he took away their gam and scolded them roundly.

He declared them sinne for playing while othe worked.

With the Puritans all Chri mas observances were frown upon. Anyone discovered a staining from labor on that da or feasting, or merrymakin was fined five shillings.

Let us get out of Watsesson a take the Road to the Great Fa to Stone House Plains. Here v find a vast difference. All is a festive mood. We can sm the odors of crullers and ging cakes, of roasting turkeys a hogs, of cider and Jersey Ligh ning, and of fir trees and holl

Festivities have been on sin the evening of December fifth. The following day was S Nicholas's day and the eveni of the fifth was St. Nichola eve. It was the first holid connected with Christmas.

On this eve the beloved sai put on his "betse tabbaerd" visit his friends, the children. that time he lived in a great o house in the midst of an eve green forest, away back of th North or Hudson River, abo midway between Niew Amste dam and Albany.

His house was built o funny little Dutch bricks. I had many gables whose side looked like staircases. It roof was of red tiles with more weathercocks and chimneys sticking out of it tha you could shake a stick at!

Santa lived there the whole year round, making toys while his wife kept busy preparing sweetmeats. On St. Nichola's Eve he would mount his good grey horse and would visit the little Sieglers, Cuemans, Van Geisons, Cockefairs, Van Wagoners, Posts, Speers, Van Ripers and other children of the Dutch settlers.

He came dressed in a flat Dutch cap, a warm greatcoat, leather breeches and boots. Upon his back he bore two bundles. One was filled with sweetmeats and with toys for the good children. The other was filled with birch switches, which he left for the naughty ones.

Upon arriving he called the children by name and stroking his long white beard he would name the good and the bad things the children had done during the year.

Frouche had pulled the cat's tail. Abram had been diligent with the chores. Phebe could bake already. Katharina had put new sand on the floor everyday. Christophel had scrubbed the barn floor with much care. Aeltje was inclined to be lazy.

To Abram, Phebe, Katharina, Christophel, and those who had been good special awards would be given; a wooden doll or a drum. For the bad, a switch would be left.

Then a sheet would be spread upon the floor and the saint would throw a shower of sweetmeats upon it. Of course, a grand scramble would immediately follow. When the children looked up St. Nicholas was gone.

With the aid of his "betse tabbaerd", St. Nicholas could go from place to place in a twinkling of an eye. Along the Road to the Great Falls he went and along Oak Tree Lane.

Over the Road to Acquackanonk Landing and the Road to the Kingsland Dock, across Van Riper's Lane and down the Cueman Road, up the Rock Hill Road and along the old Indian trail, he travelled, visiting each house and child.

For centuries St. Nicholas had been a freind of the children. He first appeared in the Northland as a grim figure upon a white horse.

On Christmas Eve he was followed about by the souls of little children, the spirits of the innocents slain at Bethlehem by the king Herod.

At Yule-tide the living children would place their wooden shoes ful of oats outside the door. The oats were for the great white horse. In the morning, if the children had been good, the oats would be gone and their shoes filled with apples and nuts.

In Holland the children placed their wooden shoes upon the mantel, or hung them up beside the fireplace. This was on St. Nicholas's Eve. This custom was also carried on in Stone House Plain. In the shoes the good saint placed his toys and switches.

Without old Santa Claus, Christmas certainly would not be complete. The name is a variation of St. Nicholas.

St. Nicholas is said to have been Nicholas, Archbishop of Myra during the fourth century. He was the gift bringer of the Dutch children.

The Archbishop of Myra was a person of great virtue and piety. According to Hone's "Ancient Mysteries" the old legend has it that "the sons of a rich Asiatic, on their way to Athens for an education, were slain by an innkeeper, dismembered, and their parts hidden in a brine tub.

"In the morning came the Saint, whose visions had warned him of the crime, whose authority forced confession, and whose prayers restored the boys to life . . ."

Everywhere St. Nicholas became the child's saint. In Holland he remained St. Nicholas, but his personality became modified by memories of Woden, God of the elements and harvest.

Santa came to America by way of Holland. The old Dutch settlers of Nieuw Nederlandt brought with them all the observances of their fatherland.

Actually, as may be surmised by the above mention of Woden, the Dutch Christmas season begun before December 6th. About the middle of November, which was the period when the ground began to freeze great Thanksgiving feasts were held. About this time flock gathering and crop harvesting began.

To the Dutch any unusual or extra activity called for celebrating. At the completion of each of the autumn chores festivities were held, in thankfulness of a season well filled.

The Puritan brothers to the south of the settlement at the Plain looked upon these pleasures with distaste.

One of these days was Sint Maarten or Saint Martin's day, Nov. 11th. The children would build huge bonfires, singing and dancing around them. Then, two or three abreast, they would go from house to house serenading the villagers.

One of the songs told how St. Martin was cold and needed a fire. This was a hint for the occupants to throw out pennies, which were later spent for cookies and sweets.

For the children the next big day was Sint Nicholas Avond, (Saint Nicholas's Eve), on December 5th. With St. Nicholas came Zwarte Piet, or Black Peter the Moor, who carried a stout rod and a yawning bag. Any boy or girl caught doing anything he or she shouldn't be doing would be beaten by the rod and thrown into the bag.

December 21st, the shortest day of the year, was Sint Tomas's day. Anyone caught lying in bed beyond the time to get up was greeted with "Lazybones, lazybones!"

Between December 24th and January 6th the boys would go through the neighborhood beating upon rommelpots (drumlike contrivances), begging for pennies ". . . to buy bread."

It is not known how the custom originated. Probably it was from an ancient desire to drive evil spirits from the houses by creating a terrific din.

In the South it is still the custom to shoot firecrackers on Christmas, which may have had the same origin.

On December 25th and 26th Eerste Kerstdag, Christmas, and Tweede Kerstdag, Second Day of Christmas, were celebrated.

The families spent these days rather quietly at home with family gatherings and reunions. Church was attended in the morning. Bread pudding was served as dessert after a hearty noonday meal.

Long fat loaves of bread, sweetened and stuffed with raisins, was a favorite afternoon and evening treat. It was the favorite accompaniment to tea, coffee or hot chocolate.

During the previous night the Christmas tree suddenly appeared, covered with cookies, candies, and decorations of apples, fruit, and colored paper strings. On Christmas days the children reveled around them.

The very young children would be taken upon their parent's knee and give a ride, accompanied by the following song:

"Trip a trop a trontjes,
De vorkers in de boontjes,
De koetjes in de klavér,
De paarden in de haver,
De eendjes in de waterplas,
De kalf in de lang gras,
So groot myn kleine poppetje
was!"

A free translation of this little song is: "Riding on your mother's knee, you shall ever happy be, As the piglings in the beans, as the cows in the clover, as the horses in the oats, as the ducklings in the pond, as the calf in the long grass, so big my little baby is!"

It was the Dutch who brought the Christmas tree to America. From the German tribes comes its origin.

According to legend it was St. Boniface who converted the tribes from the worship of Thor to Christianity. Under their worship of Thor they had their "Thunder Oak", under which they made their human sacrifices.

"Here," said St. Boniface, as his eyes fell on a young fir tree, "is the living tree, with no stain of blood upon it. It shall be the sign of your new worship. See how it points to the sky.

"Let us call it the tree of the Christ child. Take it up and carry it to the captain's hall. You shall go no more into the forests to keep your feasts with secret rites of shame. You shall keep them at home with laughter and love."

How the lighted tree came into being is told by the beautiful legend of Martin Luther. On his way home on Christmas Eve, he was filled with wonder at the beauty of the Christmas stars. He tried to describe them to his wife.

In order to express his emotions in words, he went out and brought in a fir tree, lighted small candles and placed them upon the branches as a symbol. "This," he said, "is like the Christmas sky. It is a Christmas tree."

On December 31st came Oudejaars-Avond or New Year's Eve. Church services were attended, at which time the minister gave a resume of the events of the year and a brief memorial for the parishioners who had died during the past year.

The dead were never mentioned by name, but those attending service knew who was meant by the discription of their deeds. A special Psalm was always sung.

Nieuwjaarsdag brought great

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rejoicing. Children scrambled out of bed and tried to be first in shouting, "Nieuwjaarsdag" or Happy New Year. It was the duty of bachelor uncles and grandfathers to make gifts of shiny new guldens to be put in their savings banks.

Groups of children would knock upon doors wishing the householders blessing throughout the year.

New Years was set aside as a day of visiting neighbors and friends to exchange the season's compliments. It was the day for the elders.

Crullers would be cooked, New Year's cakes baked, bowls of punch and rich egg-nog made with fitting ceremonies. Nuts, apples, gingerbread, raisins and other delicacies would fill the tables.

The men would sit in front of the fireplaces smoking their long, china-bowled pipes.

On January 5th came Driekoningenavond, or Three King's Eve. This was the ending of the Christmas celebrations. Great festivities and parties among young and old were held. Dancing and merrymaking filled the order of the day.

In the evening a pastry-tart was partaken by each and all. The person finding the bean in his tart became the queen or king for the evening's fun. His, or her, first duty was to find a mate amongst much kidding and revelry.

A song, handed down from their ancestors in Holland, was sung. This was also sung by the children on Saint Nicholas Day.

"Saint Nicholas, good holy man,

Put your magic greatcoat on
And in it fly to Amsterdam,
From Amsterdam to Hispanic (Spain);
Those golden apples bring to me
Which, there down all the streets roll free.
St. Nicholas, my dear good friend,
To serve you ever was my end;
And if you give me what you will,
Through all my life I'll serve you still."

(Next week a description and history of the Church of the Sacred Heart will be given).

Sacred Heart's History All Part Of County's Past

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

During the 1850's our nation as well as the state of New Jersey was in a state of economic, political and social ferment. The United States was simultaneously growing and dividing; the divisive forces were to be submerged only a decade later at Appomattox.

The question of slavery was now decided. All men were to be free. The labor situation became acute; to be relieved by a hitherto unprecedented wave of revolution-torn Germany.

A large number of the new arrivals went on to be the great American West to seek their freedom and fortune. But even larger groups remained on the rapidly growing commercial and industrial eastern seaboards.

Many of the women accepted positions as maids and servants. Many of the men became hired help working on the farms, in the factories and work-shops.

Many Irish families had come to northern New Jersey during the late 18th and early 19th centuries to work in the iron mines. A few had come to Acquackanonk Landing to work on the docks.

Some had come to the rapidly growing Irish section in Belleville.

Most of the immigrants from Ireland, and many of the Germans as well, were staunch Catholics. During Colonial days, of course, they had to pay tribute and attend the Protestant church of whichever parish they happen to be living in.

Should any Catholic families happen to live in Watsesson or Wardsesson (Bloomfield) they were compelled to support the Presbyterian Church. At the time Watsesson was a part of the parish of the Newark Church.

If any families should have lived in the Stone House Plains (Brookdale) section of town they would have to support the Dutch Reformed Church. Stone House Plains was a part of the parish of the Dutch Reformed Church of Belleville.

However, the Dutch were more tolerant that the Puritans. As long as persons of other sects of the Protestant faith or of other faiths were willing to support the church they were permitted to worship as they pleased.

When the Constitution of the United States was formed, all inhabitants were granted religious freedom. The strong parish system, whether in Catholic areas or Protestant, broke down eventually.

From 1808 until 1853 the Catholics of northern New Jersey had been a part of the diocese of New York. Then, in the latter year James Roosevelt Bayley was designated first Bishop of Newark. This embraced the entire commonwealth of New Jersey.

By 1830 the Catholics of Essex County had seen the establishment of several quasi-metropolitan parishes.

In Newark Catholics were meeting in private homes before 1827 when ground was broken for the erection of St. John's on Mulberry street. The building was dedicated to Divine Service in 1828.

Many Irish families had settled in the Second River section of Belleville. Before 1830 those remaining true to their faith walked to New York to attend mass.

The founding of parishes at Newark and Paterson now contrived to bring Catholic services within so-called easy walking distances. Never-the-less requests were being made for a resident priest near Belleville.

In 1838 the Church of St. Peter in Belleville was dedicated.

Until 1853 the limits of the parish of St. Peter's included the present towns of Bloomfield, Glen Ridge, Montclair, Lyndhurst, Nutley and the Woodside section of Newark, as well as Belleville.

By the 1850's the number of Catholic families were increasing in Bloomfield and West Bloomfield (Montclair). They had come there to work in the small industries that had sprung up along the new Morris and Essex railroad.

Father Hogan, of the Belleville church, now came on every second Sunday to celebrate mass in West Bloomfield. Private homes and the Washington Street School were used.

In 1856 Father Hogan began the erection of a frame church on property he had purchased on the south side of Washington

Bloomfield to help support the road caused West Bloomfield, now becoming known as Montclair, to break away from Bloomfield.

The construction of the railroad brought many workmen to live in the two municipalities. Many of these men were Catholics. As is always the case in the migrations of people, the older inhabitants viewed the influx with misgivings.

On September 5, 1874, the Reverend Alphonse M. Steets became pastor of the Church of the Immaculate Conception. He was a man of clear foresight and generous spirit. He was a willing donor to the non-sectarian Ladies Relief Society of Bloomfield.

The great panic of 1873 had caused a nationwide depression. Many wealthy families of Bloomfield lost their homes. Many day laborers became greatly distressed. It was the aim of the Society to alleviate the suffering.

It was a period of turmoil. At such times it seems that people invariably turn to their Church.

During the 1870's, churches of the various Protestant sects abounded in Bloomfield. It was a source of irritation to the Catholics of the town that they had to go either to Montclair or to Belleville to attend Mass.

Father Steets of Immaculate Conception lent an attentive ear and early in 1875 gave his approval to the purchase of property for the much desired church.

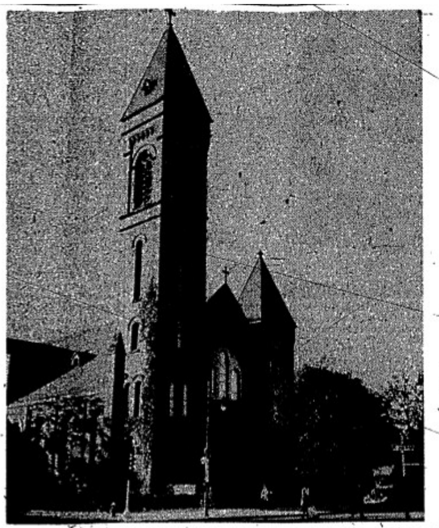
A deed, dated June 1, 1875, Conception of Montclair, perfrom "Michael Lamb and wife"

to the Church of the Immaculate tained to "that tract of land in Bloomfield on the east side of the Newark-Pompton Road" (Bloomfield Avenue).

The lot measured 200 feet in length on the southern side, 588 feet in width on the eastern, 227 feet on the northern, and 58 feet on the western boundary. There was a house upon the lot and the price of $4,140 was paid.

In the spring of 1878 Bishop Corrigan invited a committee of Bloomfield Catholics to visit him at his residence in Newark. He informed them that he had ordered Father Steets of Immaculate Conception to make plans for a small chapel in Bloomfield.

The committee did not accept the news with glowing response. Bloomfield was older than Montclair, they argued, and its population was much larger. They desired a separate Catholic Church; one they could call their own.



GENERAL VIEW shows Sacred Heart Church in Bloomfield, the history of which is part of the Essex county history, as brought out in this article.

So convincingly did the Committee press their needs that Bishop Corrigan acquiesced.

There was a young Italian priest assisting Father Patrick Cody at St. James. He did not speak English very well, but he had many assets and virtues. He was friendly and loved people.

His name was Father Nardiello. On Tuesday, July 1, 1878 he came to Bloomfield.

Plans for a new church were prepared. Hugh Brady, of Montclair, the builder, proposed that it be large enough to seat 500 people.

Meanwhile, Mass was held in Friendship Hall at Archdeacon's Hotel at the Center. The new pastor offered the Sacrifice of the Mass at 8:30 and 10:30 a.m., on the 6th of July, within the Octave of St. Peter and St. Paul.

On July 28th the cornerstone for the new church was laid. On September 21st the basement was in such condition it could be used to hold Mass in. Here services were held while the main part of the building was being completed.

On November 17, 1778 the day of dedication arrived.

The building was of frame with a finished basement. In the body of the church were stained glass windows. The building was heated by a furnace and was lighted with gas.

The altar was the prominent feature, on either side of which were the shrines and the Virgin holding in her arms the Infant Saviour. The pews were finished in oak wood and seated between five and six hundred persons.

A reed organ was used temporarily to supply the music. It was intended to place a chime in the tower and to build a pipe organ in the loft.

Father Nardiello was a man of strong vision. He realized the new church fitted but a temporary need. The Catholic population of Bloomfield was growing at such a tremendous rate that it would soon demand a more commodious church.

Not only that, Father Nardiello realized, but primary education was needed for the children of the parishioners. Intimately connected with the necessity of providing school facilities was the need of a place of residence to house the teaching staff.

At first the basement of the new frame church on the turnpike was used as a school. As there were no residential facilities for nuns two young women, Miss Brady and Miss Cavanaugh, from Newark, were obtained. They were to serve for one year, when they were to be replaced by nuns.

Ninety-four scholars responded when the first parish school opened late in 1878. The basement was partitioned off and Miss Brady instructed the boys, while Miss Cavannaugh took care of the girls.

In September, 1879 three nuns were sent to the parish by the Sisters of Charity at Convent Station. Sister Elizabeth was Sister-Servant, and assumed the role of principal, now placed on a permanent basis. Sister Marie Joseph directed the education of the boys, while Sister Adele was placed in charge of the girls.

In 1880 the property on the corner of Liberty and State streets was purchased as a residence for Father Nardiello. His former residence was now converted into a residence for the nuns.

This was at the rear of the church. The nuns had been living near the corner of Belleville avenue and Spruce street.

In 1882, a stone school building, still standing, was built on

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Sacred Heart

(Continued from Page 3)

State street. Three years later an adjoining lot was bought as a playground.

In 1886, another lot was purchased on Bloomfield avenue. It was planned to build a large church upon the present school property. But as the street car line was then being planned it was considered more advisable to build the new church away from the noise this would incur.

In 1880 the Elliot property, site of the present church, on the corner of Broad and Liberty streets was purchased. The house standing on the lot was removed closer to Judge Dodd's house, site of the Civic Center.

This was recently torn down to make way for the new Rectory. Since 1890 it had served as a rectory.

The cornerstone of the new church was laid October 19, 1890. It was of red sandstone from the Glen Ridge quarry.

The church was designed by architect Jeremiah O'Rourke of Newark. Its style is 11th Century Romanesque with its characteristic round arches. The new addition was designed by Alfred Reinhardt of Hartford, Conn. t is a continuation and development of the style.

Excavation for the new addition was started in December of 1949. The new church was completed and dedicated on March 17th, 1951.

Inside dimensions of the new and enlarged church are: length 169 feet, width 93 feet, height 42 feet. It has a seating capacity of 1,050.

The main altar is of limestone, above which is a baldaquin or canopy of oak, with hand carved statues of St. Peter and St. Paul.

This canopy is dominated by the Sacred Heart of Jesus to indicate the title of the church. The statues of the Sacred Heart and Our Lady are both of carved wood and polychromed. These and the marble statue of St. Joseph are all from the original church.

The Tabernacle, the three sanctuary lamps and the six high altar candlesticks are in chromium plate. The six candlesticks are also from the original church.

The flooring is of Kompolite; the pews are of oak. The pew ends are copied from an Italian original. The fourteen stations of the cross are hand carved in wood and polychromed.

In the ceiling are three large circular ventilators. Other openings allow flood lights to illuminate the whole church. In the top of each of the fourteen hanging electric fixtures is a loud speaker, outlet of a public address system.

Of the five confessionals, the one near the Blessed Virgin's altar is exclusively for the deaf.

The stained glass windows have as their theme the Word of God. The ones on the north side of the church, the Rectory side, follow the Old Testament.

The furnishings of the Sanctuary proper are mainly of wood. The altar railing, 70 feet long, is of Hondouras mahogany. Both side altars are of the same wood, and are designed in the early Renaissance style of architecture of the 14th century.

The mahogany choir stalls behind the main altar are in this same style. So is the organ screen above the choir stalls.

The two gates to the altar are of bronze. Their design forms an Alpha and an Omega, the first and last letter of the Greek alphabet, to indicate that God is the beginning and end of all things.

The pulpit is reached by nine steps. The eagle supporting the lecturn is an emblem of Our Lord Who could gaze undazzled on the glory of God the Father, as an eagle at the sun. It is also the symbol of the inspiration of the Holy Ghost.

The baptismal font and the iron gates of the Baptistry were taken from the original church and placed within the new. The only addition is a new bronze cover for the font.

Recently a new parish house has been built to replace the old Elliot house used for the past several years. St. Valentine's and St. Thomas's have been built to meet the increasing demands of the growing Catholic population.

This, then, is a brief history of the Catholic church in Bloomfield. It is one deserving commendation.

Century Ago All Our People Faced Menace Of Civil War

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

The year of 1961 arrives as a year full of memories; memories of a great epoch in our Nation's history.

The year of 1861, just one hundred years ago, stands out extraordinary and unique. It was the year of the Great Rebellion.

The clossal proportions of the year and of the Rebellion works upon the imagination. The sudden summoning to the field of battle nearly a million of men, the summation of the evils that produced it, the propitious and upright form of government that was being sought to be overthrown; all were being discussed around the fireplaces in our homes on the New Year's Eve of 1861.

All return to mind on this New Year of 1861.

The state of civilization and of Christianity, the total visionary good the Rebellion proposed to obtain, the frightful and appalling evils that were certain to follow not only forms one of the most extraordinary chapters of history, but seems to parallel conditions we face today.

One hundred years ago today the world was awaiting a new president of the United Stat to be sworn in just as it waiting today

Abraham Lincoln was still private citizen. Although he ha been elected President early November he would not occup the Presidental chair until Marc 4th

The United States was r longer united. It was a tryi time for Lincoln. Although I was to be the next president I had no more rights in the affai of his nation than any othe private citizen.

A rival president had bee presiding over a rival government within the Southern section of the United States fo a full month when Abrahan Lincoln ceased to be a privat citizen and became executiv head of our country.

One hundred years ago toda the secessionist government wa taking over all national propert in the Southern States, wi the exception of a few forts.

Southerners were placing the obligations to their states ahea of their obligations to their national government. In this yea of 1961 somehow this has familiar ring.

Southern members of the National Congress, the executiv department, the judiciary, th army and the navy, were packing their bags, resigning an starting on their journeys bac home.

Such feelings did not hold Many persons from the North- true only with the South. ern states were approving the actions of these gentlemen. They were bidding them good luck on their undertaking.

On New Year's Eve, 1861, th inaugural address of Abrahar lincoln was being considered i advance.

Much was upon the mind of the inhabitants of Bloomfiel in this regard. Would Lincol roundly scold the Souther states for their actions? ?

Would he force the return o the forts and properties belonging to United States? Woul the South be invaded? Would i mean war?

These were questions tha were being asked. There wer plenty of hotheads demandin immediate adoption of thei viewpoints, not only here, bu throughout the nation. To then there was no compromise, n listening nor reasoning with an except those that coincided wit their own views. They wer spoiling for war.

During December, 1850, Buchanan had entered an agreement with the South Carolina delegation in Congress. He promised not to reinforce or reprovision the forts in the Charleston harbor, so long as the South refrained from attacking them.

It was a foolish act and merely a means of evasion of responsibility. He would soon be stepping out of office and he could pass on the obligation into someone else's hands.

However, his act bound the national government to stand by and see its garrison starve to death, or surrender.

In Januasy Buchanan was forced to reverse his policy, due to pressure fom the Unionists. The "Star of the West" was sent to garrison Fort Sumter.

Guns from the Southern held Morris Island opened fire on the foodship, ond on January 9, 1861 she was compelled to retire.

The flag of the United States was fired upon. The firing upon the flag has always been considered a cause for war.

South Carolina troops were being strengtened with attention being focussed upon Fort Sumter. Major Robert Anderson, from Kentucky, reported it would take 20,000 more men to hold it.

Then general feeling around the firesides in this area was that the report of Anderson's and the actions of the South would precipitate war.

There was a strong belief growing in the North that the Southern states should be permitted to withdraw. The farewell of Southern Senators, Congressmen, and others in Washington to their Northern colleagues in peaceful manner, and the moving responses they received, helped to sponsor the feeling.

Even after the firing upon the "Star of the West" on January 9, the spirit continued to grow, although the action constituted an act of war.

The feeling might be summed up with the words of Horace Greeley, editor of the New York Tribune, who was influentual as Seward and Lincoln in the Republican party, and whose advice was accepted by millions. He wrote:

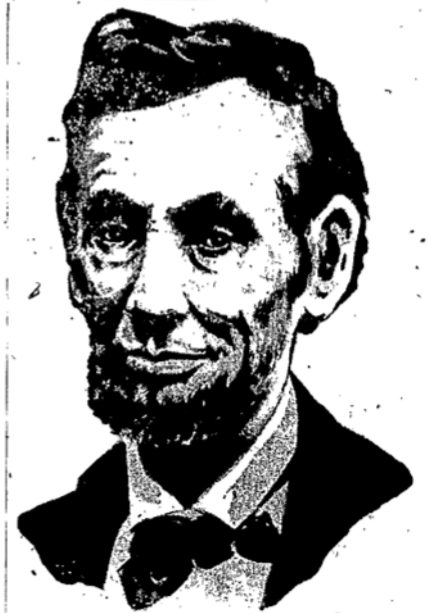
> **"If the cotton states shall decide that they can do better outside of the Union than in it, we insist in letting them go in peace . . . We hope never to live in a republic whereof one section is pinned to the residue by bayonets."**

It was the good American respect for the democratic right to self government that caused Greeley and others to take this attitude.

Great lawyers of the time were insisting it was good constitutional law as well. Many of our outstanding citizens here agreed.

Lincoln hated the very thought of war. However, he believed it his duty, according the oath of office he was soon to take, to defend the Constitution. He possibly was convinced that it forbede secession.

There were others who held the same opinions. We can picture the lively and heated discussions that were held in our stores and mills. We can see the Beaches, the Baldwins, the Cadmuses, the Dodds and others taking one side or the other.



100 YEARS AGO, with inauguration scheduled for March, our people in this area were split over the question as to what President-elect Abraham Lincoln would say in his opening address to the nation.

Families became divided amongst themselves and by the 12th day of April, 1861, when the first shot was fired by Southern powers, the excitement had risen to a fever pitch.

A feeble garison of Federal soldiers had been holding Fort Sumter. On April 15th President Lincoln made a call for troops. Realizing their danger and duty, young men everywhere responded with an alacrity and enthusiasm unequaled in our pages of history.

Many of these men were from our own local communities.

By this time the banks of Essex County came forward with liberal sums of money Leading citizens were offering their services. Every fireside within our community was ablaze with patriotic feeling. Patriotism ran high throughout the State.

Of course the key issue was the principle of slavery. From the earliest period of our history as a group of colonies and as a nation the principles of slavery and freedom had been in conflict. Each side was silently, but desperately, struggling for mastery in the situation.

Civilization builds itself up slowly. The Republic was emerging into a stronger nation and the long, dismal years of feudalism were to gasp their breath At last Man was to receive some recognition of his rights.

The Free States, with their schools, churches, agriculture, and manufactures, were gaining in strength. Their concentrated population, their deepening culture and their appreciation of the principle of freedom caused more active and intense thinking.

The practice of slavery had long since been abolished. It is true that former slaves were still working for their former masters, but they were working under a system of payment for their services.

By 1860 the dominence of the Free States had become politically complete. The South now realized that the Federal Government could no longer be employed to shield or promote a system of involuntary servitude.

Slaveholders had become a minority. Still they had a lust for power They rose in rebellion against the voice of majority.

At the beginning of the year of 1861 they were to throw off their allegiance to constitutional authority. They were madly attempting to dissolve the Union

They were attempting to achieve a new lease of power. To do this they had to build a new empire that would perpetuate those doctrines they cherished as divine.

This slaveholders tendency could not possibly share the destiny of civilization. And so today, we are undergoing another step in the building up of civilization. Somehow, it seems that the two years of 1861 and 1961 are very much alike.

Since the year of 1961 is the 100th Anniversary of the Rebellion articles on the various phases of the War of the States will be discussed in commemoration.

Next week we shall take up the issue of slavery and how it affected our communities during those early days.

Slavery Was A Respected Institution Here In Old Days

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

In our story of the history of mankind, of which the issue of slavery plays a part, we find many historians fixing the blame for the evil practice upon Holland and the Dutch immigration to America.

This is probably due to the fact that during the Seventeenth Century, at least during the first half of it, that tiny nation was the most cultured and powerful in the world. Spain had been put in her place and now Dutch ships patrolled the seas.

Shipbuilding, commerce and trade had moved ahead at a rapid pace. Dutch ships were to be seen in all the important ports of the world.

Along the coast of Africa they were to be found. In the ports of the West Indies and along the coast of America they were bringing the "black gold" from the African rivers and ports.

For a brief moment in the story of civilization Holland had an impulse to impart its culture to the whole of the North American continent.

At home Holland was enjoying her Golden Age. In North America she had laid claim to the most strategic and finest region, the Hudson River Valley.

Half consciously she was extending her feelers into the unknown wilderness across the Atlantic in a search for a path along which Dutch trade and culture might travel for centuries to come.

To obtain this purpose effectively it was necessary to obtain cheap labor. Cheap labor was at her bidding. It was so very easy to capture the savages in Africa.

If Holland was to blame for this so were the other maritime nations. England was sending feelers into Massachusetts and Virginia. France was doing likewise in Canada, Carolina, and elsewhere.

Spain and Portugal was exploring and exploiting the southern portion of North America, Central America and South America.

They were all after the loot that might be easy for the taking. Not only the silver, gold, furs and precious woods, but the tremendous profits from the slave trade were bringing in coffers of gold to the great industrial centers of Europe.

Much has been written in history books that the main purpose of these explorations was to spread the blessings of Christianity amongst the savages.

However, behind it lay the ruling motivation of profit.

The same ship's captains who ranted and raved about the spreading of religion in America at the same time made calls upon the ports of Africa. Here they were not beneath sending out expeditions into the wild lands to round up defenseless natives.

The natives were then forced to serve as merchandise in the lucrative slave trade.

Sad pictures have been drawn of the miseries endured by the slaves while on board ships crossing the Atlantic. They were stowed, often as many as 500 humans, on board ships small enough to penetrate the shallow rivers and bayous of the coast.

Chained in pairs by the ankles below deck, they were allowed a space of but six feet by sixteen inches while sleeping. For exercise they were brought up on deck and forced to dance and caper to the tune of a whip.

Gathered together from various points in the deep interior of Africa the freight of a single ship quite ften was composed of various languages and nations.

Due to the cramped conditions aboard the ships and the sometimes unfavorable climatic conditions many fell prey to disease. The manacled bodies, the bad air, the foul stenches, the limited food and water—all were elements that caused between 12 and 50 per cent of each shipment to be lost before an American port was reached.

The men who sailed the slave ships did not seem conscious they were practicing revolting cruelty. General opinion of the time was that the negro or Indian had no soul. Therefore he was considered no better than the wild animal of the woodlands.

It was not until the beginning of the 19th Century that a few more intelligent and intellectual persons began to take an interest in the behavior and intelligence of the negro.

One of the first persons in the Passaic Valley area to believe that the negro had a soul was Thomas Van Riper. Thomas lived in the Third River neighborhood. He studied the auctios and habits of his family's and neighbor's slaves.

Becoming convinced of his theory he began to expond upon it to his minister and friends. They all ridiculed him for harboring such unnatural ideas. This was during the early 1800's.

Perhaps in some future article we shall tell the beautiful legend of Thomas Van Riper and his influence upon improving the conditions of the slave.

Although it is often claimed that it was the Dutch traders of Manhattan who were responsibile for the wretched conditions of slavery, it was actually the well-to-do deacons and church members of New England who controlled the slave trade in America.

These men considered it a sin to talk loudly or hurry through their town on Sunday. They were liable to arrest for so doing. It was forbidden to pick a flower or walk through the woods upon the Sabbath day. Yet to traffic with men's souls was considered perfectly normal.

Before continuing any farther we must understand that the practice of slavery did not pertain only to the blacks that were picked up in Affirca. Although the greatest percentage of thetrade was with the negro there were also Indian and a large percentage of white slaves.

The Indian slaves were usually those captured in battle. The whites were known as indentured persons.

Of course the whites came from Europe. Several were deported for some minor infraction of the law. Some were more hardened criminals. Many were merely too poor to pay their passage and, in order to free themselves from the oppression held upon the lower classes, sold themselves to the ship's captains.

Upon reaching port in America they were sold by auction or other meas, to the highest bidder.

At times the indentured person was purchased while still in Europe. This was usually at the price of passage. Nor was he always from a poor family.

Fortunes crashed and families tumbled during the religious upheavals. Many persons were left with but the clothes upon their backs. They escaped from one province to another due to a change of rulers and the religion forced upon them by the new ruler.

An ancestor of mine, Abraham Rutan, was one of these unfortunates. He was from the noble House of Lorraine; his father a Duke. The Rutan family met disfavor with the throne because of their religious beliefs.

All members were imprisoned and burned at the stake, with the exception of young Abraham, who escaped:

The fact that the family had loaned vast sums of mony to the king did not alter the case. Young Abraham managed to escape to Manheim and work his way down the Rhine to Amsterdam. Here, he sold himself to Abraham Hasbrouck.

His fate was a lucky one. Evidently Hasbrouck was a relative, for Rutan was held in high esteem by the family. When his seven years of servitude was up the Hasbroucks loaned him money to get married and start on his own.

Most indentured persons were not so fortunate. They lived with the other slaves.

There was but one difference. After serving a certain amount of years, to pay off their debts, they became free men. They were given four dollars, a suit of clothes, and a farewell.

That is, if they stayed with their masters that long.

It was difficult to hold an indentured person. The vast woodlands wer so thick and easy to hide in. Communities were so far apart.

Many such persons living upon the Manorial farms along the Hudson escaped and placed the River and the Palisades between them and their former masters. Some settled in the Bloomfield area.

There is a legend in the Van Riper family how two Indian brothers, descendents of the Yanticaws who lived in Delawanna, came down from Pompton to Stone House Plains. They went to Abraham Van Riper and asked for work.

They married two of the slave girls and some of their descendents are living in Bloomfield today.

The evil of slavery took deep root in colonial New Jersey. During the early days of the province the slave trade was being encouraged by the English government. It was forstered by the home government and enforced by the action of the British ministry.

In 1702 Queen Anne instructed the governor of New York and New Jersey "to give due encouragement to merchants and in particular to the Royal African Company."

Up until the very days of the Revolution Britain continued to direct her colonial governors to combat any attempt made by the colonists to limit the trading in slaves. The governors were under the threat of removal if they declined assent to any restrictive laws.

In 1776, just one year before the American congress prohibited the slave trade, the Earl of Dartmouth addressed a colonial agent with the following words:

"We cannot allow the colonies to check or discourage, in any degree, a traffic so beneficial to the nation (England)."

Just how many slaves were imported in the province of New Jersey is unknown. One estimation states that over 9,000,000 blacks were taken out of Africa by Europeans before 1776 Bancroft, the historian, affirms that English importations in all the continental colonies, plus the Spanish, French and English West Indies, to have been nearly 3,000,000 souls.

This does not take into account some 250,000 bodies thrown into the sea.

Profits of the English merchants, previous to 1776, are estimated to have been not far from $400,000,000. This was a tidy sum for those days.

In New Jersey Perth Amboy was the chief port of entry. Large numbers of blacks were to be seen there. Having freshly arrived many still bore their tribal marks and still displayed their native characteristics.

Although they had been "brought tothe colonies from the West Indies, where they had been held for awhile, they still had no time to lose their habit of the African wilds.

It was considered desirable to bring the slaves to the West Indies, rather than direct from Africa, as after remaining there for a time they were much better able to endure the rigours of the American climate.

In Perth Amboy the barracks for the slaves stood at Smith and Water Streets. From here the slaves were distributed throughout the province.

The blacks were eagerly sought for. Any family able to pay from 40 to 100 pounds could own a slave. A child from 2 to 3 years of age brought from 8 to 14 pounds.

These were goodly sums, but most families in Bloomfield for example, were able to afford at least one slave.

Many families owned several slaves. Old prints and photos of Bloomfield houses show outside kitchens and slave houses.

In Folsom's "Bloomfield Old and New" is a photo of the old Cadmus house on Washington street. It shows a large outside kitchen and slave quarters.

As a whole the slaves within Bloomfield were well treated. The Dutch were known for their kind treatment, even allowing the slaves to live within a wing unit of the house in some cases.

Even so, they were compelled to live within most severe laws imposed by the state. What these laws were and why they were enforced will be considered in our next article.

IN THE OLD DAYS this famous Bloomfield home, the Thomas Cadmus house at Washington and Clinton streets, had slave quarters behind the main building. The Cadmus house, now owned by Dr. Melvin D. Greer, is shown as it appeared years ago.

Jersey, An Old Slave State, Had Brutal Laws On Control

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

While New Jersey was a province, slavery thrived. This was partially due to the large number of Dutch and German inhabitants. The largest number of slaves were to be found where those races predominated.

In 1726, when a census was taken, there were 32.442 inhabitants. Of this number 2,581 were negroes. In 1738 out of 47.369 persons 3.981 were negroes.

By 1790 the population had increased to 169.054 and 11.423 were blacks. Again, in 1800, out of 211,149 inhabitants 12,422 were blacks.

In 1800 New Jersey had a greater percentage of slaves than any other state north of Maryland with the exception of New York. which had 20,613.

In comparison Delaware had 6,153 Pennsylvania 1,706, Connecticut 951, New Hampshire, 8, while Maine, Massachussetts and Vermont had none at all.

Naturally the character of the newly imported slaves was quite savage. Nor were any attempts made to understand their feelings. They were expected to live up to the codes of the whit man inmmediately upon arrival.

These new arrivals knew only the laws of the jungle and of village life in Africa. Not understanding the new life thrust upon them they became morose and were feared by the whites.

In order to control and subject the slaves severe laws were enacted by the Colony and of the State then New Jersey. The history of these laws may be divided into four parts.

The first period dates from 1664 until 1776 when New Jersey was a proprietary and then a royal colony. This was followed by a period, 1776-1804, when abolitionists were gaining strength and working toward the gradual abolition of slavery.

The period, 1804-1865, was one of transition. It was marked by the Act of 1804 freeing all Negroes born after July 4th of that year.

It ended in 1865 when the Federal Governmet prohibited involuntary servitude in any area of the United States. The fourth period is from 1865 until the present day.

During the fourth period the Negro supposedly has been given all the rights and privileges of citizenship. He is still fighting for those rights in some areas

Prior to 1664, scattered settlements were made in New Jersey by the Swedes and the Dutch. New Jersey was controlled by the Dutch. In 1664 these settlements were taken over by the English and Charles I gave his brother James, Duke of York, the territory now known as New York and New Jersey.

Upon the 23rd of June, in the same year, the duke conveyed the portion known as Nova Cesarea, or New Jersey, to Lord Berkeley and Sir George Cartaret.

In 1676 the Quinpartite Deed divided the colony into East and West Jersey Thus two distinct provinces governed by different sets of laws were set up.

In 1702, due to many difficulties that had arisen, the administration of the two provinces was yielded to Queen Anne. The two Jerseys were reunited into a single province.

However, the eastern and western divisions still remained with the legislatures meeting alternately in first one and then the other of the two capitals.

Most of the slaves were to be found in East Jersey due to the strong percentage of Quakers living in West Jersey. The Quakers strongly opposed slavery.

Just when the first slaves were inported into New Jersey we do not know. William W. Scott, in his "History of Passaic and Environs" states: "As early as 1628, mention is made of blacks owned as slaves in the colony." But this is unsupported.

However, in the "Laws of New Jersey, 1664" by Leaming and Spicer, we find provisions made of 75 acres of land allowed for each slave included in the households of those who came over with the first governor to New Jersey.

In 1675 a law imposed a five pound penalty plus any other damages decreed by the court upon any inhabitant who transported an apprentice, servant or slave. Further penalty was a ten shillings fine for each day's "entertainment or concealment" of any runaway apprentice or slave

Indian camps became havens for many of these runaways and in 1683 the legislative council sent messages to the Indian chiefs requesting a conference on the matter.

In 1682 the purchase of any article from a Negro or Indian slave without permission of the owner was prohibited. Penalties of heavy fines and public whippings were imposed

In the same year owners were to allow slaves "sufficient accomodation of victuals and clothing."

In 1685 the sale of rum and strong drinks was prohibited to Negroes and Indians.

In 1694 slaves were forbidden to carry guns and pistols or to take dogs into the woods for hunting. Nor were they allowed to keep hunting equipment without the owner's mark of identification.

The law also stated that any Negro found five miles away from his master's home would be arrested and flogged.

In 1695 an act was passed decreeing "when any Negro, Negroes, or other slaves, shall be taken into custody for felony or murder or suspicion of either that three justices of the peace of the county where the act is committed, one being of the quorum, shall try said slave or slaves and upon conviction of twelve men of the neighborhood pronouce the sentence appointed for such crimes and sign execution."

In this law we find the first set up of special machinery for handling cases involving slaves. Prior to this date the same general laws and trial procedures were used as for freedmen.

The slaves wee flogged for any infraction of the law. Not owning property they could not be fined. The whip consisted of rawhide thongs onto which fine wire was plaited to increase the punishment.

For his service the constable collected five shillings from the owner of the slave. The wealth of these worthy officials was thereby substantially augmented by each flogging. Therefore constables were always on the watch for violators.

As the floggings usually took place in front of a tavern large crowds gathered to view the spectacle. Not only were the whippings lucrative to the constable, but to the tavern keeper as well.

The importance of the constable was increased and so was the till of "mine host."

By 1702 slavery was performing as a distinctive institution. The special regulations and punishments with their special forms of trial so established it.

Up until this time the Colonies had recognized slavery as an institution, but had done little in promoting the slave trade.

Queen Anne now gave Lord Cornbury instructions for an annual accounting of slaves in the province of New Jersey. He was to see that there was asufficient supply of merchantile Negroes at moderate rates and that prompt payments were made to the Royal African Company to insure quick service.

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"fit penalty" for the maiming of them.

He was also to find the best way of encouraging Negroes and Indians to convert to Christianity. In 1704 New Jersey decreed that baptising a slave did not set him free, as many believed.

In the same year new regulations and more harsh penalties for earlier impositions were inforced. Soon after this came a provision that all children born of slaves were to be set free.

However they were not to purchase or inherit any lands, houses or tenements.

In 1713 an act provided that no manumitted freed Negro, Indian or Mulatto slave was to hold, enjoy or possess any house, tenement, lands or heriditaments within the province. This denied them the right to vote or hold office.

In 1713 an act imposed a duty of ten pounds on all slaves brought into the Colony commencing June 1, 1716, for a period of seven years.

It was hoped that by this law the importation of white slaves would be encouraged. When their terms of servitude were up they would then settle down for "better peopling of the country"

In 1713 slaves were first permitted to appear in trial as witnesses for other slaves. In the same year a penalty was imposed on any slave for striking a freeman, that was, if the freeman was a Christian.

Any owner upon freeing a slave was now required to post a bond of 200 pounds, $1,000. This insured the payment of 20 pounds per year to the freed slave for the rest of his life. As very few owners could afford this very few slaves were freed.

In 1746 a law was passed prohibiting the enlistment of slaves in the French and Indian Wars without their owners' consent. Indian slaves are not mentioned, since they probably had become scarce by this time.

In 1751 a law reiterated former restrictions against selling intoxicating liquors to servants and slaves.

About this time a fear gripped many slave owners due to rumors of Negro plots against them. Negro and mulatto slaves were forbidden to meet in companies exceeding five persons. Nor were they allowed to go out at night.

Between 1762 and 1769 three new laws were made to encourage the importation of white slaves. In these laws the duties upon Negro slaves were steadily increased.

In 1768 a law was passed providing that trials were to be held in regular courts. Slaves convicted of capital crimes were to suffer death minus benefit of clergy.

The laws passed upon the Negro during this period were characterized by desires to protect colonists in their rights to ownership and services of their slaves; provide for the humane treatment of freedmen and slaves; maintain correct morals; preserve life and property; prevent free Negoes fom becoming property owners; encouage first and then restrict the importation of Negroes and increase the white element of the population.

If such laws appear harsh we must remember that such severity was the tenor of the time. This can be more readily understood by the laws affecting the whites.

One such law imposed the death penalty upon any child who "smites or curses parents."

During the years immediately preceeding and following the Revolution the citizens of New Jersey were too engrossed with problems of taxation and other matters to give much attention to Negroes.

The Constitution of 1776 did lay a basis for Negroe suffrage. Laws also emancipated Negroes who had served in the Revolutionary War.

Quakers succeeded in establishing the New Jersey Society for Promoting the Abolition of Slavery.

Other laws from 1776 to 1804 restricted the movements of free Negroes; prohibited removal of slaves from the State; required masters to teach all servants and slaves under 21 years of age to read; abolished differential treatment of Negroes before the courts; liberalized manumission requirements; codified existing laws dealing with Negroes; and finally provided for the gradual emancipation of slaves.

In 1804 an act provided for the gradual emancipation of slavery.. Some citizens sought a repeal of the law.

In 1834 a mob attacked the Rev. Dr. W. R. Weeks, pastor of the Fourth Presbyterian Church in Newark, N. J., while he was delivering a lecture on "The Sin of Slavery."

In Jersey City the churches closed their doors to all who wished to speak for the slaves.

The Newark "Sentinel of Freedom" carried editorials and articles supporting slavery and expressing sympathy with the South.

Joseph Atkinson, in his "History of Newark," tells us that "Newark, though situated at the North, was essentially a Southern work shop. For about two thirds of the century of the shoemakers of Newark shod the South, its planters and plantation hands, to a large extent."

For generations the bulk of the carriages, saddlery, harness and clothing manufactured in Newark and the suburbs found a ready and profitable market south of the Mason-Dixon line.

So it was with practically all the other industries. Newark and its suburbs were therefore substantially interested in the South.

This would help to explain why Chief Justice Hornblower failed in his attempt to end slavery with the State Constitution of 1844.

In 1846 however, a law was passed stating that "slavery in this State be and it is hereby abolished, and every person who is now holden in slavery by the laws thereof is made free; subject, however, to the restrictions herein after mentioned and imposed."

The slaves now became apprentices for life. They could neither be discharged nor sold without their own consent.

In 1841 citizens of Paterson made a complaint to the legislature that the children of African descent attained their majority at an age later than that agreed upon for white children.

They also complained because these children were employed at tasks that did not prepare them to earn a livihood after their terms of service were completed.

At Parsippany was a school known as the African School. It was responsible for an act

(Continued on Page 3)

Slave State

(Continued from Page 2)

concerning the African Education Society in 1826.

At the school Negroes were trained to work among their people in America, Haiti and Liberia.

During this period of transition, 1804-1865, citizens not only sought complête freedom for the remaining slaves, but also interested themselves in the welfare of the offspring of slaves.

Of late years a great deal of attention has been paid to the problems of the Negro. These problems are far from being settled.

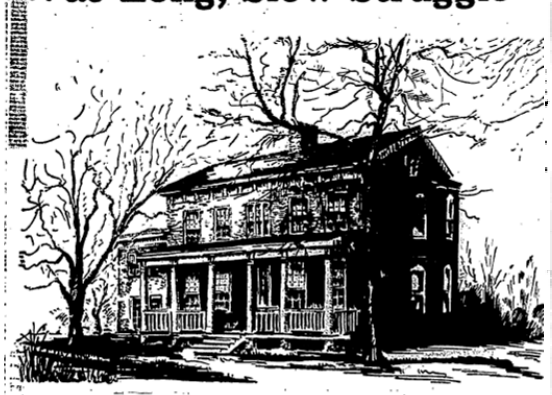
Since most, or all, of us are familiar with these problems they will not be dealt with here. They are of the post-Civil War period and have little to do with the advents leading up to the war.

Stress has been laid upon the laws given here to show that from the time of the Revolution there was an interest in the emancipation of the slave.

New Jersey had practically done away with slavery several years before the Civil War.

It was a slow development, and next week we shall tell the story of Thomas Van Riper and his efforts on behalf of the Negro.

Ending All Slavery In State Was Long, Slow Struggle



THIS IS THE HOUSE around which the story revolves. The sketch shows it as it appears today. The first unit, destroyed about 1900, was built in 1693 by Jurian Tommasse Van Riper. The unit shown here was built by Abraham Van Riper before he married Elizabeth Bradbury in 1747. Although the house now stands in Passaic County it was originally within the boundary lines of Stone House Plains (Brookdale section of Bloomfield). It was surrounded by huge barns, smoke house, tanning house, other outhouses and slave quarters.

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By HERBERT A. FISHER

In a previous article we saw how Perth Amboy became the center of slave trading in New Jersey. However, it was not the only port into which slaves were brought.

There were ports along the Delaware River. The Dutch imported many Blacks from Africa and the West Indies into Nieuw Amsterdam.

Many of the plantation owners from the Bloomfield area went to the auction markets of Nieuw Amsterdam to purchase and obtain their slaves. Here indentured persons were also bought.

The old Linkfort, or Lindford, family of Stone House Plains had as their original American ancestors two brothers, Abraham and James. They were from London and upon arirval in New York, as Nieuw Amsterdam then had become known, were purchased by Garret Van Riper.

According to the old bill of sale, Garret Van Riper was from Houttuyne, East Jersey. He lived along the King's Highway in Delawanna, as Houttuyne is now known. His plantation ran westward from the Passaic River into Stone House Plains (Brookdale section of Bloomfield.)

The purchase was made at the Vly Market where farmers brought in their produce to sell.

The two brothers worked upon the plantation for seven years when their terms of seritude were up and they were given their freedom, a suit of clothes apiece and a pound of each.

The farm of Garret Van Riper adjoined one owned by his brother, Harmen. According to family legend Harmen had two beautiful daughters, **Maria** and Christina. The two **young** men fell in love with the two buxom Dutch girls.

In 1761 James married Maria and in 1770 Abraham married Christina. Each couple was given a small one room stone house and a plot of ground on the old Stone House Plains road.

However each of the men continued to work for his father-in-law.

Harmen Van Riper lived in a two-story stone and brick mansion along the Yantacaw River in the present Richfield section of Clifton.

A wing unit of the original house still stands on Broad Street near the Essex-Passaic county line. It is known as Erhle's Homestead Gardens.

The Van Riper family was one of wealth and influence. The two-story house attested to the fact. Two-story Dutch houses of the 18th century were rare in this area. The typical farmhouse was of one and one half stories.

At the time, due to a dispute over the Essex-Passaic boundary line, the house was standing in Stone House Plains. The plantation ran well over the present boundary line into the Plains or the present Brookdale.

Harmen Van Riper had a large family. One of his sons was Abraham, well-known throughout the Newark and Acquackanonk Township areas for his patriotic acts during the pre-Revolutionary period.

When Abraham married Elizabeth Bradbury he soon after became heir to one-third of the huge Bradbury estate, a large portion of which lay in the present Brookdale area.

It is claimed that at this time he owned one hundred families of slaves who worked upon his various plantations in Stone House Plains, Yantacaw Neighborhood (Nutley), The Notch Neighborhood (Richfield), Preakness and the Goffle (Midland Park).

When Abraham died, a very aged man, his son Philip became owner of the plantation i nRichfield. Another son John became owner of the estate in Essex county.

John married Leah Winne Newton, located along Belleville avenue in the present Soho hospital area. They lived in the old Bradbury house, better known as the Van Riper house, on the River road in Nutley.

John and Philip had a cousin named Thomas Van Riper who lived first with the one family and then with the other. Thomas was a cobbler and had a shop at the corner of the present Van Houten avenue and Broadway, in Passaic.

During Colonial and early Federal days the vocation of shoemaking was considered a highly honorable and respectable one.

Each morning it was the custom of Thomas to walk from the old Van Riper homestead in Richfield to the Bradbury one in Nutley. Here he would visit with John and his family awhile before contiuing on his way to his shop in Passaic.

There were various families of Van Ripers in the Essex, Bergen and Passaic county areas at the time. They owned many thousands of acres of land and possessed many slaves.

Up until the period of our story, and even beyond it until the time of the Civil War, it was the general opinion that the Negro had no soul. He was considered as an animal of the field and placed on the same level as any inaminate object. He was treated by his master as was the livestock, and often not as well.

Thomas had had plenty of opportunity to study the behaviorisms of the slaves. He had plenty of them around him.

One morning while walking along the River road in Delawanna, Thomas came upon two men engaged in a heavy fist fight. They were using language offensive to his ears.

Thomas realized the fight would not end until one of them was killed, or at least badly maimed. Separating them he received tirades of abuse in return.

Two men who lived at the Reef in Delawanna were fishing in a boat upon the Passaic. They had been watching the fracas with great interest and betting upon the results.

When Thomas interrupted they became angered and began to sing.

"There goes Old Van Riper. He's the Devil's own piper."

Thomas knew these two men well. They lived along the river bank and went daily upon the river fishing.

Taking a jug of rum along with them they imbibed more than they fished. By nightfall they would be in a stupor. A colored slave from the Bergen side of the river would row them home.

Continuing on his way, mulling over the situation, Thomas became fairly convinced that the Negro had a great deal more intelligence than a great many whites.

He came to the home and plantation of Halmagh Sip along the River Road. This house still stands, somewhat altered, a short distance south of Brook Avenue at Number 714.

The huge barns lay south of the house close to the old highway. Two of the colored slaves, Hen and Will, were unloading hay.

Upon greeting and speaking to them Thomas received decorous and respectful answers. A third slave, working in the hayfield across the street, joined in.

It was a pleasant encounter accompanied by wide smiles and cheerful tones. It made Thomas wonder the more.

Where Brook avenue joins the River road, in Passaic, is a small stream that crosses the old highway. At the time of our story a small plank bridge crossed the stream.

As Thomas reached the bridge he found Ralph Vreeland driving and thrashing his horse, which refused to go over it. Vreeland was frantic with rage.

That the horse was frightened was evident by the position of its ears. They were pointing forward indicating strong tenseness.

Vreeland lived close by in a house still standing on the River road, a short distance south of Brook avenue.

On the north-west corner of the same streets still stands an old stone house converted into Arthur's Bar and Grill. At the time of our story a Garret Van Riper was living here.

Hearing the commotion at the bridge one of the slaves of Garret Van Riper ran out, calling: "Stop your clubbing. I can make him move."

Picking up an apple from under a tree the darkie ran to the horse. Rubbing its nose and talking soothingly to it he carefully watched the ears of the horse.

Soon the ears relaxed and returned to their natural position. The strain was over and now the slave held the apple about six inches before the horse's nose. Moving the apple he led the horse forward. Unconsciously the horse took steps leading it across to the other side of the bridge.

Thomas went on his way more deeply in thought.

The Reverend John Berdan, Pastor of the Old Dutch Reformed Church of Acquackanonk, came out of his gate as Thomas passed by. The two men continued together toward Van Houten avenue and the center of the village.

"Has the colored man a soul?" suddenly asked Thomas

The Dominie looked at Thomas with a contemptous sneer and replied, "I shall ask you a question. Has the cow a soul?

"Really, I am surprised that a cobbler of your intelligence should ponder over a question which was answered when Noah cursed Ham, the accredited father of the colored race, and his descendents forever.

"You, and others like you, are causing the blacks to assume an attitude of independence never attempted before in the history of the world."

If Thomas was puzzled before, he was sorely puzzled now. He and the Dominie parted at the corner of Sip's lane, now Van Houten avenue, and the King's Highway, now River drive. The Dominie continued alnog the Highway to his church while Thomas continued along the Lane to his stop.

That night several of his neighbors from Stone House Plains (Brookdale) and the Notch Neighborhood (Richfield), stopped by the Van Riper house.

The Van Ripers owned one of the best distilleries in the country. Its Jersey Lightnin' was known far and wide. Perhaps that was why the Van Riper house was known for its hospitality.

At this friendly gathering of his neighbors Thomas asked the same question he had asked the Dominie earlier in the day.

One neighbor, John Jier, answered with a decided "No." He owned a large lumber mill nearby along the Yantacaw River in Brookdale and used slave labor. This may have been a strong influence on his decision.

Two of the vistors, Rynier Van Giesen and Simeon Van Winkle, who lived in Brookdale, were undecided. Jacob Cueman and Henry Paxton were quite positive the Negro did have a soul.

It was Paxton who suggested they all attend a public meeting of the slaves the following Sunday afternoon.

The meeting was to be held in Adrian Sip's barn at the corner of the present Broad street and Notch lane, in Richfield.

When the group arrived they found a large gathering of colored folk. Thomas immediately recognized Hen and Will, the two men who had been unloading hay.

Ham was the speaker and Will was leading the singing of old and familiar hymns. The curiousity of Van Riper was more and more aroused.

Upon reaching several members of the congregation he was informed that the slaves had heard their "white folk" singing the songs. They had heard their masters read the scriptures in front of the fireplaces in the old stone Dutch houses.

They had memorized the songs and the scriptures and felt certain the colored folk had souls the same as did the whites.

The following day Van Riper met Elias Vreeland, who owned forty slaves. He began expounding his theories. Vreeland interrupted with the exclamation, "Oh; tell that to Peter Jackson's wife," and left.

Peter Jackson was a wealthy merchant at Acquackanonk Landing. He owned several ships that plied the Passaic, Hackensack and Hudson rivers. His sister Nancy married Hartman Post, ancestor of several Bloomfield residents of the present day.

Mrs. Jackson was strongly interested in the Negro and his problems. To her Thomas went.

A long discussion was held between the two. It was followed by more. It was decided that Mrs. Jackson would conduct a class for the children of slaves: an unheard of thing in the area at the time.

The two were undaunted and fronted the ridicule and censorship of many of their neighbors and friends. They became only that much more determined.

Van Riper began fighting for accomodations for slaves at the Acquackanonk Church, of which he was a member. He finally succeeded in having four benches in the rear gallery set aside for them.

These became known as the "slaves benches" or slaves gallery."

He harranged the owners to permit their slaves to enter. Before this the slaves had to stay outside in sleet or rain while waiting for their masters and families. They would huddle close to the entrance so they might hear every word.

Now, they could enter; and so began the custom in the Old First Reformed Dutch Church of Acquackanonk to allow colored folk inside.

This happened about 1825, at the time when the number of slaves were being reduced in the State of New Jersey. The "gradual emancipation law" had already reduced the number of slaves held in the State to 7,500 in 1820.

By 1830, with a general State population of 321,000 there were still 2,200 slaves in New Jersey. This was more than all those owned in New England, New York, Pennsylvania, Illinois, Indiana, Michigan and Ohio.

By 1840 the number had greatly reduced to 674 and the year of 1850 found only 236 slaves, now known as "apprentices for life" under the "abolition" act of 1846.

By 1860 and the advent of the Civil War the number had been reduced to a mere 18 out of a total population of 672,000.

During the early 19th century, as we can see by our story and

(Continued on Page 3)

Slavery

(Continued from Page 2)

the above statistics, the people of Bloomfield and of the State, were groping their way toward liberalism and democracy.

Before the Revolution ideas about freedom were limited. A great group of our people were held in slavery.

Many of the early settlements held little regard for religious liberty and the rights of servants and of labor were subject to the privileges and power of the propertied class.

The Revolution and the resulting independence from England caused a new outlook upon freedom. The Constitution stated that all men were created equal.

Many men, like Thomas Van Riper, questioned their minds about the problems. They not only questioned but acted upon their convictions.

In this world it is not what we take up, but what we give up, that makes us rich.
—Henry Ward Beecher

Area's Industrial Growth Was Link With Old South

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

In the past few articles an attempt has been made to understand the feelings of the inhabitants of the county in regard to the question of slavery. During the years prior to the Revolution slavery took a strong hold in our State and town.

After the war it began to lose its popularity and by 1861 there were very few slaves left.

In 1861 there was a diversity of opinion. The plantation owners, on the whole, had given up slave-holding when laws had been passed forbidding the practice. They were mainly against slavery.

However, civilization was changing and the area was becoming an industrial one. The natural resources found here made it a place adaptable to these changes.

As we shall see a great amount of the products manufactured in the new plants were being sent to the South. Persons interested in the new industries and those who worked in them naturally felt their interests with the South.

Slaves were not used in the new industrial plants. This meant that a new field of cheap labor had to be found. The social revolution occuring in Europe answered the problem.

German, Irish and Scotch immigrants were flocking to the Atlantic seaports. Bloomfield, being close to New York, absorbed a great many of these.

Then, too, New York, Jersey City and Newark were getting too metropolitan for many families. They were moving out into the more open spaces of Bloomfield and the surrounding areas.

The Bloomfield Public Library owns a series of old survey maps that throw an interesting light upon the growth of our area.

The earliest is by J.C. Sidney. It is dated 1850 and was printed by P.S Duval of Philadelphia. In 1859, H.F. Walling made a survey map published by Baker and Tilden, New York.

In 1865, James Hughes put out a map called the "Farm Map of the Townships of Bloomfield and Belleville."

Then in 1871 Hughes put out another map called the "James Hughes Map of the Townships of Bloomfield, Montclair, Belleville and Woodside."

The maps are in poor condition due to their age and much handling. But, they are most interesting as each house and building is located and in most instances the names of the owners are given. The old mills and industries are also indicated.

On the farm map of 1865 the plots of ground are shown. A very good mental picture may be obtained as to what life was like during these periods.

Upon examination we find quite a change in family names.

In the Brookdale area of Bloomfield we find that the old Dutch families have not only increased in number, but new families, of other nationalities, have come in.

The old families of Van Riper Van Houten, Cueman, Garrabrant, Van Winkle, Post, Powlessen, Sigler, Kierstead, Lawrence, Ackerman and Cockefair are still found on the 1850 map. However new names have been added.

We find the names of Garrison, Treumann, Hait, Kenter, Van Iderstine, Bowers, Lyon, Mackey, Jenkins, Mandeville, Hallans, Brown, Brokaw, Burgess, Parsons, Callin, Dodd, Brinkerhoff, Thompson, Sherwood and Coit.

Although some of the names are of Dutch origin and several of the new inhabitants came over from Bergen and Passaic Counties, the Dutch flavor is being rubbed off. Names of English, Scotch and Irish ancestry are found.

In the Morris neighborhood the names of Morris and Baldwin are outstanding. As yet no other names are found. It is not until one looks at the 1865 map that one finds such names as Roache, Main, Potter, Gillespie and Ridley.

Below Bay avenue are several Baldwin families extending along Broad street to Belleville avenue Then there are some new names; Brower, Collins, Campfield, Pitt, Moore and Dunham.

Along Belleville avenue we find such old Bloomfield names as: Baldwin, Wheekley, Winne and King. We also find: Wright, Seymour, Davey, Marr, Bartlett and Osborn.

In the Center area and the southern portion of the town we see the old familiar names of Davis, Ward, Cadmus, Farrand, Dodd, Baldwin, Pierson and Crane.

We also see the names of Williamson, Robinson, Frame, Conger, Hill, Darling, Conklin, Wharry, Cowlain, Stafford, Fisher, Akres, Noll, Gorman, Peleubet, Roe, Foster, Clarke and Smith.

This list of family names probably does not include all. There were possibly a few others. In the more centralized sections of the town, where space was limited, the sites of the buildings are merely indicated and no names given.

The influx of new families caused a difference of opinions as to the pressing matters of the times.

In the beginning all the settlers had to worry about was the clearing of the lands, warding off wild animals and Indians, keeping one's family warm and providing enough food and clothing.

With the growth of a social and civic development came about a growth in industrial advancement and an increase in population and wealth.

The spinning wheel and loom found in the lofts of the early houses were developing into the vast cotton and woolen mills of later years.

The small lumber mills were becoming carpenter and cabinet making shops. The grist mills were becoming flour and paper mills. The little tannery shops were blossoming out into leather, harnessmaking and shoe shops.

The natural resources of Bloomfield made it an ideal site for an industrial town. The many streams and ponds were put to use.

The Second and Third rivers coming close together in the central area of town caused this to become the center of industrial activities. This was aided by the construction of the Newark - Pompton Turnpike, now Bloomfield avenue, in 1812

Upon looking at our two rivers today one can not but wonder how they ever produced enough power to run mills and industrial plants.

The flow of water in these streams has greatly reduced since the early part of the 19th century. Springs have either dried up or have been piped into sewers. Ponds have been filled in and swamplands have been drained.

For instance, in Watsessing Park was a large body of water known as Watsessing Lake. This supplied power for some of our early hat manufacturing plants.

The chestnut and the many variety of oak trees were early sources of revenue to the early settlers. During the late 17th and early 18th centuries the dense forests had to be cleared in order to create farmlands.

Lumber was strongly needed in New York City. White oak timber, dressed with the broad-axe and framed ready to set up, was transportated by oxen across the meadows to Paulus Hook. From there it was ferried across the river to the city.

Until long after the Revolution the stonehouses in the lower portion of New York were generally built of wood. In 1835 many buildings standing below Fulton street and east of Broadway were consumed by the great fire. After that date, stone and brick were used to a greater extent.

Saw mills were the town's earliest industrial plants. The Morris saw mill at Bay avenue is credited with being the first built in Bloomfield.

The Morris mill bore the date of 1702 on its corner stone. It was located at the corner of Bay avenue and Morris place. It served the residents of Stone House Plains, Horseneck, Speertown, Cranetown and Watsesson for several years and was the center of social communication for many years.

The old mill received its power from the Third river. Old maps show that north of Bay avenue was a large pond known as the Morris pond. Later this became known as Lindernmeyer's pond.

Below the Morris mill was another pond known as the Lower Morris Pond.

Two streams are indicated connecting the two points. One of these may have been a raceway, built to produce more power to the mill. Ruins of the mill remained standing until 1890 when they were removed.

A photo of the mill may be seen in Stephen Morris Hulin's "Real and Ideal Bloomfield."

Another very early mill was along the Second river close to the Orange line. This was the Dodd saw mill.

It was located at the foot of Dodd's Saw Mill Pond, within our present Watsessing park. It would be about where Willow street, if extended, crosses the stream.

The Bloomfield Library has some old post cards showing a view of the mill. Stephen Wickes shows a view of it on Page 40 in his "History of the Oranges."

The mill was reached by a lane out of which the later Glenwood avenue developed.

At the upper end of the town was another early mill. Like the Morris mill it was also along the Third river. Located on the Pearl Brook branch of the stream it was situated close to the present Passaic county line.

The mill was started by Jacob Tunis Pier, born May 2, 1694. He married Susanna Pier on Oct. 16, 1724. She was a daughter of David Pier of Old Boonton, Morris county.

Jacob was a nephew of Harmen Van Riper, of whom mention has been made in previous articles. He was thirty years of age when he married Susanna and had been in the milling business for some time previous.

A sketch of his mill is to be found in the Fisher Collection, Julius Forstman Library, Passaic. It was located near the various Van Riper industries, of which we shall hear more of later, and served for several years.

Another early saw mill was the Bromley mill located along Toney's Brook. It was about 100 yards east of Hillside avenue on the site of the present Matchless Metal Polish building.

It later became known as the Woodbridge Mill and then Schoulere's Mill. It was demolished in 1897.

In 1743 the George Harrison saw mill was established at the foot of Montgomery street. At

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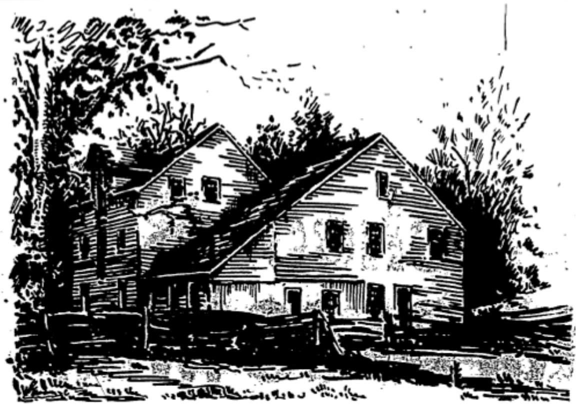


THE OLD MORRIS SAWMILL was situated in the present Brookside park at the corner of Bay avenue and Morris place, on the Morris Plantation. The cornerstone bore the inscription "1702." Ruins of the mill remained standing until 1890 when they were torn down. A photo, from which this sketch was made by the author, is to be found in Hulin's "Real and Ideal Bloomfield," facing page 53.

Areas Growth

(Continued from Page 2)

the time the area was know a Montgomery and mention ha been made of the quarry tha existed here.

There was a pond here, late known as Willett's pond. It wa named after Charles Willett wh owned the property about 185 and on.

Willett conducted a lumber yard along the Morris canal, between Monroe place and Beach street. He lived north of Harrison street, along the Morris canal, in a fine country home. (But, that is getting a bit ahead of our story).

The Harrison saw mill, whic started out sawing the lumbe obtained from local forest started sawing mahogany log from San Domingo. This wa under the supervision of a Mr Mix about 1804.

Mix sawed the mahogany int sizes desired by furniture makers of New York, New Brunswick and other places. John Miller followed him in the same line of business.

Mention has been made of the Miller family, as owners of the Garrabrant house on Montgomery street, in a previous article.

For about ten years after the occupancy of Miller the mill was operated as Van Dyke's chocolate factory. This was followed by the Hugh F. Randolph mahogany log mill.

Once again the mill was producing mahogany logs by a family prominent in Bloomfield affairs. For a number of years Jacob F. Randolph, son of Hugh, was president of the Morris Canal Company.

Randolph sold to John Gwinn, who enlarged the mill and fitted it up for manufacturing paper. He leased it to William Frame for that purpose.

Frame was sheriff of Essex county at one time. He was a partner of the leading store in town located at the Center. His house stood on Bloomfield avenue, a large Greek Revival type, north of the old Bloomfield Trust building.

The house was removed to Farrand street and still stands. It has been covered with red asbestos brick shingles and is not representative of its former glory.

Later proprietors were: John Kennedy, paper manufacturer; J. Hunt Adams, calico print manufacturer; Selman's and Company, smelters; James B. Hersey, laundriers; the Nucoa Butter Company and now the National Grain and Yeast Company occupy the site.

At the Power's saw and planing mill along Toney's brook was obtained the lumber to build most of the houses on Monroe place. It was a 19th century industry and its site was near the old Consolidated Safety Pin plant.

These were the main saw mills. There were probably other smaller mills and quite possibly some that existed but a few years.

At one time a mill stood along the old Stone House, or church, brook, in the Brookdale section of town. It stood north of the old Stone Hill road, now Belleville avenue, to the rear of the old Van Giesen or Garrabrant house.

This was the house known as the Old Stone House of the Plains. Whether a Van Giesen or a Garranbrant started the operation of the mill is not known. Nor is it known for certain that it was a saw mill. Records are not known to exist.

When I was a youngster I remember seeing a couple of mill wheels lying along the stream at this location. At the time the area was woodland. It was not far from the Indian Rock Shelter.

Another site of the mill was near the junction of the Pearl and Church brooks. The mill stood a few feet north of Broad street and about 500 feet west of West Passaic avenue in the vicinity of the present A.B. Quality plant.

Again records have been lost. It is quite possible that this was a grist mill, for nearby was the Garrabrant cider and applejack mill. Then, farther down the stream east of the present West Passaic avenue was a saw mill.

Nearby was the old Garrabrant lumber and coal yards located along the Morris canal.

Another saw mill of which we have records is the old Morris mill that stood at the end of Mill street north of Bay avenue. It would be interesting to know the full story of this and the other Morris mill.

Were they run by different members of the family in competition with each other? Or, were they run by the same man?

My father says he clearly remembers the old mill standing at the end of Mill street. So, it must have been standing as late as 1890.

The saw mills not only produced the lumber for the building of the early houses of the town and the surrounding area. They were busy making white oak staves for pipes.

Many of the early sewers and water mains of New York City were built of pipes manufactured at the Bloomfield mills.

Black oak staves for hogsheads were sent to the West Indies where they were assembled to carry the molasses and rum back to the Colonies and later the states.

These two industries became large and lucrative after the Peace of 1783. The stave industry was especially important, for the same ships that carried the staves returned with rum and slaves to the Southern states.

Several ship captains lived in the Bloomfield area. Capt. Dirk Van Riper was one of them. This leads us to an industry that has been forgotten about and once flourished in our town.

Along the Passaic river were two ship yards of good size. The one was the Isaac Roosevelt yard and the other was the Joralemon. There were other smaller yards, such as the Ennis, which produced smaller ships and boats.

Various types of wood were needed for different parts of the ships and boats.

Where the North Junior High school is now located was a large forest of locust trees. These were cut down for lumber to be used in ship building. The lumber was sawed at the Morris mills. The area was known, during the later 19th century as the "stump lots."

Lumber was shipped from the Watsesson and other docks along the Passaic river to various ports along the Atlantic coast and even to Europe.

The mines of North Jersey and the various foundries devoured acres and acres of woodlands. Up until the Civil War and beyond, the means of heating was by wood.

Saw mills played an important part in early Bloomfield history; and, as we have seen, played a strong part in Bloomfield's relationship with the South.

Not only were hogsheads made there that were shipped to the West Indies, but the materials that went into the building of the ships themselves.

These ships sailed into the ports of the South carrying rum and slaves, as well as other products.

(Other industries that helped to cement Bloomfield, Essex County and Southern relations will be discussed in next week's article).

Sassafras Oil Was First Major Industry In Area

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

While we are on the subject of woods and trees, I wonder how many of us have ever heard of sassafras tea? There are but few people who realize that sassafras was America's first industry.

At one time sassafras oil was our main export. Ships left Acquackanonk Landing (Passaic), the Watsesson Dock (Belleville) and other Atlantic ports laden with a cargo worth twenty shillings, or five dollars, per pound.

Sassafras trees grew to a huge size in the Bloomfield area, but they were soon destroyed in the eager desire to amass a fortune.

Up until about thirty years ago there were still to be seen several young trees along the roadsides and along the stone fences of Brookdale, in Bloomfield.

One such stone fence ran along the north side of our house from Broad street westward to the old Indian shelter in the present Brookdale park.

When Parkview drive and the other streets were cut through the area the stone fence and trees were destroyed. However, new trees grew from the roots of the old and, I believe, there are a few trees in rear yards of houses along Parkview drive near the park.

Another forgotten industry, although not connected with trees, was the manufacture of mint essence. Today we are apt to think of mint only as mint julips, peppermint candy or Double-Mint gum.

However, in the year of 1861 mint was the base for most medicines and teas. There were Apple-mint, Bergamot, Penny-royal, Peppermint, Spearmint and Watermint.

An there were Pineapplemint and Lemon Thyme. These last two, along with Peppermint, were used in most early American summer teas.

Peppermint was also used to alleviate indigestion. Recently candied mint leaves have been revived as an expensive delicacy. Once they were made in almost every Bloomfield household. Quite possibly they were the first American candy.

During the early 1800's the most common vinegar was mint. It was found on every pantry shelf; not in the tiny bottles we find vinegars in today, but in large wooden buckets or in pottery jugs.

It was at Ashfield, Mass., that mint growing started. This was about 1813. For a while Ashfield's held the monopoly. Casks of mint oil were shipped to all parts of the world at sixteen dollars per pound. Many a fortune was made in the industry.

Then it was discovered that the soil in the New York City area, and in New York State and Ohio, were equally suited for raising peppermint. The market was soon glutted. Prices dropped and it was no longer a profitable industry.

Large fields of peppermint were grown in Bloomfield. When I was a boy the fields had been plowed up, but patches of it were to be found along the sides of barns and along the stone fences.

It has spread to these areas and was allowed to grow unmolested. Here the sharp blade of the plow could not reach its roots.

I do not recall ever seeing it raised in household gardens. There probably was enough of it growing in the wild state to supply the needs of the local housewife.

Fences were a necessity during the early days. Histories tell us they were built to keep livestock within bounds and to keep wild animals out. This is partly true, but perhaps the main reason was to keep gleaners out.

We are all familiar with Millet's painting "The Gleaners." It appears to be a picture of women harvesting and has been misinterpreted as such. The word gleaner has come to mean reaper. Actually a "gleaner" is a poor person.

It was the custom of farmers to leave a small section of his field nearest the road for the benefit of the poor. During the last week of August the gleaners were permitted to help themselves.

Fences were built around the rest of the farm to keep out the gleaners. Otherwise they could help themselves to anything on the farm.

Gleaning was an ancient custom of the poor. Even in the Bible we find "And when ye reap the harvest of your land . . . thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest . . . thou shalt leave them for the poor and stranger." (Lev. 19:9, 10)

When I was a youngster the habit still persisted, although in a somewhat modified form. Fields near the road were no longer left for gleaners.

Instear, it was the custom to plant an extra couple of rows of each crop so that enough would be had to give some to any visitor who might come to the farm.

Any farmer who did not plant his extra rows was considered a Shylock and "not worth his salt."

One hundred years ago the split rail fencing around a farm was often worth more than the land itself, including the farmhouse and barns.

By the early 1800's much of America's virgin woodland had been stripped of her trees. Second growth trees never grew as strong and hardy as the original. By this time even firewood had become a valuable part of real estate.

In 1850, the fencing around a 300-acre farm would be worth about $5,000 in today's values. Advertisements were found in newspapers of the day worded as: "Farm for sale, completely fenced and including building and barns."

Or, again, they might read as: "Farm for sale, along with a good supply of firewood"—meaning, of course, a good sized woodlot.

Locust trees were used for the manufacture of fence poles. They were always placed into the ground bottom end up. Otherwise, if they had not been thoroughly seasoned, they might sprout and grow into trees.

Chestnut, hickory and virgin oak were split into rails. Trees were felled in August and never at any other season.

Trees cut and split into rails during the winter season would last only twenty years. Trees felled during August would last fifty or more.

Cedar was also cut for the making of poles. There is a cedar pole in our yard that was placed there fifty years ago by my father. It is merely set into the earth with a few stones around it to hold it firm. As yet it has not even begin to rot around the base.

Tools needed upon the farms had to be manufactured. Most of the simpler tools were made upon the farm itself. Early plows, harrows, rakes, mortars and pestles, skis and snowshoes, and other items were made entirely of wood. Most of these were made upon the farm.

However, the local blacksmith was called upon to manufacture such items where iron was necessary in their construction. The ax, spade, fork, hoe, sythe, sickle, plow, wheat cradle, and many other farm tools were beyond the ability of the average farmer to make.

Local shops supplied the needs of the farmer and industrial manufacturer. Carpenter and joiner shops were to be found scattered throughout this area.

In 1850 J. Collin was living in the old Ward house still standing at the corner of Broad and Maple streets. At the time Maple street was known as Canal street, as it led to the Morris canal, in Bloomfield.

On the survey map a carpenter's shop is indicated a short distance north of the house.

On the same map a joiner and furniture manufacturing shop is indicated on the west side of Broad street. It is a short distance south of the present New Street.

Rush and hickory splint bottom chairs were probably made here. Some simple chests of drawers, tables, beds and other household items may have been made.

Another carpenter shop is shown as existing on the west side of Bloomfield avenue across from the present Liberty street. Nearby are two carriage shops. The carpenter shop may have catered to the carriage trade.

On Broad street, on the west side quite a distance north of Bay lane, another carpenter shop is indicated. This appears to be a short distance north of the present Glen Ridge parkway.

It is quite possible this shop carried on a great deal of its business with the Morris carriage shop and mills in the Bay lane (avenue) area.

Wagon shops had become an outgrowth of the early saw mill industry. Not only were carriages and wagons manufactured but sleds anl sleighs, winter stages and summer stage coaches. Even stone boats were built.

(No; stone boats are not built of stone. They were sled like contrivances used to haul away stones from out of the fields. They were used to carry any heavy objects winter or summer. They might be called the pick-up trucks of yesteryear.)

The Van Riper family had such a shop along Pearl brook, a short distance north of the Pier saw mill. In this area developed quite an industrial section, of which we shall hear more later.

It is claimed that the old Paterson - Bloomfield-Newark stagecoaches were manufactured here. Since the route of the coach passed nearby this is a possibility.

During the pre-Revolutionary days the Great Falls at Paterson was the main tourist attraction of America. Near the base of the falls Abraham Godwin had a very fine hotel.

He also ran a stage coach route from his hotel through Acquackanonk Landing to Second river and across the meadows to Paulis Hook!

The system brought the European tourists, who had landed at New York and had crossed the Hudson by ferry to Paulus Hook, to his hotel and the scenic attraction of the Colonies.

Godwin was a personal friend of Abraham Van Riper and had his coaches made at the Van Riper shop. He, Godwin, became a captain of militia during the war and died of wounds upon a British prison ship.

After the war his son Abraham, Jr., carried on both the hotel and stagecoach business.

On the 1859 map a wagon shop is shown as being located on the north side of Bay lane between the two branches of the Third river. No owner's name is given, but it may be presumed to be S. Morris, as he is listed as the owner of a grist mill a short distance east of it.

He is also listed as the owner of the old Morris sawmill on the corner of Bay avenue and Morris place.

The main center of the carriage and wagon business during the pre-Civil War period seems to have been in our present Bloomfield Center area.

On the west side of Bloomfield avenue, across from the present Liberty street, were two carirage shops.

To the rear of these a building designated as "Carriage Manufacture" is indicated upon the survey map. The names of the owners are not given.

In 1865 N. H. Dodd is listed as a wagon and carriage maker.

Most of our early blacksmiths were also wheelwrights. Near the carirage shops would be a blacksmith shop. It was the blacksmith who turned his hand at "ironing" carts and wagons. Some times he might construct an entire vehicle.

There was not a farm that did not need a cart. Many carts were built for dray work in towns. As the population of the Eastern seaboard increased, the huge bulk of their products and their needs increased also.

Pack trains, travelling over the narrow paths called highways, no longer sufficed.

The huge plantations of the South demanded fancy carriages and various types of work wagons. The Newark area supplied the demand. In Newark the carriage industry was a large one.

Westward expansion and western trade called for heavy, sturdy wagons. We are all familiar with the Conestoga wagon that the Pennsyvania Germans evolved to serve the purpose.

Many wagons, not of the Conestoga type but of huge dimensions, were built in the Bloomfield shops. The larger wagons were drawn by eight horses. They were controlled by one jerk line and perhaps a half dozen verbal commands.

For several years I ran a series of exhibits at the Bergen Mall Shopping Center, Paramus. It was known as the "Historic New Jersey" exhibit. One year we had quite a collection of old wagons, sleighs, carriages, cutters and other farm vehicles.

I was intrigued by the beautiful lines and designs of thes instruments. One of the most beautiful cutters had a metal plate on the back inscribed "J. Colyer & Co., Bloomfield, N.J."

Another carriage had "A. Van Riper, Third River, N.J." beautifully lettered in gold leaf on the side.

The line and other decorations on these vehicles were beautifully executed freehand.

The durability of the sleighs, carriages and wagons was amazing. Many I dug out of old roofless barns where they had been weatherbeaten for years.

Yet, when they were cleaned and polished, they almost shone like new.

They showed the price of handcraftmanship. There was no look of mass production. When the wheels were oiled they even worked. We used some in a parade through Hackensack.

I wondered what our 1960 Fords, Chevys, Chryslers and other cars would look like one hundred years from now.

Along the shafts of the cutters, on the harness and often on

(Continued on Page 3)

Sassafras Oil

(Continued from Page 2)

fancy head pieces of the horse would be a series of bells.

The memory of sleigh bells on a cold winter's evening brings back a bit of nostalgia. I can remember lying in bed and hearing the sound from off in a distance; then coming nearer reached the canal hill on West Passaic avenue.

The bells would have a different tone coming over the hill. Then past the house they would come and finally fade away in the distance.

You always knew who the driver was by the tone of his bells. No two sets were ever alike. Some of the sets were made up of bells of different pitches. Their tinkle was a delightful sound.

But, sleigh bells were not used for their melody alone. They had a purpose, the same as autobile horns today.

Cutters and sleighs travelled at a rapid pace. They glided silently over the snow and could be upon another sleigh within seconds. To warn any and all oncoming vehicles the strings of bells were devised.

The need of bells by the carriage manufacturers caused brass and metal foundries to spring up nearby. Some farmers continued to make their own sets or used inherited sets.

For the ones who desired new sets there were Swiss Pole Chimes, the Dexter Body Strap, King Henry Bells, Mikado Chimes and others.

Before closing our story on carriage makers and the items they produced we must not forget the snow-rollers they made.

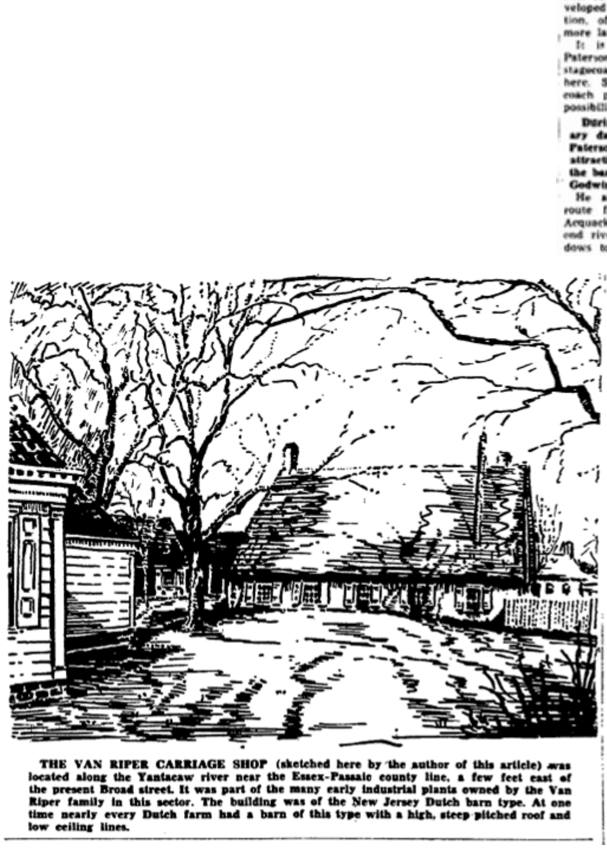
Snow-rollers might be classified as the early steam-rollers. They were large, cumbersome wooden rollers made of wood and pushed, or pulled, by oxen according to the design.

They could be seen going over the highways after a heavy storm. The winter road wardens would shovel snow on the bare spots in the road if there were any. The roller packed the snow down to make it easy for sleds to travel.

Travelling by sled was much less jolting than travelling by wagon over the rough roads. Snow roads of 1861 were nursed as ski-runs are to-day.

Long after the spring snows had melted in the fields and elsewhere, the packed snow would remain on the highways.

(There are several early industries that have not been covered. Next week's article will continue with more of these).



THE VAN RIPER CARRIAGE SHOP (sketched here by the author of this article) was located along the Yantacaw river near the Essex-Passaic county line, a few feet east of the present Broad street. It was part of the many early industrial plants owned by the Van Riper family in this sector. The building was of the New Jersey Dutch barn type. At one time nearly every Dutch farm had a barn of this type with a high, steep-pitched roof and low ceiling lines.

Fisher, Camera Experts Combine To Produce Famous-Home Exhibit

Thanks to Herbert A. Fisher and the Bloomfield Camera Club, the dignity and splendor of the old homes in Bloomfield have been captured in photographs now on display at the Bloomfield Public Library through February 28.

Credit must also be given to Laird Oliver, Bloomfield High sophomore, who has had a hobby of picture-taking for six years and a German camera for two months.

Herbert Fisher has been interested in Bloomfield history ever since his college days at New York University. For the subject of a term paper in Sociology he chose geneology, and became so involved in the history of old houses in this part of New Jersey, that he has become an expert in this field.

Fisher comes by this interest naturally. His mother's ancestors were of Dutch origin, who settled in New York in 1623. The old Van Riper House in the Stone House section, was the family homestead, built in 1693.

His grandfather, George Fisher, known as the Horseradish King, raised the famous Brookdale horseradishes in soil endemic to Bloomfield. He became the first Bloomfield Mayor in 1904.

Herbert Fisher is a familiar figure to Essex County residents. He is a free lance commercial artist, research writer, and Art Consultant for the Paterson Museum. He has done scenic design for television, and at one time taught arts and crafts in Trenton schools.

Antiques Magazine has featured his articles on attic treasures, a subject on which he is well qualified. He is currently writing articles about historic sites in this area for this newspaper.

Famous Mills Turned Out Ciders (Hard) In Old Days

(The following article on early history in the area, was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

* * *

By HERBERT A. FISHER

For several years the farmers of Watsesson, Cranetown, Speertown, Doddtown, and Stone House Plains took their grist to the mills situated in the section of Newark Township below the Second river.

It is possible that some of the grist was carried to a mill standing along Wigwam Brook, beyond Doddtown, Orange.

Large barns had been built upon the plantations. These had threshing floors constructed within. In August the rye and wheat were cut. While the men mowed the oats the women pulled flax.

When the harvesting was complete a feast of thanksgiving was held. Then the grain was placed upon the barn floor and flailed. Thus, the grain was separated from the chaff.

Placed into barrels or sacks the grist was taken to the nearest mill. With the growth in population and the increase in the amount of produce warranted it, the Morris family took care of the need.

A saw mill had been built by John Morris in 1702. Not long after a grist mill was built by either him or his son, Stephen.

The grist mill stood a short distance north of the saw mill along the Yantacaw. It was across the lane from the saw mill. For almost a century, the farmers of the Orange or First Mountain area carted their grist to the Morris mill.

Later mills sprung up throughout the Watsesson section of Newark Township. Ponds were built along the streams and used for furnishing water power.

During early days windmills were to be seen along the Essex county horizon. These disappeared many years ago.

Wherever the Dutch settled it was a natural thing to see the huge wheels turning to grind their own grain into flour. Old records tell of such mills existing in the Acquackanonk area of Essex county There is no reason to doubt that they existed in Newark Township as well.

Two types of windmills were used. The more common was the "post" type. A large box-like structure, it was set upon a huge and heavily braced post.

In order to enter one had to climb a ladder and crawl through a trap door in the floor. This was necessary as the whole structure rotated upon the post.

The four arms or sails were feathered a bit and revolved by the pressure of the wind. In order to work the arms had to face the wind. This was accomplished by means of a long pole that had one end attached to the box-like structure.

The other end reached downward toward the ground. At this end was a wheel, to ease the job of moving the building around to face the wind.

The other type windmill was known as the "smock mill." It sat solidly upon the ground and could be entered by a normal door.

The structure was topped by a mushroom shaped cap. Attached to the cap was a long pole, similar to that used with the "post" type mill. This wheeled pole did not move the entire building, only the cap and arms.

The vanes turned an almost horizontal axle, which in turn rotated a long vertical shaft by means of heavy wooden gears. Attached to the gears were pegs that acted as teeth.

The lower end of the long shaft turned the upper of two millstones, called burrs. The lower stone was fixed. It had grooves in its upper surface to promote grinding.

The two stones were horizontally placed. Grain was fed to them through a hopper by hand. Later a regulator, known as a damsel, was invented and used.

After being ground, the grain had to be bolted or sifted through meshes of increasing fineness. The coarser parts, known as bran and middlings, were fed to the animals.

The finer parts were flour. Wheat and rye could be ground very fine. Corn could not be ground quite so fine.

All grist mills were not run by wind power. Where powerful streams were located, where there was a rapids, would be found a water mill.

The only difference between the two would be that in the one the power came from above, while in the other the power came from below.

Records of mills are scanty. Besides the Morris mill there is one mentioned by C. G. Hine in his book "Woodside." He mentions that it stood beside Sunfish pond in the present Branch Brook park.

Woodside, of course, was a part of the original Bloomfield township, and the mill stood near the toll gate along the "Old Road", now Heller parkway. It was still being used during the 1950's.

Another old mill, of which we have records is the Stone House Plains grist mill. It stood along the Yantacaw, a short distance west of West Passaic avenue. This was one of the Garrabrant enterprises.

It stood for many years, until after the Civil War. Then, when the Applejack industry fell off after the war the two sons, Abraham and Tunis, of John T. Garrabrant converted the old cider mill into a grist mill. This was about 1870

An engine and machinery were installed and now corn was ground instead of apples.

There were other mills beside these three. Until 40 or 50 years ago mill wheels were to be found along the streams at various points. Some of these places have already been mentioned.

Fruit trees were plentiful during our early days. Apple, quince, cherry, plum, barberry, peach and nut trees were to be found on every plantation.

Josselyn, an English traveller mentions the fruit in the Colonies in the 1700's. He mentions the apples being grown near Bergen (Jersey City). He states : "One kind was very large, fair, and of good taste, 56 of which could be put in a heaped up bushel, that is, half a bag."

Peach trees were brought over by the Dutch and they not only arrived in Nieuw Amsterdam long before Peter Stuyvesant, but along the Delaware river before William Penn.

Peaches were used for peach brandy, which necessitated the manufacture of copper stills.

Grapes of the varieties for making wine were raised on the early Bloomfield farms. At one time the Speer family of Passaic became famous for their winery. Farms in Athenia and Stone House Plains supplied the large plant with their finest grapes.

However, for eating and for drinking the apple was the supreme fruit. Before 1700 cider attained a popularity as a farm beverage that was unequalled for many years.

In the 1600's everybody, even children, had a "morning draft" of beer, ale or hard cider. John Hancock, known as an abstemious man, had his pint of hard cider every morning before breakfast.

No one thought of drinking water. In fact it was believed to be harmful. The well-sweep did not appear until later. In the 1600's the Dutch drank beer at the table; the English drank ale. The French and Spanish drank wine.

The earliest Bloomfield pioneers used molasses beers and fruit ciders at the table. It was not until nearly 1800 that water had been "discovered" by the farmers. One historian states that "American discovered drinking water."

After the winter apples had been packed and stored away into underground mounds known as apple pits, with salt hay from the meadows, the season for making cider and apple butter arrived.

Crocks full of apple butter were stored away in cellars. Cider for a year's home consumption was made.

Cider is now a thing of the past. Not only was there apple cider, there were cherry, perry or pear, and peachy or peach. What we buy today along the roadsides and in the supermarkets isn't cider at all. It is merely apple juice: and usually of an inferior quality at that.

Pear and peach cider were, at one time, favorite American drinks. Peachy was known as the champagne of America. It was the ultra in fine-tasting drinks. All that remains of peachy today is that we still describe anything very superior as being "peachy."

Peachy was manufactured in Bloomfield mills among others, and a lucrative trade was established between here and the South.

Today our so-called apple cider is most often the product of apples that will not sell as eating apples. On the old farms such "trash" with their bruises, worms, and rotted spots were to the pigs, who did not mind. Only the very finest fruit was used for cider and apple butter making.

Legally today, the cider mills are permitted to sell only apple juice. Apple cider is not allowed.

Real apple cider is a fermentation of apple juice containing from one-half of one per cent to eight per cent alcohol. The apple juice one buys today is pasteurized. This stops the fermentation process.

It also stops the shelves of our supermarkets from blowing up. But to a real connoisseur our "apple cider" of today is mere hog-wash.

Very few people of today know how cider was prepared. The important step was the milling that was done before the apples were pressed. Apples of full richness were chopped and then bruised into a rich pomace. This was known as "apple cheese."

The apple mill was a large circular affair upon the earth. In the center was a heavy wooden pole or axle that revolved. A long pole was attached to the axle upon which was a heavy grinding stone.

The pole extended out beyond the stone and an ox or a team of horses were attached. This was known as a winch.

Around and around went the ox or team; the wheel crushing the apples. The mill was of large, yes breathtaking, proportions. Two other type mills used were the double grindstone and the know mill. All were tremendous in size.

A press was also necessary. Like the mill it was huge. There were two types, the screw and the heavy beam. Some of the timbers used in these instruments were two feet square.

It took a master craftsman to construct the heavy wooden screws for both types of press. No metal could be used as metal contaminated and spoiled the flavor of the cider. All parts had to be made of wood.

An ancient farm book explains cider making in these words:

"If the juice of an apple be extracted without first bruising the fruit, it will be found thin and defective in richness, compared to the same apple after it has been exposed to the air and the sunlight in a bruised state.

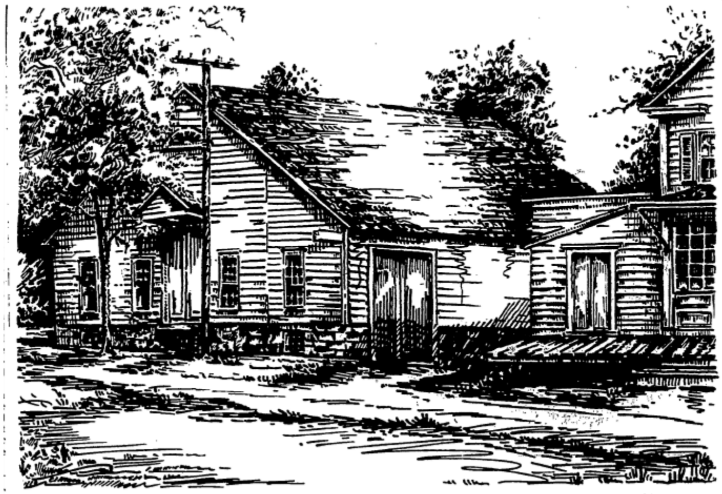
It then becomes deeply tinged, less fluid and very rich. In its former state it apparently contained but little sugar; in the latter a great quantity. Even by bruising the apple more slowly, a difference in quality is again noticeable."

Very few people know what a real apple tastes like. The best flavored and most nutritious fruit is only that which ripens upon the tree.

If the farmer should allow fruit to fully ripen before picking by the time it reached the market it would be bruised and soggy. Fruit is no longer grown for aroma, succulence and goodness.

Away back in the 1500's Thomas Tusser wrote: "Fruit

(Continued on Page 3)



ONE OF THE NOTED cider mills in the region was this one, probably first operated in 1855 by John T. Garrabrant. Until Civil War intervened, mill owners did well by making hard cider of various varieties, as well as applejack, which was shipped south. This mill, drawn by author of the article, Herbert A. Fisher, stood where the Brookdale Shop-Rite is located, at 1273 Broad street in Bloomfield.

Cider Mills

(Continued from Page 2)

gathered too timely will taste of the wood: Will shrink and be bitter, and seldom prove good."

Today apple trees must bear quickly and yield large quantities. Quality does not count. It use to take 15 years for a good Baldwin tree to bear fruit.

Besides the Baldwin apple there were the Pippin, the Goldwin Russet, the Greening, Harrison, Van Duyne, Northern Spy, Summer Apple, Snow Apple, Tolman Sweet and Canfield. The Canfield and Harrison were the favorites of cider makers.

According to William Winfield Scott, the largest and finest cider mill was one belonging to the Van Riper family. It was built prior to the Revolution by Abraham Van Riper and was the most modern and with the finest equipment.

Farmers from far and near brought their apples to the mill Some even came from as far away as Sussex County and took two or three days to make the trip one way.

Early in the morning the teams and wagons would be seen waiting their turn to be unloaded. Sometimes it took the full day to unload all of the wagons.

This old cider mill was still standing during the early 1900's, although it had not been used in many years.

Another cider mill was that of the Garrabrant family. This was operated by John T. Garrabrant who died in 1870. He was assisted by his two sons, Abraham and Jared.

The mill is not indicated on the 1850 survey map, but on the 1859 one it is. So, it is safe to presume it was started sometime between these two dates. This would be at the peak of the trade with the Southern states.

An old accout of this mill states: "The cider was shipped by barge or boat from Center street, Newark, on the Passaic river to the South. They (the Garrabrants) had a wonderful business selling thousands of dollars worth every year, but after the Civil War there was no sale for it.

After the death of John T. (December 31, 1870) his sons Abraham and Tunis made cider in small quantities for half."

Making cider for half was the established system for local work. The farmers brought in their crop of fruit to be made into cider. Half of the finished product went to the farmer and half to the miller.

Larke apple orchards extended across the Bloomfield landscape. So large were these orchards that the section along the road to the Great Falls Falls (Broad street) in the vicinity of the Newtown road (Belleville avenue) became known as Crabtown because of the numerous crap apple orchards there.

The Garrabrant mill stood along the present Broad street, a short distance west of the old country store and the old John T. Garrabrant house. Beyond the cider mill, along the Yantacaw, stood the old grist mill In front of this and along Broad street stood a large warehouse and barns.

One of the barns was removed by John Van Riper to his farm. It was a large red barn with white trim and a white cupola on top. The date "1934" was carved into the cupola.

The barn stood until a few years ago when the farm was sold. Meadow Lane now cuts through near where the barn stood.

East of Wast Passaic avenue along the river a mill at one time must have stood. When I was a youngster I remember seeing a couple of mill wheels in back of a small frame house that stood along the Morris canal. They lay along the bank of the stream.

The house was known as the Garrabrant tenant house and at the time an old colored family named Sheldon lived there.

Father east along the canal was the Garrabrant coal and lumber yard. The weighing house of the coal yard was on Broad street to the rear of the Tunis Garrabrant, originally the John T. Garrabrant house.

Before loading the wagon the driver would drive his team onto the scale in front of the weighing house where his wagon would be weighed. Then he would drive over to the yard, load his wagon and come back to be weighed again.

He would then pay for the number of tons, or pounds, difference in weight and continue on.

Setting back from West Passaic avenue and to the west of it, along the canal was an old stone and brick house. It was of pre-Revolutionary vintage and was built by Abraham Garrabrant.

During the days of canal boats and travel one room of the house was used as a store that catered to the canal boat trade.

Across from the Tunis Garrabrant house was a long, low white house that was standing during the Revolutionary period. Early history of the house is obscure, except that the exposed basement section was used as a store.

Early in the 18th century the poet, Simeon Brown, lived here. The house still stands, very much altered, and was removed when the Garden State parkway was cut through.

It is now owned by Mr. and Mrs. Alfred J. Ward and is located on MacLeod lane.

This, then, was the little center of activity that later became known as Brookdale Center. This and the Van Riper center produced the applejack and cider that found its way to the South.

The main trade of both places was with the South. When the Civil War curtailed the activity both places failed.

The distilleries caused another industry to spring up. That was the cooperage business. This will be discussed in the next article, along with some more of our early industries that catered to Southern trade.

And editorial in a Dallas paper says the judge was too lenient on the scofflaws, should have fined them the maximum $200 in each case. Editorial comment in many other papers have been swinging back to the defense of the library's tactics since the first early stories depicted the raids as Gestapo-like," "reminiscent of the days of Hitler and Munich," etc. Mayor Kelly's directive specifying that scofflaws are to be apprehended in their homes between 8 a.m. and 8 p.m has taken the heat off

By Monday night there were about 15. letters in the library office, running about three to one in favor of the ordinance and its application. The mayor has been flooded with letters and telegrams, also from far away places, running about two to one in favor.

One local resident went on vacation last Friday and registered at the Williamsburg Inn, in Williamsburg, Va. The clerk, seeing her designation of East Orange as her home town, said with a smile, "running away, eh?" The extent of the story is still hard to fathom. Some of those fined will be appearing on enough TV shows to pay for their fines five times over.

One report that was scouted was that of a young fellow with a pair of new Japanese zoom binoculars standing watch for a bunch of his buddies. He pointed the binoculars at the desk clerk receiving books and when she left her post for a moment, would signal his friends to dash in, drop the books and run. It was pointed out he didn't have to go to all this trouble, since there is a night book drop at which no one watches.

One unforeseen result has been a 15 per cent rise in book withdrawals. Kids are coming to scoff but remaining to read.

Bloomfield Industries Flourished In Early Days

Old Oaks Woolen Mill Destroyed By 1836 Fire

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

For many years the early residents of Watsesson or Bloomfield who needed any article for their homes or plantations had to make it for themselves.

There was the possibility of importing things from England and Holland if one had cash or credit. Few Northerners had either.

The exportation of tobacco established credit for the Southern planters in England. They could import whatever they needed. Later they established trade with the North, as well as with the Motherland.

During the early days the North had no great export. By the time trade was established the inhabitants became so use to supplying their own needs they just continued.

Having a thorough knowledge of woods and woodlore they naturally turned to their forests. Wood was used to a greater extent for household items than most of us realize.

Mention has been made of John Ward the "dishturner", founder-ancestor of the Ward family of Bloomfield. In 1675 he received title to 44 acres of land in the Center area of town. He did not settle here, but probably used the wood off his land to supply the needs of his shop. Later, his descendents settled here.

Most dishes, bowls and tableware were made of wood. Pewter was scarce and silver more so. Glassware was rarely seen as the few works that sprang up existed but a few months when they either burned to the ground or closed due to lack of funds. A few small potteries made crude slipware and other types of simple pottery.

Iron was used but sparingly even in Europe during the seventeenth century. In New Jersey and the other Colonies some early attempts were made to start iron works. Even so, not much of it was to be had at any price. Iron was used for cooking pots, fireplace equipment and tools, where other materials could not be substituted.

For years Bloomfielders had to find ways of substituting wood for iron. Soon professional coopers were making barrels, milking pails, churns, potato mashers, meat pounders and piggins. Trenchers, noggins and spoons were made by hand.

Bowls were burned and scraped, in the same manner the Yantacaws made their canoes at Canoe Swamp, in Brookdale. In fact the trick of making the bowls was learned from the Indians.

Usually the bowls were made from the burl of maple trees. Since the grain in this knobby section of the tree ran in all directions the bowl, after it had been cut and was being used, did not split as quickly as did a plain wooden bowl.

Many other wooden items were made; door-latches and hinges, ox yokes and other animal yokes, human yokes for carrying pails of milk and water, spades, hay forks, reaping cradles and other tools.

By the time cider mills appeared upon the Bloomfield landscape the cooper was well established. John Garfison, by 1850 was established on the west side of our present Bellevue Avenue, in Brookdale. He probably made his own supplies needed for a cider mill he ran there for many years.

This cider mill was still in existance in the 1920's. It ceased when the Garrison farm was purchased to become a part of Brookdale Park.

During the eighteenth century a man named Quinby settled along the Notch Road in our present Richfield. He made barrels and other equipment needed by the Van Riper mill. He also supplied items needed by the plantations in the Richfield, Athenia and Brookdale areas.

Sometime during the 1850's Abraham Sigler started a cooperage along the old Indian Pond, near the present Parkview Drive. This was later carried on by Abraham Yereance. It supplied the needs of the Garrabrant mill.

On the Hughes Farm Map of 1856, H.B. and J.J. Robinson are listed as Bloomfield coopers. Their shop was in the Center area, but I do not know just where it was located.

Shops listed as carpenter, joiner, or turning probably turned out such items to meet the local demand. These shops did not deal directly with the South, but they did supply the cider mills and other mills, dealing with the South, with working tools.

In every 18th century home was a spinning wheel, a flax wheel and a hand loom. The typical spinning wheel, found today in antique shops and used as decoration beside a fireplace, was the early flax wheel.

Wool wheels were large instruments. We seldom see these any more. Unless the antique dealer uses one in front of his shop as an advertisement, he scraps it. The wheel is too large and cumbersome to handle, and there is not much demand for it. It is also too large for decorative purposes.

Both linen and woolen yarns were spun upon their respective wheels. When a sufficient quantity was collected some person more adept became the weaver of the family.

The cloth most widely produced was known as linsey-woolsey. It was made from a combination of the two materials, linen and wool

On the larger plantations, those on which several slaves were kept, could be found pure linen cloth. Table covers and bed sheets were made. Pure woolen cloth would also be found in these plantation houses. Such clothes were known as home-spun and gave years of service.

Sheep were to be found on every farm and upon every farm was a flax field. Before the Revolution the only cloth found was that made upon the spinning wheels and looms of the farmhouses.

With the invention of Arkwright's spinning jennev came a revolution in the spinning process. One operator could now do the work of a dozen or more hand workers.

About the same time the power loom was invented. This was soon followed by Eli Whitney's cotton gin. Factory cloth could now be sold at so reasonable a price that it no longer paid the housewife to make her own.

With the exception of very heavy made blankets and a few small items such as gloves, stockings or scarves, all home weaving stopped. The spinning wheels and looms were finally stored away in the attic or out in the barn.

Before the cotton gin, which easily separated the lint from the seeds, the cost of cotton material was so high that very few Bloomfield residents could afford cotton cloth.

After the gin was invented cotton factories began in New England and soon were springing up in our Bloomfield area.

Muslins, calicoes and ginghams could now be sold so cheaply that they were to be found upon shelves of nearly every country store. Soon calico among the wealthy, than silk. became more popular, even

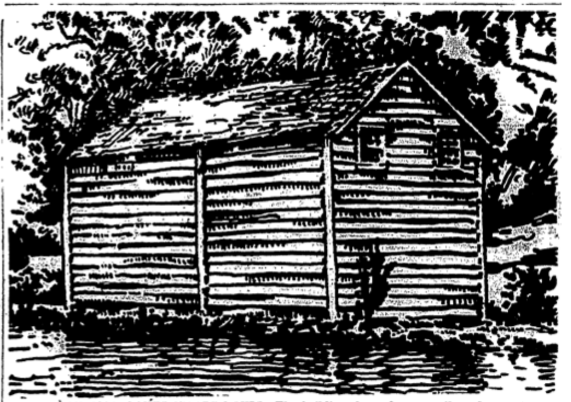
During the years preceding the Civil War, the War itself, and directly after, many Bloomfield women did what was known as shop work.

Manufacturers from Newark sent out their wagons loaded down with materials cut out for making coats, vests and trousers.

This was a means of welcomed income for the poorer families. Bundles of unmade garments would be left at the worker's home one week and picked up, in a finished state, the following.

The housewife made from twenty-five to fifty cents per day, according to the amount of time she could spend at it

The Singer sewing machine had been invented. It was a huge cumbersome instrument that could be heard quite a distance away. The housewife could not keep it a secret she was working for the manufacturer.



THOMAS OAKES WOOLEN MILL. The building shown here was the only remaining original mill building left standing after a fire on Sunday morning, May 22, 1836. The Company preserved the building which was built about 1830. It still stood on its original site in 1930.

Never-the-less, the machine did excellent work and garments made by it stayed together; more than can be said of much of the factory made wear today.

Very little industrial work was done in the South. Cotton was sent to the North in its unfinished state, the manufacturing was done here and the finished product returned.

From the very first years of the Newark settlement, the production of wool was encouraged and fostered.

As early as 1788 a company was formed for raising sheep and manufacturing of wool. 338 acres of land on the Watchung Mountain was purchased to carry out the project. So successful was the enterprise that the following year more land was bought from Mrs. Euphemia Ashfield on the Horesneck Road in Horseneck (Fairfield).

By the early 19th century quite an extensive business was being carried on in the manufacture of woolens in Bloomfield Township.

During the War of 1812 foreign supplies of cloth were largely cut off. A stock company was formed by Daniel P. Beach, Ephriam Stiles, Michael Cockefair, Peter Doremus and Israel ("King") Crane.

Two large stone buildings were erected along Tony's Brook, on the east side of Bay Street south of Glen Ridge avenue, Montclair.

At the end of the War of 1812 the government demand for army and navy cloth ceased. The mill was hard hit and Israel Crane bought out the other stockholders.

Crane used child labor to a great extent. Hours of work were long, from six in the morning until six at night six days a week. Pay was but one dollar per week.

In 1825 Henry Wilde, from Yorkshire, England, was the owner. He employed so many persons from England that the sector of town became known as the English Neighborhood.

Wilde operated a woolen mill, but later in the 19th century the mill became known as the "National Label Press." It had moved to the Watsessing section of Bloomfield and printed labels for food packages, canned goods, etc.

George and Samuel Wilde were the proprietors. Millions of labels in bright colors were produced for establishments putting up food products. Employment was given to a large number of hands.

This, however, was after the Civil War period. Before 1835 the housewife knew nothing of canned goods. It was when the Crystal Palace opened in New York that canned goods were shown for the first time.

The art of canning was soon mastered and old methods of preserving fruits and vegetables were abandoned. It was then the label business blossomed forth.

The main woolen mill in our Bloomfield area was the Oakes Cloth Factory, known as the Cassimere Mills. It was started by David Oakes in a small frame building with one set of carding machines and four hand looms.

By 1855 Oakes cloth had gained a nation wide reputation for its fine strength and quality. Much of the material was being used in the South.

Oake's woolens were much in demand during the Civil War for military uniforms by the Union Army. It was also in demand by police and fire departments.

An indigo blue was discovered that neither faded nor ran. This placed the Cassimere cloths in a favored position in industry.

At the time of the Civil War the mills were also producing blankets of superfine quility and wear. Nearly every Bloomfield home had at least one pair.

The mills, during the 1855-'80 period of immigration from England, Germany, Ireland and these new Bloomfield residents.

For 117 years the mill was run by the Oakes family when it was sold to the Crescent Corporation of Fall River, Mass. It soon changed hands when the Circle Brand Corporation bought it.

The early wooden mill was preserved, even after the newer mills were expanded. When the Oakes Mills were sold an era of Bloomfield's history passed.

There was a time when the manufacturing of hats was the leading industry of Bloomfield. During the 1850-1880 period there were several hat factories in our Center area.

The hat industry was not a new one at this time in America. As early as 1731 the manufacture of felt hats in the Colonies had caused fears in the hearts of felt makers in London. It was greatly feared the importation of hats from America would prejudice their trade.

At this time there was but one hat factory in the whole Province of New Jersey. However, laws were passed by Parliament to prohibit the trade.

Shortly after the Revolution the industry became strongly entrenched at Newark. By 1800 Orange was beginning to manufacture hats.

New York was the market for felt hats. The manufacturer would carry his stock of finished products upon his back while he hiked to the city. Of course, he crossed the Passaic and Hackensack rivers on flat boats.

John Jacob Astor was the main dealer in pelts at New York. Most of the manufacturers dealt with him. After selling their hats they would go to Astor, buy their pelts and return home with them upon their backs.

On returning home the hatter would pluck the fur with his own hands. This was done with the thumb, pressing against a flat slip of bone or wood held in the hand and backed by the forefinger.

It was the soft underfur of the beaver that was desired. Somehow, by this method, the operator knew how to remove this without disturbing the more coarse guard hairs.

The underfur, or muffoon, of the beaver was better for hat making than anything made from otter, muskrat, rabbit or wool.

Old fur, worn until it was dirty and greasy, made the best felt. The filthy matchigotes, or match coats, worn and discarded by the Indians were greatly prized

Beaver skins that had been sold and worn by the Russians were repurchased and made into hats. A beaver hat would last 50 years. It was so expensive and so highly thought of that a man often bequeathed his hat in his will.

After the fur was plucked it was necessary to mix up the fibers so that they crisscrossed one another. For this a special table was used. It had turned up ends and above it hung a catgut bow, six feet in length. This hung from the ceiling.

The taut catgut string of the bow was passed repeatedly through the pile of fur. The vibration of the string did the mixing and the natural barbs on the hairs made them cling together.

Then the loose mixed hair was patted into a flat triangle. The corners of the triangle were rounded. Each side was eighteen or more inches in length. The triangle was known as a bat.

The bats were dampened and then stacked with cloth separators between them. The entire stack was kneaded by hand to compact the fur into felt.

By the time of the end of this operation the bats had shrunk by one third. Now separators, slightly smaller than the bats were substituted for the original separators. The fur fibers along two sides of a pair of bats were felted together forming a cone-like hood.

The first step in forming a hat had now been taken. Next, the hood was dipped into a very hot, acid solution. This further shrunk the hoods. After soaking, the hood was rolled around a wooden rod. It was then

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Town History

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kneaded some more and sometimes pounded.

The hood was now ready for shaping, which was done by stretching and pressing the boiling hot wet hood over a wooden mold. The brim was usually formed by hand and trimmed to size.

It was then placed in a warm oven and left overnight to dry. In the morning it was finished by smoothing with pumice or fine sandpaper. After smoothing the nap was raised by working over the surface with a fine scratcher, made very much like a wool card.

On the 1850 survey map at the Bloomfield Library, we find hat shops located at the east end of Watsessing Lake near Bloomfield Avenue. This would be in our present Conger Street area.

On the west side of Orange street, near Bloomfield avenue, is another shop. Along Franklin street, east of the present Garden State Parkway, a row of buildings is indicated as being hat shops. To the rear of them Darling's paper mill is indicated.

On the 1859 Randolph Vanlieu and Co. is listed as the owners of factories along Bloomfield avenue by Watsessing Lake. They owned the lake and the property surrounding it. The shops along Franklin street are also owned by the same concern.

Another hat shop and mill are located on the west side of Bloomfield avenue, between Lake Watsessing and the present Center.

A shop is also indicated near the west corner of Franklin street and Newark avenue. Across Franklin street from it is another shop.

A short distance from Bloomfield avenue, on the east side of Orange street was a hat box manufacturer.

Evidently the Civil War caused the failure of several of the industries, for when we examine the map of 1865 we find a new list of names as owners.

Henry Cadmus is listed. So are: Theodore Cadmus, W. A. Freeman, Hibbert Brothers, the B.S. Shop, and W.P. Powers. The Cadmus shops were at the Center. Nearby the Theodore Cadmus shop was the Hibbert Bros. and Co. plant. The Freeman shop was at the end of Watsessing Lake near Bloomfield avenue.

There is a factory listed at the end of the lake, across from the present Race street. The plant is listed as belonging to Willbert Bros. and Co. No identity is given as to its type of work. It may have been another hat factory.

Just west of the Willbert Brothers plant is a hat shop listed as the B.S. shop.

On the east side of Railroad (Glenwood) avenue, along the bank of the old stream that once crossed the avenue between the railroad station and the Center, was the W.P. Powers hat shop. The mills along Franklin street seem to have ceased to exist.

The Dutch were known as hat makers at an early date. Long before the English took over New Netherland the village of New Amsterdam had become known as a hat manufacturing center.

"Boschlopers" or wood-runners went into the New Jersey forests and traded with the Indians for fur. "Kitchen-trading" was done by the outlying homesteaders.

Fur trading posts were soon established at Jersey City and Passaic. The furs were taken to New Amsterdam and the village became the center of the fur trading business. This continued on throughout the 17th, and well along into the 19th century.

Trade was carried on throughout the New World as well as with Europe. Newark became the center of the beaver hat manufacturing industry. Bloomfield played its part in this.

Old Industries Here Made Paper, Flutes And Organs

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

My attention has been called to an old mill, still standing, that must have served the Bloomfield area.

Actually the mill is within the boundary of East Orange, close to the Bloomfield line. It stands on Glenwood avenue across from Watsessing park, between Boyden and Dodd streets.

It has been enlarged several times since its original construction and has been a landmark in the area for over 250 years.

Originally the property was a part of the huge Dodd plantation and according to available information a portion of the building was built in 1697. However, I believe that this date pertains to the purchase of the property and not the erection of the original mill.

According to Wickes, in his "History of the Oranges," the Dodd sawmill that stood nearby was built during the second quarter of the 18th century. Usually the sawmills were built before grist and other mills, which would place this mill in the second quarter of the century at the very earliest.

At the time Dodd Pond came up to the very foundation of the mill and came across Glenwood avenue. A small lane ran from Dodd street to the mill. This was a part of our present Glenwood avenue.

The old mill wheels were still in existance a few years back. This leads one to believe that the original purpose of the mill was for grinding grains.

Later it was used as a cider mill, according to the present owner, and was used by residents of the southern portion of the town of Bloomfield as well as the Oranges.

The huge beams used in the early portion of the mill attest to its early construction. Some are fully two feet square and are lengthy.

The owner paid me a visit and did not have to pull me by the ear to visit the structure, which has been converted into living quarters.

I was pleasantly surprised by the old Dutch type construction with ship's knees supporting the heavy beams. Very wisely much of the original details have been retained as decorative effects in the rooms.

One room I was particularly interested in retained the old stone foundation walls. These had been painted white to make the room light and cheerful. They reminded me of the old whitewashed cellars of years gone by.

The owner is to be commended for her considerate restoration and the skillful conversion from a factory to a beautiful and livable home.

Although I have been interested in this venerable building I have not done any research on it as it is located outside of present Bloomfield confines. However, I do think it is worth mentioning as it certainly played a part in Bloomfield history.

My interest has been thoroughly aroused and I hope to find more conclusive material about it. Perhaps when I do I shall write it up an article for the paper.

One of our early Bloomfield industries was the manufacture of paper.

Although a paper mill was started in the Colonies at Germantown, Pa., as early as 1690 by William Rittenhouse, the industry did not spread into the Bloomfield area until the 19th century.

The main essential was clear, clean water. Bloomfield had the very best and when the industry did arrive it started forth with full intensity.

Linen rags were also needed to make good paper. Although cotton, wood and a few other materials can be used it was linen the early manufacturers relied upon.

By the 19th century there were several flax fields in our township and plenty of material to be used.

Rags were washed, cut into pieces, and boiled with lye until the cloth disintegrated. The lye was washed away and the remaining mass beaten in a mill until any similarity to cloth had disappeared. All that remained was pulp.

The pulp was known as "stuff" and placed into a heated vat from which it could be dipped to be turned into paper. It now appeared very much like pancake batter and was constantly stirred to keep it from settling.

A rectangle sieve, called a mold, was now brought into use. The bottom of the mold was made of taut wires. Heavy wires were used across the short dimension and lighter wires lengthwise. The pattern formed by the wires was permanently impressed in the paper.

Before the mass was dipped a loose wooden frame was placed within the mold. It was known as a "deckle" and its purpose was to limit the size of the sheet and prevent the newly formed paper from adhering to the edges of the mold.

On the upper surface of the sieve the manufacturer's watermark was formed of wire and left its impression upon the paper.

The mold was now submerged edgewise in the vat, turned and brought back to the surface in a horizontal position. As it was brought up to the surface it was given a double shake causing the fibers to cross and making them cling together.

Water was drained from the vat, but a large amount still remained within. The sheet of paper could not be touched as yet. The deckle was removed, making a clear, irregular cut on all four edges of the sheet of paper.

The mold was taken by a "coucher," who gently dumped the contents onto a felt pad. The felt pad had been placed upon a pile of other pads and newly formed sheets of paper.

When 144 sheets of paper, known as a "post", has accumulated they were put into a "wet press" and squeezed as hard as possible to get all the water out.

It took every hand in the place to accomplish this feat. But, when it was done the sheets of paper were strong enough to be lifted from the felts by hand.

The paper was still damp and was placed in a "dry press" for more and lighter squeezing. It was then hung over cow-hair ropes to dry.

Cow-hair was necessary because it did not stain the paper.

The paper was now ready to be sized by dipping into gelatin. Redried it was glazed by hand with an agate burnisher. However, by the time paper making was established in Bloomfield this last operation done by a water-powered hammer or run through wooden rollers.

Sometime between 1812 and 1815 Israel Crane erected two mills. One was in Paterson and one in Montclair. Cotton and woolen goods were manufactured.

When the Paterson mill burned the Montclair mill was leased by Grant J. Wheeler for the hand manufacturing of paper

and oakum. Jason and James Crane were associated with him. This was in 1857.

The industry became world famous by the invention of a process for making a continuous sheet of straw board. This was dried by steam rollers.

The plant did a tremendous business until 1887 when the owners were indicted by the State Board of Health for stream pollution. The mill was closed and the business transferred to Waverly, Mass.

The main paper mills in Bloomfield were the Davey and the Diamond mills.

By 1842 the main industry in Bloomfield was that of paper manufacturing. In that year William B. Davey founded the Davey Paperboard Mill. It remained in the family for one hundred years.

It was located along Davey's Pond on the Third river near the Belleville line. Water from the pond ran a water wheel and formed two to three tons of paper daily.

It was well known for its fine quality products and only the best materials were used in their manufacture. The paper manufactured during its early days was used by trunk manufacturers and book binders.

An interesting fact about the factory is that about 1904 a Joseph Ori built the first air calliope here. He had his instrument patented in 1913.

Sometime prior to 1850 a paper mill was established along the Third river south of Hoover avenue. It was owned by Issac Collins who sold it to Christopher Unangst about 1857.

The old Collins house, that stands south of the millsite along the old Morris Canal (now the

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highway), was built by Issac Collins.

The site was an excellent location for a mill as the Silver Spring was located next to it. Pure water gushed forth from the spring and was secured for both manufacturing and drinking purposes.

The Third river flowed by and supplied power to run the mill and the Morris Canal provided necessary transportation. Water power was also obtained from the canal and steam power was taken advantage of when the canal was abandened.

During the 1930's a 400-horsepower electric motor was installed.

The plant went through several hands after the owneership by Unangst. Prior to 1865 Jonathan W. Potter had purchased it, for during that year he sold to Robert W. Southmayd and Charles A. Mc Cracken.

The firm then went into receivership and Elisha M. Fulton became owner. In July, 1894, Col. G.W. Thompson bought it and it became known as the Diamond Paper Mills.

During its later years it was known for its fine quality paper tissues. Jeweler's tissues, cigagette papers and glass bleached tissues used as protective wrapping for silver, to prevent tarnishing, were manufactured here.

At the time 5,500 pounds of tissue were shipped from here daily. The tissues were shipped throughout the country as well as to South America and other places.

Very few of us realize that Bloomfield was a well known place for the manufacture of musical instruments. Before the Civil War the name of Peleubet's Flute Shop was well known throughout the South.

I regret that at the present time I do not know as much about this important industry as I would like. However, the plant was established some time before 1850, for it is listed as a flute shop upon the 1850 survey map.

It was located in the present Watsessing area on the west side of Orange street and on H.F. Walling's Survey Map of 1859 is listed as ',C. Peuloubet's Melodeon Manufactory."

On the 1865 map it is listed as "G. Peloubet and Son-Melodeon Manufacturers". Soon after this it became the Peloubet and Felton Organ factory.

On Thursday, June 5, 1879 the Daily Graphic, New York newspaper, published a series of "Views of Bloomfield, N. J." There are two views of the Peloubet and Felton plants. The one I have copied and is shown in the accompanying illustration.

The other print is of the Peloubet and Felton box factory. Evidently boxes were made here to crate the instruments manufactured in the main plant. It is a large outfit, large enough to deserve recognition of its own.

Next week the leather and shoe manufacturing industries will be considered, as well as the copper and other mills that existed along Toney's brook from the Montclair line through the Glen, to our present Center area.

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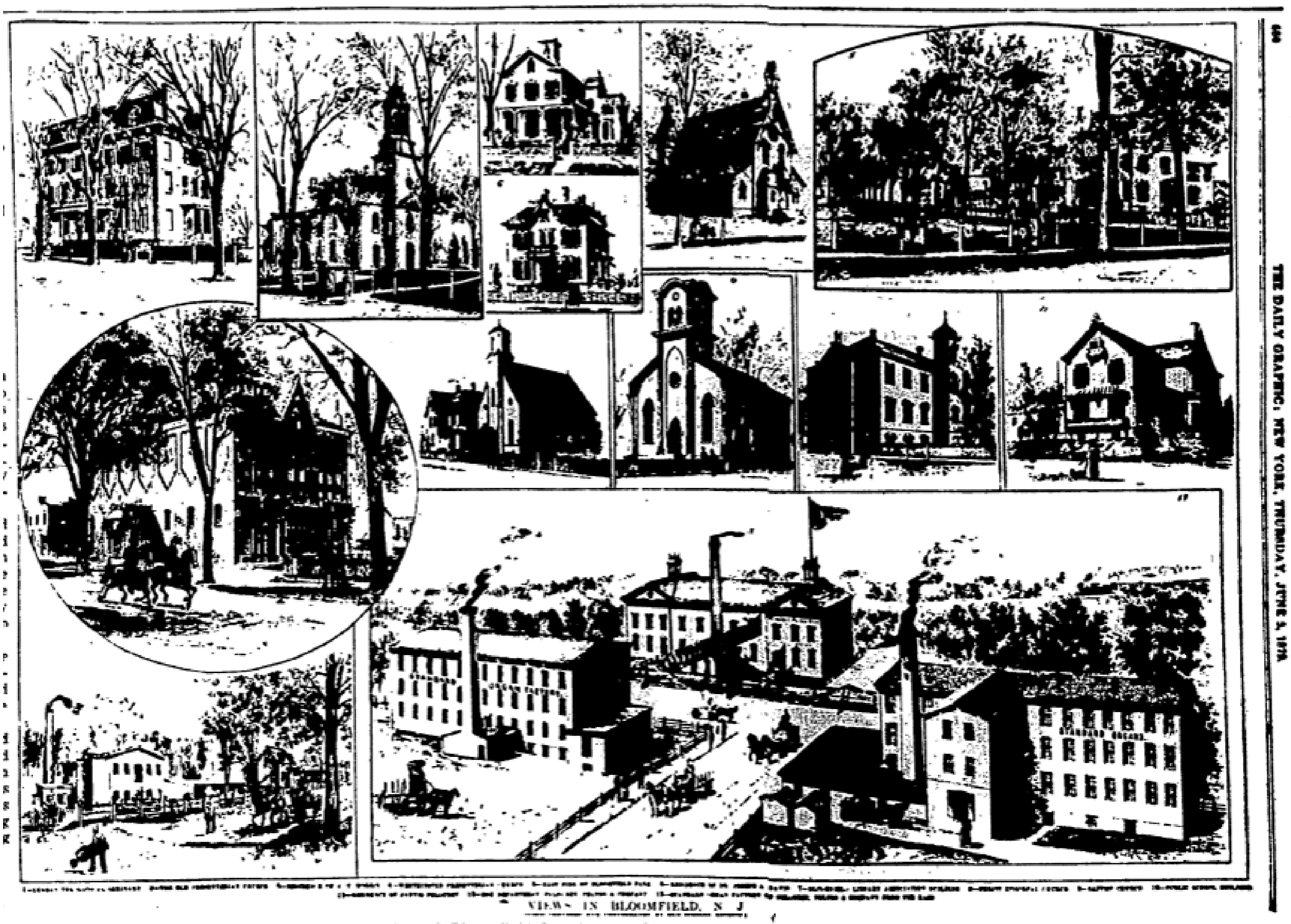
locale. (shades of "South Pacific!") is the weaker sex. And this factor, coupled with unnatural confinement due to the weather, adds up to the men making a "count down" until the day they're due to wing southward.

Meanwhile, the men fulfill a signal job, operating ground defense against air attack. On a 'round-the-clock basis they utilize giant radars to constantly scan the horizon and report any target within a 3000 mile range.

And in lighter moments they enjoy well-deserved relaxation . . . such as respits at the various clubs.

As for Mrs. Clinchard, who's now back on the job instructing elementary classes with a recent B.A. from Montclair State College and credits behind her toward an M.A. from Columbia University, it's chalked up in her book as an exciting experience.

"It helped my ego," she smiled. "I realize that I'm still an entertainer."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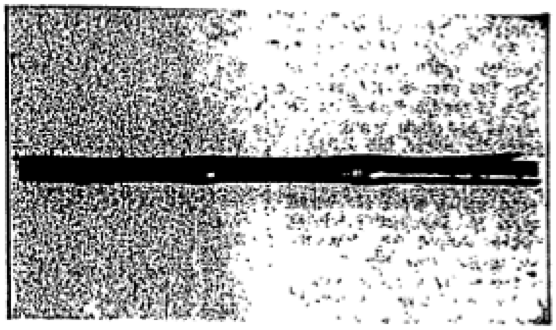
THE DAILY GRAPHIC, NEW YORK, THURSDAY, JUNE 3, 1875

VIEWS IN BLOOMFIELD, N. J.

Since this picture was taken, the population of Bloomfield has increased many times and modern apartments and other structures have replaced some of them. The old pictures of houses and public buildings in the "gingerbread" style of architecture now have a charm to them. A few still are standing. In the cut above, No. 1 of the Seminary dormitory is almost exactly as it has been for more than 100 years. No. 2 is essentially the same except that the First Church now has a higher spire and several additions to the rear and side No. 3, the residence of A. T. Morris, is now the site of stores at the corner of Bay avenue and Morris place. No. 4 has been replaced by a much larger Westminster Church on the same site, but the old building was purchased by the Lutherans and moved to the corner of Liberty street and Austin place and is still standing. No. 5 shows the east side of the Green with tie posts lining it. Apartment houses have replaced the old house in the picture. The Ward and Oakes homesteads still stand there. No. 6, the former Davis home, is now the Sears home at the corner of Franklin and Fremont streets. No. 7, the old Library Association, was on the site of the present Masonic Temple. No. 8, the Episcopal Church, burned down and the site was sold to the Lutherans for their edifice mentioned above. No. 9 has been replaced by a more modern Baptist Church. No. 10 remodelled is still in use as the Park School. No. 11 still stands as a residence in Glen Ridge. Nos. 12 and 13, the old Peloubet organ works, is now occupied in part by plants of the Ira White Cutlery Co. on Orange street, the Bloomfield Pattern Works, the Suburban Typesetting Co. and Fries Brothers' chemical laboratory. At right is the famous Peloubet flute, mentioned in this article.



Leather Was The Big Deal Through Early Days Here

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

Some of our early inhabitants, especially those who lived along the streams or upon unproductive soil, depended on their guns, traps, fish nets and spears to make a living.

Occasionally they might put in a day's work in the summer hayfields, or do some winter tree chopping for the plantation owners.

Pelts of the animals they killed would be placed upon their backs and hike along the old Indian trail to Jersey City.

If they lived in the Brookdale section they probably went to the trading post on Menchenicke Island. At these two places they would barter for household and other items they might need.

Menchenicke Island was located in the Passaic river in the present Dundee section of Passaic. It was purchased by Hartman Michelsen (Vreeland) from the Indians on April 4, 1678.

Michelsen's children took the name of Vreeland and there are many descendents in the Bloomfield area today.

The object of Michelsen's purchase was to establish a trading post upon the site. It was a very wise decision, for the Indians had used the island as a religious ceremonial place for many centuries. It was well known by all the North Jersey tribes.

Therefore, by establishing his post there, he captured the trade of all North Jersey. It saved the Indians a long journey to the trading posts at Nieuw Amsterdam and Bergen (Jersey City). Later it served the same purpose for the North Jersey settlers.

Most of the Bloomfield [illegible] found their way to the Nieuw Amsterdam market. By the time settlement was made here Nieuw Amsterdam had become New York and tanneries were already established at Newark.

Then the pelts found their way to the larger market by way of the Newark tanneries.

When a Bloomfield settler killed a cow or an ox he took the hide to one of the Newark tanners. After the hides were tanned the skins were tied in bundles and carted to New York.

Some of the hides were returned to the farmer in their finished state in partial payment for the skins. With his payment the farmer relied upon itinerant shoemakers to convert the leather into boots and shoes.

Without realizing it, these travelling shoemakers became the founders of Newark's shoemaking industry. Each family would have the tanned hides ready for the time when the shoemaker would arrive.

The shoemaker stayed for days, and sometimes weeks, at a time. While he made shoes for the entire family he told the latest gossip, the local news and foreign news which he picked up at the taverns along the way. He acted as the newspaper of the time and was eagerly awaited on each trip.

The center of the Newark leather manufacture was along the present Market street. As early as 1697-8 it was decided at the Newark Town Meeting that "Azariah Crane shall have land out on the common" and "enjoy it so long as he doth follow the trade of tanning." — Newark Town Records, p. III.

This was at the "watering place", now the junction of Market street and Springfield avenue. This first tannery was established in front of the present court house.

Industries became established on the "low grounds to the East", through which Market street is now laid. Later, when the children of the early Newark settlers spread out over the mountains, the trade was carried along with them.

Quite often a saw mill, grist mill, cider mill and distillery would be found clustered together as has been mentioned with the Van Riper, Garrabrant and Morris settlements.

If the little community was extensive, as was the Van Riper, there would also be a tannery, shoe shop and a currying shop where the leather was prepared. There would also be a bark grinding mill to prepare the liquid for tanning the shoes.

At such establishments black oak bark, hemlock bark and fir bark that had been cut from the trees were crushed under a toothed stone wheel operated by ox power. When it was a mass of shreds it was sold to the tanners in bales or by the wagon load.

Sometimes the bark was packed in hogsheads and carted to the Acquackanonk, Kingsland and Watsesson docks where it was shipped to England in Russian bottoms.

History books tell us and show us in their illustrations that our early inhabitants dressed in homespuns. The truth is that the majority of them wore leather made from animal skins.

Leather breeches and jackets were the order of the day. Great care had to be taken not to get them wet or they were apt to become "stiff as boards," when they dried out.

Tanners were to be found everywhere at their odorous trades. Leather was used for many purposes besides wearing apparel.

In the carriage industry it was used for seat coverings, for tops, and for "thoroughbraces." Upon the thoroughbrace the carriage was slung. Many people rode horseback and leather saddles were needed.

Then, when our early residents rode, their horses were hitched with leather harness.

During the pre-Civil War period the wealthy plantation owners of the South created a demand for such equipment of the finest craftsmanship.

Jacob C. Post was a harness and collar maker whose establishment was well known for its excellent work. He was a most fastidious craftsman and his pieces brought the highest prices.

He continued his work throughout the war and long after.

Leather also was used for making water and fire buckets, and for nearly every purpose leather, rubber and plastics are used today.

Adrian Van Riper had a collar and harness shop in the upper section of the town and a cousin John Bradbury had a leather shop nearby.

Along Bloomfield avenue, across from State street, N. H. Dodd was a carriage maker. Alongside his carriage shop was a leather shop which he probably operated as well.

By the end of the 18th century, the manufacture of shoes had become quite a large business in Newark and the Oranges. A huge demand for leather suitable for this purpose arose. There was a brisk trade in shoes with the South.

During the early 19th century there was a rapid increase in the business. As the century rolled along a steady increase in trade with the South was maintained until most of the trade was with the Southern plantation owners.

Although there were no large shoe manufacturies within our present Bloomfield bounderies, several little shops existed.

Usually painted red, these little shops became a feature in the garden lots of our more humble homes. The shoe makers would receive their stock from the Newark and Orange factories and make up the shoes at their own little shops.

A few shops employed a few journeymen and apprentices. One such shop existed on Broad Street north of Bay avenue.

A few owners conducted the shops themselves, selling their work directly to the local store keepers. Some might be seen trudging along the roadway to New York with sacks of work upon their backs. Here they sold to the large shoe dealers.

Most of the work was of a coarse type and made especially for the Southern negroes. These shoes were made of cowhide, with heavy soles and all alike; that is, there were no pairs of lefts and rights. This type work was known as "slogy work."

Farmers and farmhands also made shoes during the off seasons and winter months. Calf skin was used for the best shoes and cowhide for working on the farm.

Both dress and working shoes were held to the soles by wooden pegs. Men who could do fancy stitch work were not plentiful and they received handsome prices for their work.

The day of the itinerent shoemaker had passed. Until the Civil War, due to the demand for army shoes, folded up. In Bloomfield the shoe industry came to an end.

On the 1859 survey map a shoe shop is shown as existing between the houses of J. Lockwood and William S. Garrabrant above Bay avenue and near Sunset.

This was the largest shop in the Bloomfield area. Several men were employed here and work was delivered to many Bloomfield residents to be made up into shoes. It is believed that Lockwood was the owner, for his advertisements appeared in many Southern papers.

In advertisements, his street address was not given. However, since his home address was next to the site marked as a shoe shop it is safe to assume the shop was his.

I remember the Lockwood house standing upon a high hill on the west side of Broad street, south of Sunset avenue. It was a large early Victorian house with a driveway leading up to it.

Between Broad street and the hill was a spring and a swamp, perhaps originally a pond. The property was occupied by a milkman named Owen. There was a large barn-like structure used as a milkhouse along the driveway. This may have been the shop.

In the year of 1710 a large tract of wild woodland between the Passaic and Hackensack rivers was purchased by Arent Schuyler. It was located along the old Indian trail, later the Belleville Pike in North Arlington.

In 1719 copper was discovered upon his property. Upon examination the ore was found to contain 80 percent copper. There was an abundance of the mineral and the mine was worked well on into the 19th century.

A mining epidemic spread throughout the Newark Township area and Watsesson Plain was not excluded. In 1721 it was agreed by the Newark Township trustees that the common lands, lands not yet occupied, would be let out to any person to search and dig for precious ores.

Not one of the members opposed the proposition, so strong was the fever. This privilege was soon taken ad-

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Early Days

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vantage of in our present town.

According to Wickes, in his "History of the Oranges", the most extensive business was carried out at the Chestnut Hill mine that ran along the hill from the Bloomfield Cemetery grounds southward to Tony's Brook.

The mine was opened very soon after the 1721 Newark Township agreement. Thomas Cadmus, born in 1736 near the mine, inherited the property and said that it had been worked by his family long before he could remember.

It is quite certain the mine was in operation before 1746 and it continued in operation until the Civil War period; perhaps until the recession of 1857.

Anyhow, about 1870 a miner from Cornwall, England, made negotiations to purchase the property from the Widow Cadmus. She refused quite handsome offers as she did not wish to see "any more stoneheaps."

At the east end of town John Dod or Dodd owned about 500 acres of land running well over into Orange. His property included the Dodd Pond, the sawmill, the cider mill and other enterprises mentioned in previous articles.

A mine was opened near the bank of the Second river. The Bethel Presbyterian church now covers the entrance.

On Feb. 24, 1720 terms were made between John Dod, Gideon Van Winkle and Johannes Cowman (Coejeman or Cueman) "to search for and dig in any of the lands belonging" to John Dod. The property was leased and worked for 25 years.

A stamping mill was erected on the stream where the sawmill later stood.

As with the Chestnut Hill mine, ore was shipped to England. Sometime between 1750 and 1776 the mine was abandoned as water seeped in.

It was known as the "Rattlesnake Plain Mill" due to the many rattlesnakes that infested the area.

The working of these two mines caused an impulse to traffic and helped to increase the population. Other small mines probably sprang up in the town. They were not much more than diggings. One such, according to legend, was in the present Brookdale park area.

It would be interesting to know if the Chestnut Hill mine caused the metal finishing factories to spring up in the Glen along Tony's brook. These is no available information to prove that it did. We are left to wonder.

At any rate several mills sprung up along the stream. Most clearly remembered, perhaps, were the ruins of the old Moffet mill. Many old timers remember the picturesque scene with nostalgia.

The old water wheel stood at the west end of Glen Park until 1928 when the new Parkway bridge was built. The bridge obliterated all traces of the mill.

The sketch, shown here, was taken from a photograph taken about 1900. In the background is shown a crumbling dam with a footbridge over it. The upper bridge was that of the Lackawanna railroad which crossed the then drying millpond.

The mill stood in the right foreground. It was a rolling mill indicated on the 1850 map. In 1859 it was owned by J. G. Moffet. On the 1865 map it is also listed as the J. G. Moffet Rolling Mill.

Ridgewood avenue is listed as Prospect street. Nearby the Moffet mill on the 1859 map is the Samuel Benson Silver Plating mill. This was located on the north side of Bloomfield avenue about where the row of stores is now located, or a bit west of them.

A short distance east of the silver plating mill Benson also had a rolling mill. The Benson mills are indicated on the map of 1865.

North of the Moffet mill along the stream at the fot of a pond stood a paper mill owned by S. A. Brower.

About where the supermarket now stands, between the avenue and the stream, a series of shops belonging to Hughes and Phillips are indicated. They stood at the east end of another large pond. On the 1850 map a chemical works is indicated where later the Consolidated Safety Pin factory stood.

In the area stood the Cole and Demeza Paper Mills and John Ferguson had an iron foundry.

Along Willow street, in the Watsessing area, an iron foundry stood for many years. I have no information who the owners were.

The Pier Mill Factory stood in Watsessing as early as 1850 and a Well Steam Paper Mill existed at Bloomfield Center about where the Janet Dress Shop is now located.

Darling's Paper Mill was standing along the Second River east of Franklin street.

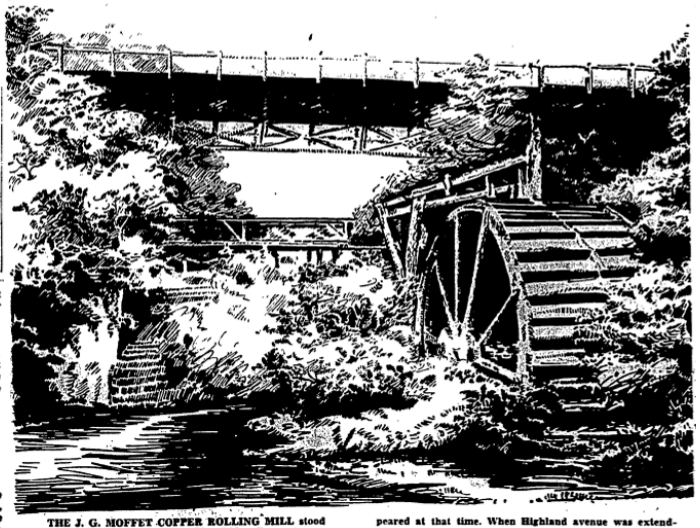
On the 1859 map a rolling mill is indicated as existing on Chestnut Hill a short distance south of the present Belleville avenue.

An S.S. and Machine Shop stood along Bloomfield avenue between the carriage shops and Mrs. Frame's house. This was west of the Center.

J. F. Conger had a Steam Mill on Bloomfield avenue at the Center, a short distance east of Glenwood avenue. In Watsessing was a block printing shop.

The past few articles have been written with a twofold purpose in mind. An attempt has been made to give an impression of the importance Bloomfield held in early industry. Leading up to the Civil War these industries and the new industrial era caused a division of opinions as to the merits of the impending war.

(There was a clash between the plantation owners and the workers and owners of the shops and factories that depended upon Southern trade for their existance).



THE J. G. MOFFET COPPER ROLLING MILL stood at the upper end of the Glen in Glen Ridge. Power to run the mill was obtained from Toney's Brook. This sketch, made by the author, was from an old photograph taken about 1900, and shows the ruins of the mill

peared at that time. When Highland avenue was extended southward across Bloomfield avenue in 1928, all traces of the mill were obliterated. At the time this section of

n as the Parkway.

Clark's Pond Highly Valued For Industry In Old Days

THE DAM AT CLARK'S POND — The photo is from a collection by the late Mrs. George Haines. The man standing is the late Charles Fitzgibbons, brother of Mrs. Haines. The boy, seated and facing the foreground, was the late Art De Vausney. The other boy is unknown. The De Vausney's owned a large tract of land to the south of Clark's pond. The Fitzgibbons lievd on East Passaic avenue on Boiling Springs farm.

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventary Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Since the recent publicity about the planned purchase of Clark's pond and its conversion into a park many requests have been made to give a history of the pond.

It is only during recent years, since the purchase of the property by the Clark Thread Company, that the pond has been known as Clark's.

During early years, at least on some of the maps, it was known as Upper Morris pond. At one time it was known as Sigler's pond.

At other times it has been known as: Mesler's pond, Riker's pond, Kierstead's pond, Van Winkle's pond, the Poor House pond and Brownie's pond.

The pond was, in all probability, a natural pond. At least it is shown on the very earliest maps of the area. It may have been the result of the busy work of beavers during the days of the Yantacaw Indians.

The pond was situated at the south end of the huge Canoe Swamp. According to legend the Indians stored their finished canoes on the pond until they were ready to float them down the Yantacaw River to their campsite in Delawanna.

Revolutionary War maps show the pond as existing during that period. At the time, and for many years previous, the pond belonged to the Sigler family.

It is claimed that the Morris family owned a grist mill at the base of the pond during Colonial days. At least one old map owned by the New York Historical Society gives the name of Upper Morris pond to it.

It may be that one of the Siglers married a Morris and the mill and pond, for a while, belonged to a Morris. However, according to records, Daniel Sigler purchased 30 acres of woodland on the Yantacaw River during the early 18th century.

This included the old Poorhouse farm and a farm south of it on the west side of the river. During the early 20th century the Poorhouse farm was owned by the Parsons family and the other by the Hanson family.

Later this was purchased by Alfred Cockefair and became part of a golf course. The North Junior High school now stands on a portion of the tract.

The woodland mentioned was a large forest of locust trees. The trees were cut and used for ship building. The Rouseveit and Joralemon shipyards used much of the lumber. These yards were along the Passaic river at Delawanna and at Belleville.

Later, lumber was still being used by shipyards at other locations. It was milled at the Morris mills at Bay avenue and at the end of Mill street. There is a possibility it was also milled at Clark's Pond.

Tradition has it that there was a lumber mill situated there at one time. This may have been the early grist mill reconverted.

Again, according to legend, flour and grains were taken from the mill in November of 1776 by some of Washington's troops. This was while the officers were resting at the Christian Interest house on the west corner of the present Broad street and Watchung avenue.

The troops rested under a large oak tree to the south of the house along the street. A few of them visited thte mill, then owned by Henry Sigler, son of Daniel.

In 1850 A. Mesler owned the property along the west side of the pond. At this period the pond was a long, narrow body of water one third mile in length and about one sixteenth mile in width.

The old stone house, built by Daniel Sigler or his son Henry, stood not far from the north end of the pond. It was along the river near old Oak Tree lane, now Watchung avenue.

At the time Watchung avenue did not run along its present course in its entirity. Starting at the Montclair line and running eastward it followed its present line, crossing Broad street, to Wagner street.

At Wagner street it turned southward, at an angle, to near Davis avenue. It then turned eastward and crossed the present Broughten avenue at Oak Tree lane.

It followed the path of the present Oak Tree lane to the west bank of the old Morris canal and along the west bank of the canal to the present Pilch street. Here it turned eastward and followed Pilch street to the present Sadler road.

By 1865 A. Riker was the owner of the old Sigler house and the later Poorhouse farm area. He owned the land along the present Oak Tree lane and the old house now owned by the Martzloff family.

Major Isaac Kierstead owned a large tract to the east of the pond. (The Demarest school is situated upon this tract.) Thomas Day owned a small farm at the south end of the pond and lying, to the east of it.

Hiram and J. P. Van Winkle owned a large tract to the south of the pond. The dam was located along the northern boundary of the property.

The present path leading from the Junior High school to Bessida street cuts through the property.

C. Messler owned a tract to the southwest of the pond. His property was a portion of the locust tree forest and, at present, is a portion of the school grounds.

Along the west bank of the pond were two tracts owned by I. Ackerman and James Ackerman. At the west side of the Messler and Ackerman tracts was a roadway. This disappeared many years ago.

The roadway was probably not more than a dirt lane. It ran southward from the bend in Oak Tree lane. Watchung avenue, a short distance east of Wagner street.

During the 1880's and until it was purchased by the Clark Thread Company, it was known as Brownie's pond. Just when the mills disappeared is not known, but they were gone by the time the pond became known as Brownie's.

The pond became well known for its good skating and fishing. Rival gangs from Upper Montclair and Brookdale fought over and claimed the skating and fishing rights to the pond. Swimming rights were also battled for by the rival gangs of boys.

By the time Clark's became possessor, the rivalry had ceased to exist. With the advent of the automobile and good roads better fields were explored and easily reached. The popularity of the pond finally ceased to exist.

In 1922 the Clark Thread Company purchased property in Bloomfield. It was a large tract along the Yantacaw from a few hundred feet north of Bay avenue to near the present Watchung avenue.

The mother plant was located in East Newark and the Bloomfield site was selected because of the pure water obtainable from the stream and springs.

In the processing of cotton, wool and silk fibres great quantities of water were necessary, especially in the art of color dyeing. In the cotton sewing threads alone more than 500 tones were produced at the Bloomfield plant.

Here the famous "Boilfast" dies were developed and produced. Since the early 1920's colored goods increased rapidly in use by the public due to the experimentations and developments carried out at this plant.

It was in 1864 that members of the Clark family founded the Passaic Thread Works at Newark. The nucleus of the larger Clark Thread Company was thus founded.

At the time the Singer Sewing Machine was becoming popular and thread of a softer finish than previously used for hand sewing was needed. Housewives throughout the country were demanding finer quality threads.

The Clark company devised a six-cord thread suitable for both hand and machine work. It was known as Clark's "Our New Thread." This title was later condensed to "O.N.T." and became the Clark trade mark.

The Bloomfield plants was enlarged several times. Then, in 1930 a plant was opened at Anstell, Ga. Cheaper labor could be obtained in the South. In 1947 the Newark plant removed there and in 1949 the Bloomfield plant followed.

From 1922 until 1949 the Clark pond was used as a water reserve. After the Clark ownership the pond fell into disuse. Today only the bed of the pond remains with the stream flowing through the center of it.

A few days ago I took a walk through the area. That mills once existed there may still be attested to by the remains of a raceway. The raceway is now practically dry, but the bed remains. This, also, will probably soon disappear when the park is built.

The glories of the pond have ceased and one more link with our past will soon disappear entirely from our Bloomfield maps.

There is an old Chinese proverb that comes to my mind at the present moment. It seems a fitting ending to the present article. The proverb reads:

"He who does not revere his ancestors will never own descendents who will remember and venerate him."

"Old First" In Bloomfield Historic County Landmark

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

Before the Revolution War period, residents of the present town of Bloomfield had either to attend the Old First church at the Newark settlement or the Second Presbyerian Church of Newark township. (The latter is now the First Presbyterian church of Orange).

Newark Township, of which Watsesson (now Bloomfield) was a part, was a Presbyterian parish. Anyone living here was expected to belong to the denomination.

The Stone House Plains or Brookdale section was an exception. The settlers in this area came over from Acquackanonk and Bergen.

They were members of the Dutch Reformed Church and Stone House Plains was of the Second River or Belleville parish.

After the war was over the inhabitants of Watsesson or Wardsesson, as it was becoming known, took up new ideas and enterprises. They began to develop a community consciousness.

A desire for a local church manifested itself. Meetings were begun in private houses. A local church was organized which became a strong factor in the development of community ideals and the formation of a new municipality.

Out of the organizing of a parish grew the naming of a neighborhood and shortly afterward the incorporation of a township. The present town of Bloomfield owes much to the old church at the head of the Green.

It was in 1666 and 1667 that a deeply religious body of men removed from Branford, Milford and Guilford, Conn. They wished to worship according to their own choosing and as early as 1643 negotiations were under way to create a parish in Dutch-held New Jersey.

These first negotiations were made by persons living on the east end of Long Island, which was then a part of Connecticut.

In 1662 the colony at New Haven was merged with the Connecticut by orders of the King. The theocracy of New Haven collapsed as a result, for its members were given orders to subscribe to the new tenents.

Those who were not willing were invited to move to other quarters. Hearing of the "goodly land" lying south and west of the Noordt (Hudson) river a committee was formed to investigate.

Settlement was made with Petrus Stuyvesant by Robert Treatt, Richard Lawe and Jasper Gun and on July 20, 1663, Chief Oratam of the Hackensack Indians agreed to sell a tract of land at a place called Achter Kull and the "Kil van Kol."

Achter Kull was the Dutch wording of Back Bay, now Newark Bay and the Achter Kull territory was the land lying west of the bay. Most of the present Union and Essex counties were included.

The Dutch had made small settlements at Newark and Elizabeth about 1643 which had been wiped out during the Indian war of 1654. A very few houses and barns remained when the New England settlers came. These were the buildings that escaped the fires of the Indians.

In 1664 Dutch rule of New Jersey was replaced by English rule when the English took over Nieuw Nederland. Now the determination of the Connecticut group was strengthened.

The long negotiations with the Dutch seem not to be over religious liberties, but governmental. They were to have free choice of their magistrates, but those chosen would have to annually be presented for confirmation and renewal of their oaths to the Dutch government.

When the English took over, the men from Connecticut began to act in earnest and negotiations were under way with the Hackensacks.

Newark township lay within the property owned by the Yantacaws, a sub-tribe of the Hackensack clan of the Lenni-Lenapes. Perro was their chief and after Robert Treat met with Oratam at Hackensack he had to come to Perro's camp at Delawanna to obtain final per mission.

When they landed on the west bank of the Passaic river they set up their "Civil and Town Affairs according to God and a Godly Government."

They had had long controversies developing into strong convictions. As a result they made their settlement a "Church-town." In it none but members of the church could vote.

Newark township consisted of all the territory between the Passaic river and the crest of the First or Watchung Mountain, and from the Elizabeth colony to the Acquackanonk line.

Settlement was made at first on the Town lots in our present city of Newark. The rest of the land was held in common.

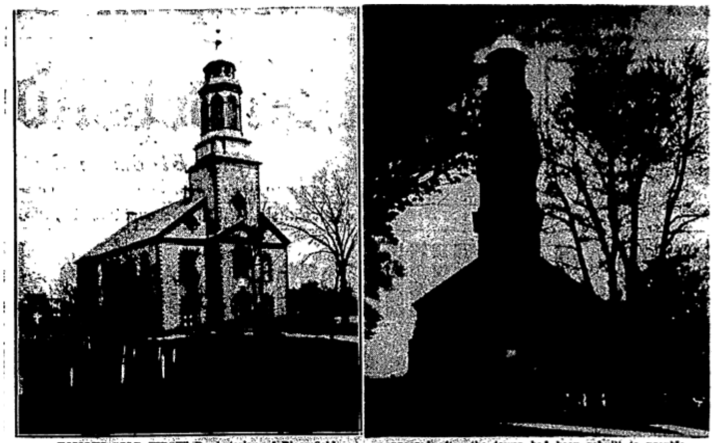
However, by 1698, 35 land owners had acquired tracts along the Third river as far as the Acquackanonk line. This was a part of the common lands and within the present town of Bloomfield.

The owners continued to live on the home lots, traveling back and forth each day to work on their woodlots. It was not until Thomas Davis was given permission to operate a sawmill at Montclair that the woodchopper's huts began to give way to more permanent houses.

It was not until the 18th century was well under way that the first stone houses began to appear. The Van Giesen house in Stone House Plains was built in 1711; The Oliff house in 1712, near Eagle Rock; the Abraham Van Giesen house in 1719, near Canoe Swamp; The Dodd house in 1719 on Franklin street.

The Moses Farrand house: the Abraham Cadmus house on Montgomery street and part of the Davis house, now the Franklin Arms Tea Room, were built during the first half of the century. So were the Crane house in Montclair and the Wakely house on Belleville avenue.

By now sons and grandsons of the original settlers of Newark were [illegible] on their own. Trees had [illegible] cut off the lands and clearings could be planted. New families were started and the population of the outlying areas increased.



FAMOUS "OLD FIRST" Presbyterian of Bloomfield is shown (left) as it appeared prior to 1896, before the steeple was built and the clock added. At right, as it appeared after the tower had been rebuilt to provide for the clock. The latter now needs rebuilding, which requires funds.

Along came a new sense of freedom and revolt. The Revolution decided the issue. When the war was over families that had become alienated gathered back in unity of purpose.

The pastors of the Newark and Orange churches did much to bring the families back together. A high standard of conscience and a high standard of liberty prevailed.

In the Constitution of 1783 the total separation of church and state. The original "Church Town" became modified and the new constitution was accepted.

Captain Isaac Dodd was deacon of the Second Presbyterian church at Orangedale. In 1794 Ephraim Morris was chosen deacaon of the First Presbyterian church of Newark.

They, and the other residents of Wardsesson, had many miles of travel to reach their respective churches. The Cranes of Cranetown (Montclair) had even farther to go. From the Morris plantation it was a good six miles to Newark.

Some of them even walked over the winding, dust-filled roads. They carried their shoes in hand, washed their feet in some stream near their church, and put on their shoes to enter.

The First church of Newark had been under construction from 1787 until 1791. In 1794 Deacon Morris appeared before the Presbytery of New York and requested that a new society be formed in Wardsesson for the Wardsesson and Cranetown members.

On the third Wednesday of June, 1794, a meeting was planned to be held at the Joseph Davis house (the Franklin Arms Tea Room) where a committee formed by the Presbytery was to meet with members of the Newark and Orange churches.

Church meetings had been held here for some time previous. However, the scheduled meeting did not come off until Monday, the 16th of July.

Thus, the congregation was organized in 1794, although the church was not organized until 1798. However the society was legally organized in 1796 and preaching continued in the house of Joseph Davis until 1799. It is believed that preaching started here as early as 1794.

A name for the church and parish was to be chosen and notices of meetings were "set up in three of the most public places." At the meeting the congregation proceeded to choose a name that would identify the whole northern section of Newark.

Several names were submitted: Cranetown, Newtown, Morristown, Jefferson, Randolph, Greenfield, Bloomfield, Hopewell and Crab Orchard among them. All were rejected.

Isaac Watts Crane began an oratory on the merits, civil, military and patriotic, of General Joseph Bloomfield. This was on October 13, 1796.

On the 26th a group of persons selected as Trustees met and assumed "the name and title of the Trustees of the Presbyterian Society of Bloomfield.

The following day they began a drive for money to build the church edifice.

Joseph Bloomfield was from an old Woodbridge family. He was a Captain of the Seventh Company, when it was called in January, 1776. He later became Major.

He became clerk of the Provincial Assembly in 1778, Attorney General in 1783 and 1788, Presidential-Elector for Washington and Adams in 1792, and General of the State Militia in 1794.

He lived in Burlington and became its mayor in 1800. He became governor of New Jersey in 1803.

Bloomfield had two cousins in Bloomfield to whom he occasionally paid visits. They were Mrs. Aaron Dodd (Sarah Nutman) and Mrs. Matthias Pierson. He was well known here.

Rapid progress was made in 1796 in the subscription for the new house of worship. 1615 pounds, four shillings were raised, or $4040 in York money.

It was suggested that a frame bulding be erected and that the old church at Springfield be used as a model. A reply, "it would be a permanent-temporary house till it rotted down," was made by Simeon Baldwin. His vigorous declaration changed the opinions of the other members.

The deed for the church lot is dated October 27, 1796, the same date as the subscription. On Nov. 27, 1797 the deed for the town common was made. At this latter date the walls of the church were already rising.

After the meeting of the trustees, Isaac Crane wrote General Bloomfield informing him of the decision to name the new church the Bloomfield Church in his honor. The general replied and promised to make a visit to the Society on July 5, 1797.

A very large meeing was held upon the Training Grounds, then a part of the Davis farm and not the Green.

General Bloomfield made an address expressing his most kind feeling toward the new undertaking. He donated $140 and his wife donated an "elegent gilt Bible."

General Bloomfield asked to be taken to the library. At his request a list of the library's books was given to him. He donated about 150 volumes the library did not own.

Later, the books, containing the General's bookplates, were permitted to drift to several libraries. Some went to the Eucleian Society, other were last seen at Temperance Hall and some were given to a mission on Glenwood avenue.

It was on May 8, 1797 that the cornerstone was laid. On April 15 a subscription of 21 pounds and 18 shillings set the purpose to work of "hiring a minister to preach the gospel for six months."

The Rev. Calvin White was appointed supply until April, 1798. Rev. White did not fulfill his mission. He withdrew without notice to take orders in the Episcopal church. He later became converted to the Roman Catholic fath.

During the summer of 1798

(Continued on Back Page)

Old Church

(Continued from Page 2)

worship was being held in the then unfinished church. On October 3, 1799 the Presbytery of New York voted preaching supplies for the Bloomfield church.

This is the last we find reference to the organization that had been fostered since 1794. This was when the congregation had formed itself as the "Third Presbyterian Congregation in the Township of Newark"; the trustess were incorporated under "the name and title of the Presbyterian Society of Bloomfield." and the church was enrolled in the Presbytery of New York.

In 1779 the Presbytery of Morris county had withdrawn from the Presbytery of New York. They objected to the "authorative, enacting style" in the Synod.

The Rev. Abel Jackson, a member of the Associate Presbytery of Morris County, became pastor of the new Bloomfield church in December, 1799. He finally carried the congregation over to the new body.

During the summer of 1799 Stephen Dodd, a student of Union College, had been reading sermons in the unfinished building. There was still no pulpit until near the time of Jackson's installation.

On the first Sabbath of 1800 the Rev. Jackson began his service on a salary of $450 and firewood. He was provided the house and lot of the Widow Lloyd which stood on the west side of Broad street, north of the present Belleville avenue.

Rev. Jackson was very warm in his attachment to the Morris County Presbytery. The people here were adversed to leaving their strong association with the Newark Colony.

However, they coincided with his preference, although the Society never voted to adopt the change. In 1796 it had changed from Third Presbyterian Congregation of Newark to the Trustees of the Presbyterian Society of Bloomfield.

From the year of 1800 until the date of his dismissal Nov. 8, 1810, he added 196 members to the list. There were, at this time, 224 living members.

He was a man of strong personality. It was through his persuasion and a series of revival meetings that he secured new members. It was probably through the new members he was able to secure his position as long as he did.

Two strong religious factions resulted from the diversity of opinion. They were known as the Jacksonites, who approved of Jackson's policies, and the Gildersleeves, who opposed.

Jackson, after resigning, continued to live in the villiage. Gildersleeve who was installed as the new minister, warmly supported the old Presbyterian policy.

During this time the New Jersey Presbytery had been formed.

It was a branch of the New York Presbytery and carried on the old policies. The members of the Bloomfield church now joined the New Jersey Presbytery.

On July 4, 1812, a humorous incident occurred. The Jacksonites no longer attended the Presbyterian church. They worshipped in the Academy building. Later they formed the Caldwell Presbyterian church.

When the Fourth of July approached both fractions decided to celebrate in their own ways. Both desired the use of the old brass cannon, now on the Municipal Building lawn.

At the time it was on the Green. The Gildersleeves got to it first. Gleefully capturing the prize they hid it in anticipation of firing it at sunrise.

The Jacksonites discovered the hiding place and at midnight Thomas Collins drove a rattail file deep into the touchhole. They retired in great merriment, for now the Gildersleeves would not be able to fire the piece.

On of the Gildersleevites discovered what had happened and for awhile consternation reigned amongst the group.

Thomas Oakes was certain that if the cannon was taken to the blacksmith shop he could get it drilled out by daybreak. This was done and the "Academy Party" was surprised by a loud blast on Fourth of July morning.

About 1810 Isaac Ball gave property for a burying ground. This is now owned by the Bloomfield Cemetery Company.

On June 17, 1807, six trustees of the church, met and made a survey of an acre of land purchased of Joseph Davis on which to build an Academy. In 1810, although still unfinished, it received students. It was completed in detail in 1816.

It was a red brick building, the bricks obtained from the Bloomfield "Brick Pits." It still stands at the foot of the Green and is one of the buildings belonging to Bloomfield college.

The Rev. Amzi Lewis was its first principal and the academy attracted students from far and wide. Later the building was used as the Presbyterian Seminary.

Under the pastorage of Gildersleeve the first Sunday school was opened in the little old school house behind the church. By 1815, however, meetings were being held in the Academy.

In 1819 the church building was finished. Built of red sandstone from local quarries it had a new floor, new seats, new pulpit and a steeple. Most highly prized was a bell, the gift of Major Nathaniel Crane.

For fifty years it pealed an invitation to members from the nearby hills and valleys. At the same time the bulding was lengthened by the addition of the sixth set of windows.

In May 1817 Dr. Judd became the pastor. For fourteen years he administered his flock. He gathered up the good elements from the years before him and unified and solidified the church.

This was a strong period of revivals and meetings. Meetings were held at the academy and at the old pastorage. The parish house had not been built as yet.

The period of Academy life ended in 1832 or '4 when smallpox broke out in the school.

In 1836, at a cost of $6,000, the Female Seminary was organized. Mrs Harriet B. Cooke became the principal and religious life was her ruling object. She died in 1861 and throughout her lifetime the school was closely associated with the church.

In 1840, under the pastorage of Rev. Ebenezer Seymour, a new lecture room was build at a cost of $2,500. It was designed for devotional meetings, for intellectual readings, and for the "Young Men's Lyceum."

Town meetings were held here for many years. The Parish House still stands at the corner of Park Place Extension and Church street.

In 1842 a new parsonage was built on Broad street between Park avenue and the present Park street. Before this the old Captain Church house was rented for the purpose. In 1874 the manse was sold and some years later was replaced by a second manse at 23 Park place.

The present parsonage was built in 1839 by Caleb Davis. The second story was added and the building remodeled in 1919. In 1927 it was purchased as a manse.

Until the 1870's there was no Sunday School building. The space was used for sheds for the shelter of horses. Members of the church came from as far away as Caldwell during the early days and some means of shelter for the horses was needed.

Some time during the 1870's the sheds were torn down. In 1883 the first Sunday School building was erected. It has been known as the Wells Auditorium. In 1926 it was followed by the large structure standing today.

At some date an organ was installed in the gallery over the entrance. In 1884 this was replaced by a new organ situated behind the pulpit.

Today the legal name of the church continues to be "The Presbyterian Society of Bloomfield." The church has been in existence longer than the town that bears its name.

The town itself came into existence 16 years after the church had been established. The town was named for the church, and not the church for the town.

This is rare as there are very few instances in which a church has given its name to a community. Bloomfield owes a great deal to the "Old Church on the Green"—the "First Presbyterian, as it's generally known."

County 'Underground R.R.' Helped Slaves In Escapes

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

During the first half of the 19th century a strange and powerful railroad operated within the state of New Jersey. There was no official trackage and there were no passenger cars or locomotives. There were no time tables, nor did the engineers have to keep to any schedule.

There were stations and there were agents. However ,the agents kept no records. There were also conductors, but they neither cared to know where their passengers came from nor where they were headed.

The agents and conductors rarely knew the names of their passengers. They seldom knew the names of the agents and conductors working on their own Inie, let alone other lines.

They never attempted to find out these things. It was far better policy not to know, for the ralroad we are mentioning was the "underground."

It is not known for certain how the railroad got its name. One version tells us that a frustrated slave chaser had chased his quarry for hundreds of miles.

Suddenly the slave seemed to disappear into the ground and no trace of him could be found.

Some of the slave's helpers had hidden him well. The bewildered slave chaser exclaimed: "They must have tracks running underground!"

It was called "underground" because its operations were kept a highly guarded secret and carried on by the dark of the night. It was called a "railroad" because certain houses along its route became known as stops or stations.

The series of moves from one stop to another, while taking the slaves northward, was like a railroad from the South to Canada.

HENRY GODWIN POST

Any written material was promptly destroyed, making it exceedingly difficult today to obtain any material upon the subject. One is compelled to rely upon family legends and stories.

These legends and stories are rapidly being lost in the passage of time. Enough information has been gathered to let us know that escaping slaves hid in attics, secret rooms, cellars, tunnels, barns and hyastacks during the day.

Then, by the light of the moon and stars theytravelled from station to station. If the moon was hidden by clouds they used the moss on the north side of the trunks of trees to guide them.

The North Star became the symbol of the Underground Railroad. By ts position in the sky the escaping slaves were led to the North and freedom.

In 1833 Queen Victoria proclaimed all slaves in Canada to be free. When this happened the Underground Railroad began its operations in full intensity.

The North Star now really meant something to the slaves. But the slaveholders hated it and vowed they would tear it out from the heavens if only they could.

Southern plantation owners hired men to track down the fugitives. Mean and vicious, these men were dreaded by the slaves. They were out to capture as many of the runaways as they could.

There was good money to be had for each slave they caught. There were also rewards for any information as to the whereabouts of the slaves and for any intelligence about their helpers.

Then the Fugitive Slave Law of 1850 threw full power of federal law behind these slave hunters. Anyone they caught assisting the escapees received severe punishment, often at the whipping post.

Capture meant the return of the runaway to the slaveowner and, of course, certain cruel punishment. It also meant charges against the agents and conductors who aided.

The Underground Railroad, in spite of the severe laws against it, grew in strength. It carried on an undeclared war on the Southern slave interests.

If those who assisted in its operations feared the slave chasers in return the plantation owners of the South feared the smooth operation of the Railroad even more. The members nearly outwitted the slave chasers the plantation owners hired.

New Jersey played an important part n the success of the railroad.

As we have discovered in earlier articles, slavery had played an important part in early New Jersey history. The large farms and plantations needed slave labor. Slavery flourished, especially in West Jersey where lay the larger tracts of land.

However, it was the Quaker element of West Jersey that quickly became a strong anti-slavery force. As early as 1742 John Woolman had preached against the practice. With the passage of th eFugitive Slave Law the Quaker vigor increased.

least twelve routes traversing New Jersey aiding the escape of those desiring freedom. All these "branches" converged at Jersey City, for across the Hudson lay powerful aid in New York City.

Other main lines ran through Indiana, New York, Ohio and Pennsylvania. But, the most popular routes ran across our state.

When the slaves reached the Hudson and had it behind them they could breathe more freely. The days and nights they spent on New Jersey soil were anxious ones.

As we have seen, by previous aritcles, several of our New Jersey industries had large Southern markets. Essex county, with her carraige, shoe and clothing manufacturers, was especially interested in holding trade with the South.

Our leading county and state politians were strongly "States Rights" conscious. There were many New Jersey citizens willing to capture and return slaves, if not for the sake of the conscience for the lucrative rewards involved.

The key branch of the Railroad across New Jersey came from Phildelphia across the Delaware River to Camden and Burlington. From these points it led to Bordentown, Princeton and finally Jersey City by way of New Brunswick or Staten Island.

The route varied according to where slave chasers and dangers were concentrated. This line was known as the Central Route.

Another line led from Salem to Woodbury, Bordentown and then joined the Central Route. This was known as the Salem Route.

The Greenwich Route led from Greenwich where it joined the Central.

The Princeton Route led from Trenton to Princeton to New Brunswick and on to Jersey City.

The Morristown Route came by way of Phillipsburg through Long Valley to Morristown where it branched. One branch led over the Eagle Rock Gap to Grange, Newark and Jersey City.

The other passed through Pine Brook, Cedar Grove and the Great Notch in the present Little Falls Township.

The latter route then led over the Cranetown cowpath to Montclair and the Cranetown road to Orange and Newark.

At the Notch lived Henry Godwin Post. His house still stands at 707 Valley Road.

Henry Godwin Post was born on August 4, 1826, in the old stone homestead that stood along the Morris corner in the present Albion place section of Montclair.

Henry married Mary Lancaster of Totowa. Mary was a Quaker and both her parents were Quaker ministers. Henry became interested n the activities of the Quakers, especially th underground.

He was a versitile and active man, always on the move. We find the young couple travelling extensively. Trips were made to St. Kitts, the Barbadoes and other West Indies islands to help spread the Quaker doctrines and stop the industry of buying and selling men's souls.

As a result we find the couple living at first one place and then another. At one time they lived in the old Paxton house in Richfield and at another time at the old Boiling Springs farm on East Passaic avenue, in Bloomfield.

Henry was a machinist; also a carpenter. The houses he purchased he remodeled and improved. He would then sell at a higher price and take a trip to the islands.

He was a musician and could speak five or si xlanguages fluently. An excellent dancer he often entertained at clogging and tapping.

When in his seventies his daughter took away his dancing shoes and burned them. He was getting too old for such foolishness.

During the 1850's he was living at the Notch address. By this time he was active in the Underground. His was one of the stops on the Morristown line.

From the Notch he spirited the runaways to the Bodwell house in Orange. It was known as Bodwell Hall and was an historic edifice ,even in those days.

Bodwell Hall still stands at 43 Park street, Orange. It is a large structure, but changed by the covering of asbestos brick shingles.

I remember the building in its former pristine beauty. It was a white frame structure with large airy rooms. I remember best the hand-carved mahogany mantels. They are gone now.

Henry Godwin Post was my great-grandfather. Although I never knew him: (he was gone before my time) I visited a candy store in the building while staying at the houses of other relatives in the neighborhood. They were the Stites, Van der Mark, Harrison and Yereance families.

It is said that when my great-grandparents lived in and owned the place it was kept in the very finest style. The best furniture by Belter and by Jelliff filled the rooms.

Objects of art, picked up on their travels, filled the whatnots, sideboards and niches. The main center of interest was a Gilbert Stuart portrait of General Abraham Godwin standing on Paterson Falls.

The painting was done at the same time Stuart painted portraits of Washington and Lafayette at the falls.

My thoughts are wandering somewhat away from our subject and it is time they were concentrated upon the subject at hand.

Even during Colonial days the corner of Main and Park streets, Orange, was a well known and historic spot. During the Revolutionary and early Federal periods Samuel Munn operated a tavern here.

Munn's Tavern was a nerve center during the Revolutionary period. It stood at the important junction of the main highway and the road leading t Cranetown (Montclair). The Cranetown road is now Park street.

It was a stagecoach stop on the Morristown - Powles Hook line. Once a week the coach would stop here on its outgoing and incoming trips.

Daniel Burnett was the owner and his advertisements appeared in New York papers. He mentions the Munn Tavern as one of his stop-overs. The fare from "Morristown" to Powles Hook Ferry was fifty cents. There was a charge of "four shillings per one hundred weight for any kind of lumber or produce suitable for a stage to carry."

The tavern was well known for its hospitality. A nearby pump, close by, never failed in drawing forth fresh, pure water for man and beast.

On July 28, 1812, Samuel Munn ended his career. The business was taken over by his son Ira.

In 1820 a mineral spring opened up at Tory Corner,near the intersection of Washington street, Valley road and Eagle Rock avenue. Several days later another such spring was opened on the farm of Joseph Condit in the ravine on Northfield avenue.

Crowds of people flocked to the Oranges and the Condit farm became the chief summer resort of America. On April 28, 1821, the Orange Spring company was formed.

Ira Munn erected the Orange Spring hotel upon the site. The old stage coach was the only means of bringng guests from New York.

The new hotel was a tremen-

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Underground

(Continued from Page 3)

dous success until about 1830 when the iron water from the spring diminished in volume. Saratoga and other springs now diverted the trade.

The Munn tavern continued to operate as a stage coach stop. However Ira Munn had lost his interest in it. His attention was focussed upon the new enterprise. The hotel and property was sold to the Bodwell family.

The old hotel was surrounded by several building. One of these was removed to the corner of the present Park and William streets. Whether this was the old tavern or not I do not know.

Philander J. Bodwell used it as his home and hotel. He is listed as one of those engaged in the hat manufacturing business in 1854. He was also a charter member of the Board of Managers, of the Orange Savings bank, incorporated March 21, 1854.

He and his brother, William. were charter members of the Lafayetto Lodge, I.O.O.F. His wife and sister-in-law were charter members of the Orange Orphan society.

Although Philander was a leader of men in his community, he was strongly in symphathy with the Southern slaveholders. This was good business; for was he not the owner of a hat factory employing emmer? And did not the greater portion of his trade come from the South?

If Philander was in favor of the Southern ways, his wife was not. Under his very nose she ran a station of the Underground.

She was a relative of the Lancasters and therefore of Henry Godwin Post. That is why and how slaves were transferred from the Post house at the Notch to Bodwell Hall.

The Bodwell house was a perfect hideout. Who would suspect such an outspoken man as Philander harboring runaways?

Did he ever find out? We wonder; for suddenly his place was sold and we find Henry Godwin Post becoming the owner.

The carpenter in Henry became evident, for the house was enlarged and a new hotel front added. Henry continued his activities in the Underground for a few months at the Park avenue address until the Civil War ended all Underground activities.

In the 1874 directory, Henry G Post is listed as a grocer at the Park street address. In 1880 he is listed as a machinist while his son, Henry Lancaster Post, is listed as a grocer. In 1890 he is listed as a **dealer** of fancy goods.

Henry Godwin Post died on December 17, 1902. A notice in the Newark Evening News shows his photo and the heading: "Grandson Of One Of Washington's Aides-De-Camp Passes Away In Orange."

The article goes on to read: "Henry Gdowin Post, one of the oldest residents of the Oranges, and a grandson of the late General Abram Godwin, who was an aide-de-camp to Washington in the Revolutionary War, died at his residence, 25 Park stret, Orange, last night shortly before midnight. He had been ailing for some time.

"Mr. Post was born in Paterson and located in Orange in 1861. He engaged in the grocery business, continuing in that vocation until the time of his death. He leaves a widow and one son and three daughters.

"He was judge of the election board in the First Ward for fourteen yaers, and was a charter member of the Park Street Improvement Society.

"He has always been master of ceremonies of the organization. He was also a member of Lafayette Lodge, I.O.O.F., of Orange."

Henry Godwin Post lived at Boiling Spring farm in Stone House Plains about 1845. The question arises; was he active in the Underground movement at that time?

We know he was active as a preacher and in Quaker activities.

But there are no records of Boiling Spring farm being a station of the Underground.

It was probably not until he purchased the house at the Notch that he became interested in the movements of the highly secretive organization.

Then, for a few months, he continued operations at Bodwell Hall, Orange. His activities, which I believe are being published here for the first time, add another chapter to the long list of chapters that have been published about the Civil War and its activities.

Davis Travel Letters Recall Romance Of Shipboard Life

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

Often while passing the old Davis homestead, now the Franklin Arms Tea Room, I have wondered about the tales it might tell. I have wondered about the people who have lived there and about the lives they led.

At one time the Davis family was a large and prolific one. There were several branches living within our town. Today most of the members have removed to distant parts.

They, and some of their ancestors, have carefully preserved some antique furniture and some old documents. Because of their age and quaintness in reflecting the customs of a former day they have become both interesting and valuable.

Recently Stanley Davis Mac Dowell, of Passaic, lent me some letters written by his grandfather, Charles M. Davis. The letters were written to his wife in 1867 while he was on a trip to the Paris Exposition.

The letters are extremely interesting not only because of the period in which they were written, but because they give a clear insight of the sentimentality and religious fervor held by people of those days.

To our oresent-hard-boiled and cynical generation they may appear rather corny and stuffy. Yet, after reading them through page by page, one can not help but wonder if they didn't have something good that is lacking today.

To our modern generation the very word "Victorian" has come to mean pompous, hypocritical, prudish, narrow minded and stuffy.

There is not a man who cherishes being told "Don't play the heavy-handed Victorian father." Nor is there a woman who desires to be accused of taking a "Victorian attitude" towards the opposite sex.

Certain it is that men acted like gentlemen and women as ladies. It was the period of the post-Civil War and of the mid-Victorian.

We have no personal experience with our Victorians of a century ago. Then, how can we understand their feelings?

We look through our family albums and are impressed by certain characteristics. We find our ancestors overdressed and posed stiffly against formal backgrounds of potted palms, columns and much drapery.

What is more, we never—no, never—find them smiling. The photographs give a feeling of crushing dignity. However, we forget that it was an impossibility for Victorian to smile while appearing before the camera.

When our ancestors had their pictures taken they were forced to hold still for several minutes for the exposures. Even their heads, and often their hands, had to be clamped into iron braces to insure rigidity.

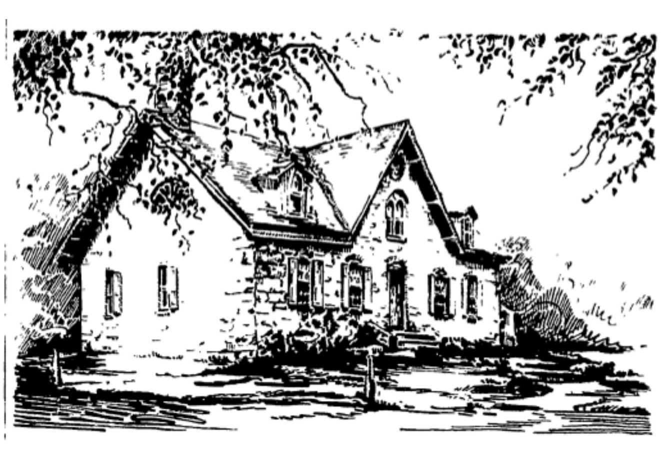
That Victorians had high ideals is established by such letters as those written by Mr. Davis. In them, and others of the period, earnestness, sincerity, morality, the very essence of Victorianism, is found within their pages.

The love of home life and the gathering of one's family around the fireside, the strong desire to bring up one's children in a righteous manner, the love of one's fellow man—all are expressed in the series of letters.

A Victorian gentleman would never, upon any occasion, appear upon the street or in public hatless and shirtsleeved. Nor would he fail to give up his seat to any lady in a public conveyance.

A Victorian lady was modest and always appeared properly attired for the occurance.

They adored "The Far Away" and "The Long Ago." Their writing and painting and music are intertwined with geography and history. The romance of the yesteryear was to be found in their popular novels and periodicals, art and song.



THE DAVIS HOMESTEAD is shown as it appeared about 1867 when Charles M. Davis was living there. The house was of stone, built in the Dutch tradition. It is still standing at 409 Franklin street, Bloomfield, and is now the Franklin Arms Tea Room.

In the well-to-do houses oil paintings in gold leaf frames adorned the walls and were placed upon easels. The middle class houses were amply stocked wiht steel engravings and lithographs.

In both cases tables were piled high with albums, scrapbooks, and art books "Picturesque Europe." Picturesque America," "Art In America", and other well illustrated books were found in every home.

No sight was more bewitching to our Victorian ancestors than a broken down castle or a ruined abbey. America had none of these of her own, so wealthy Americans had them built upon their estates.

The Hudson River, with its high cliffs, became a favorite place to build castles and ruins.

It was the period of revivalism. In furniture Louis XV and Louis XVI were initated; and so was the Gothic.

Gothic Revival, Italianate and French Mansardic architecture of the period had literary and sentimental origins. Those who could afford it went back to their Fatherlands and Motherlands on visits.

While most Americans never had the opportunity to gaze upon England, Holland, France, Greece or Italy, they did have their new "Gothic cottages" and their art books to look at.

Letters written by those visiting Europe are full of the wonders of the Old World. Vivid impressions are given.

After reading the Davis letters one feels that we, of today, are standing on the shifting quicksand of insecurity. Certainly Victorianism, with its heavy meals, strong drink, elaborate clothes, flamboyant art, melodramatic plays, loud music, flowery speeches and thundering sermons, was founded on the rock of superb confidence.

From his letters we find that Davis left New York on June 30, 1867, and arrived at Liverpool sometime before ten p.m. on July 8.

The ship was the City of Boston which used sails as well as steam, and the trip was a fairly calm one.

His first letter was headed "At sea, Wednesday, July 3, 1367, 12.40 P.M. Lat. 47.7 N. Long. 50.56 West. 1130 miles from New York."

In the letter he tells of how much he misses his wife and family and wishes they were with him "For I have enjoyed it very much. I have not been sea-sick for a minute and have not missed a single meal . . ."

"The weather has been delightful, no storms, no contrary winds, and the sea mild. Off the Newfoundland Banks we were in a fog from noon on Monday till Tuesday noon. The fog has lifted and it has been beautiful ever since . . .

"The ship is a very pleasant and strong one and the officers are very attentive and gentlemanly. The table is well set, and one is tempted to eat ten times more than he ought . . .

"On Sunday we had service in the Episcopal form after breakfast. The Captain read the services. It was very interesting and impressive.

"Five or six small whales of the species known as finebacks, appeared near the ship, spouting up the water in jets. It is not the kind of whale caught by whalers; but fishing smacks go out from New England and catch them to make fish oil, a coarse kind of oil used by leather manufacturers.

"My feelings about the vastness of the ocean deepens. Often we do not see a vessel for hours; none has appeared in sight today. It is all horizon now; on one side water, the other sky . . .

"We have had several clear nights when the stars were very bright, Sitting on deck we could look above at the heavens-a perfect vault, —and then at the sea, dark blue. How mighty must be the Creator of such vatsness.

On Monday a man, who had come aboard the ship strongly under the influence of liquor fell or jumped overboard.

"At a few minutes to twelve, as I was lying on deck, almost asleep, I was awakened by the cry, 'Man overboard.' We have read of such incidents, but you must hear the cry in mid ocean to know the awful sensation it gives . . .

"Looking around I found my party all safe, and then turned to the poor wretch who was struggling in the water. The vessel was immediately stopped, and a boat manned by the first officer and five men, was lowered. But they returned without him.

"It is next to impossible to save a man fallen from an ocean steamer; before a boat can be lowered they have gone at least a mile . . .

Davis mentions passing another ship, the Britannia from Glasgow, bound for New York, and some fishing smacks.

He also mentions several passengers upon the City of Boston. There were Col. Charles G. Halpine and wife. (He was the editor of the New York Citizen.)

Miles O'Reilly, who wrote war songs during the Civil War, was aboard.

Mr. Clarence Seward (Secretary Seward's nephew) and his wife; Dr. Doremus (the New York Chemist) and wife, and two or three others, keep themselves so aloof, that common mortals generally, do not attempt to approach them.

Colonel Hay, (formerly private secretary of Pres. Lincoln), is aboard but seems to be unwell, and seldom appears.

"Mr. Stoughton, an elderly 5th Avenue gentleman, a wealthy lawyer .belongs to the same party; but is very agreeable, and does not hesitate to talk with others. I like him.

"There is also a Western Colonel from Milwaukee, Colonel Buttrick, who is a very pleasant gentleman. He has spent several hours at different times, telling me about the war in the West, describing battles, and giving me information generally.

"Miss Kennedy (sister of John E. Kennedy, Superintendent of Police of New York) is about fifty years of age, a delicate woman, who has been much engaged in visiting Soldiers Hospitals during the war.

"A brother (whose widow is crossing with us) died early in the war . . ."

There was also a member of the Portuguese Parliament aboard.

". . . I find him very agreeable and gentlemanly, with no hidalge air . . ." Also made the acquaintance of a Catholic priest from Baltimore Don't know his name, but find him a very agreeable and well-informed man."

On Wednesday morning, July 3rd, Col. Buttrick give Davis a description of the Battle of Stone River in which Clay Faulkner fought. He gave Davis a plan of the battle; it is too bad that Davis did not write some of the description.

By this date they were 1,700 miles from land. It was quite cold—"46 degrees in the air and 44 degrees in the water. Think of that, only 14 degrees above freezing. The ladies get under the shelter of a sail spread over the rail, and the men crowd around the funnel (smokestack) . . ."

". . The Post-Master General of New Zealand is on board, with his wife. He is in feeble health and keeps his berth. His wife is on deck, or in the saloon, a good deal of the time. She is a plain simple woman, well informed, and free to converse, from the New Zealand diggings, weighing about 15 ounces, and which cost 65 pounds, about $325.

"This morning she showed us a nugget of pure gold.

"It was dug out by a Chinaman. She says there are probably 20,000 Chinese there, digging gold. The great business of New Zealand is raising sheep and exporting wool. One man owns the small island south of the two larger ones and raises 60,000 sheep . . .

What a little world we live in! The ladies and gentlemen gossip, flirt, are jealous and exhibit all the traits we see in society on shore . . ."

"At dinner yesterday Col. Hay, in response to a toast made to His Excellency, the President of the United States, said he hoped never to find himself in the company of Americans where this toast would not be cordially responded to.

"In honoring the president they honor their own will and choice. In this simple citizen, the president, is embodied the power and will of more than 80 million people.

"When abroad et us present an unbroken front in favor of our country; let us defend our government and policy; let us not be ashamed to call ourselves Americans. Our criticisms, let us keep for our homes. They belong to us. With them foreigners have no business.

"Mr. Peacock thinks we should be ready to express our views, freely, but not disrespectfully, of our rulers and officers. The acts of our government are so well known abroad and the great questions we are settling are looked upon with great interest by intelligent foreigners; and if any ruler is offering progress, we should so express ourselves, but never make pedsonal remarks of a disrespetful character.

"Col. Hay as our Representative to a foreign court spoke correctly; but private citizens may use more freedom . . ."

On July 9th, "at 10 o'clock in the Channel" he wrote: "We landed passengers and mail at Queenstown, last night, about 11 o'clock, left there at 12.

"We received papers from which we learned Maximilian had been executed; as also Santa Anna.

". . . We saw mountains and the coast of South-West Ireland very distinctly; and went within a few miles of them. At one time we were not more than a half mile off. The Captain says he has not for twenty years had such weather here, and never has he been abe to go so near (the coast line) . . ."

On Wednesday morning, 10 o'cock, Davis wrote: "We arrived at Liverpool last evening. Mr Robertson came on board, at about 10 o'clock After considerable delay we landed, and after our luggage was searched we went to the Laurence Hotel, where we now are. Tomorrow we go to London"

Mr. Davis is very proud of the fact that not once did he get seasick on his voyage. He is safely upon terra firma and has enjoyed every moment of his ocean voyage. His only regret is that his wife and children could not have enjoyed the trip with him.

He is anxious to continue on his trip to London and Paris. Since we have gotten him safely across the Atlantic we shall have to wait until the next article to find out his reactions to the rest of his journey.

Old Davis Letters Reveal Travel Problems In 1867

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. This is a continuation of last week's article.)

By HERBERT A. FISHER

Upon arriving at Liverpool a Mr. Robertson met Mr. Davis and Anna at the boat. I do not know who Anna was. She may have been a sister or a daughter.

All through his letters Anna is mentioned. She accompanied him throughout the trip.

Mr. Robertson evidently had arranged to meet the couple, for in his letters from the ship Mr. Davis mentions that he expected to meet Robertson at Liverpool.

They spent two nights and a day at the Scotch city and left on a Thursday morning. The country between there and London is rolling, cultivated even to the edges of the railway.

The parks with their clumps of trees, avenues and lawns, are most delightful.

"We arrived here before 8 o'clock, about 5½ hours form Liverpool. Went to Nelson's Hotel where we expected to stay. They were full; Larfham's (the next one we tried) was full also. Finally one of the drivers thought he could find a place.

"Mr. Robertson went with him and left the other cab at Nelson's while we were waiting. Soon came back with word that we could find lodgings in a private boarding house. I concluded to try it, for we could do nothing else.

"So here we are in excellent quarters. Anna has a room to herself. Mrs. Eastwood and Johnny together, Morrison and Coulter together, Frank and Sid together, and I alone.

"We also have a sitting room to ourselves; we dine alone! altogether it is a very homelike place ...

"The hotels are crowded because many are on their way to Paris. Parliament is in session. The Sultan has arrived; there has been, or is to be, a grand review of Belgian soldiers . .

"I am beginning to feel acquainted with this part of London, for half a mile around me. But, this is scarcely a beginning. We can ride for severel miles in every direction, and still be surrounded by houses ..."

The boarding house was at 8 Tavistock street, according to the letter head of July 12, 1867. It was a Friday evening and a pleasant, cool one.

On Sunday, July 14, he writes that the group of visitors he was with attended services at Westminister Abbey.

"To-day there was choral service, which in reality I enjoy only as so much secular music. The clear, devout, and impressive reading of the Scriptures, and an excellent, edifying sermon, by one of the Canons of the Church (Canon Conway) were enlightening ...

"... here we go to bed so late, and I am so tired, that it is difficult to get up before eight or half-past eight. London goes to bed about 12 or 1 o'clock, and gets up about 8 or 9.

"... evenings are long, with a slowly diminishing light. It does not get fully dark until well after midnight. It is a true twilight.

" ... After dinner I went to Dr. Cumming's Church in Crown Court, Convent Garden; but was too late. Church was out. The sun sets so late, and twilight lasts so long here, that I lose my bearings altogether.

"Service here in the evenings is often held at 6½ or 7 o'clock, and closes in an hour.

"On my way home with Frank, we stopped at Bloomsbury Chapel, and heard the closing part of a sermon ..."

In London Mr. Davis was quite homesick for his wife and family and some of his wife and family and some of his letters are too personal to reprint here. Somehow, it does not seem quite proper to copy letters he intended for his wife's eyes alone).

On Tuesday evening, July 16, he writes to his daughter: "I have been to St. Paul's Church, and the Tower of London, today. They are very interesting objects. St. Paul's was built hundreds of years ago, and burnt in the Great Fire in 1666.

"Afterwards it was rebuilt during the reigns of Charles II, William III, and Queen Anne; being finished in 1710. It occupide 35 years in building; and the architect, Sir Christopher Wren, lived to see it finished; the only case where a cathedral was finished during the lifetime of its architect.

"Sir Christopher, his son, Sir Joshua Reynolds, and Turner, the great modern painter, are buried in its crypts ... Nelson, who fell in the Battle of Trafalgar, also lies there, in a noble carcophagus.

"But the grandest tomb of all is that of the Duke of Wellington, the hero of Waterloo. His funeral car also stands there. It is made of cannon taken in his various victories, and cost $65,000 to have it cast ...

"The Tower of London is a mass of stone walls, towers and cells, connected with the history of the kings and nobility of England for hundreds of years. I saw the tower in which the two young sons of Edward V were murdered by their uncle the Duke of Gloucester, afterward Richard III.

"Also the room where Sir Walter Raleigh was confined for twelve years, and in which ne wrote his "History of the World.

"There is seen there armor worn by kings and common soldiers hundreds of years ago; instruments of torture used by the Spaniards in Queen Elizabeth's reign; blocks and axes used to behead prisoners; and many others similar mementoes of ancient cruelty and oppression ... "

On Friday evening, July 19, Davis writes his wife that they are leaving London about 8 a.m. for Paris and that all their "London work must be done by tomorrow night."

He mentions that he had visited the Zoological Garden, and most interesting of all a ride on the subway.

The subway was something new in the world. The New York subway was yet to be built about 1900. The London one was not as yet completed. But let us give Mr. Davies permission to explain it in his own words:

"In the afternoon (Wednesday) Frank and I took a ride for the first time on the Underground Railway. It is not although always lower than the surface of the gorund.

"Sometime is it open to the air, sometimes covered with glass; but most of the time it is a regular tunnel.

"It is called the "Metropolitan Railway." When finished it will be circular; so that a person can get on a car at any station ride around the city, and come back to the place where he started.

"If one part of London may be said to be more important than another, I might say that this Railway traverses those most important parts. It also connects with the Municipal Railway leaving the City.

Railway leaving the City.

"No railway here crosses another on the same level; it goes either above or below it. (At the time, in America they did). Most of the railways enter the city on a level above the houses. The Northwestern R.R., by which we came from Liverpool, enters the city underground.

"I thought before I came here that this underground riding must be very unpleasant; but it is not so. The cars are very easy, well ventilated, and well lighted. You can read or talk in them without any difficulty.

"Yesterday we went to the Crystal Palace at Sydenham, about six miles south of London. We got into the carriages of the Underground Railway, near our boarding house; changed four or five time, rode two or three miles through a mass of tile roofs and chimney pots; and then gradually emerged into a very delightful country. No rural scenery can surpass that of England.

"We finally reached the Palace. It is occupied by a museum, bazaar, stores, gardens, picture gallery, theatre, opera house, etc. It is immense; and can accommodate thousands more ..."

On Friday the Royal Academy was visited. Mr. Davis was duly impressed by the fine quality of the paintings, but longed to have his family with him so "that we could study and enjoy them together."

On Sunday he writes to Maria, his wife: "Tomorrow we leave for Paris. The train starts from London Bridge at 8:45 o'clock; we go by New Haven and Dieppe, and arrive in Paris at about 9 p.m.

"... New Haven is on the English Channel, South of London and from ten to twelve miles East of Brighton.

"Dieppe is southeast of New Haven on the French coast. Our course from there to Paris will be southeast. I do hope the children are following my trip upon their maps ..."

He continues his letter later that evening with: "Mr. Henry S. Chittenden of Montclair (a son of that gentleman who once called on me to talk about the annihilation of everyone who is wicked) whose acquaintance we made on ship-board has been dining with us.

"He is just graduated from Yale. He is travelling in company with a step-son of S. B. Chittenden, named Walter Colton. Walter Colton is a son of the author of Lacon.

"Mr. Colton was to dine with us also, but was called away by a friend just before time to start. It may seem strange to you, it does to me, to have friends dine with us on Sunday. At home Sunday was a day for family dinners.

"But, it is better than having the young men go out and call on others. Besides, the meeting is beneficial in several ways ..."

This was the last letter from London. The following was written from Paris, Tuesday morning, July 23. Since it is a very personal letter we shall not take excerpts from it.

At 6 p.m. Mr. Davis continues his letter while awaiting dinner. He writes: "It is time for dinner; but in Paris punctuality is reckoned no virtue; so while waiting I shall continue this.

"I have just returned from our first visit to the Exposition; I only endeavored to get a general idea of the plan and arrangements of the parts ..."

On Thursday morning, July 25, 1867, Mr. Davis wrote from 56 Avenue du Roe de Rome, Paris, giving a description of his journey from London. He writes:

"I wrote you on Sunday afternoon from London ... On Monday morning we left our boarding house at an early hour, in two cabs with our baggage (9 trunks and valises, besides shawls, courierbags, etc.) packed on top the cabs, and around the drivers.

"We left by train from south-side of the Thames, London Bridge. I had to fly around fast to get seats for all, and have the baggage registered. Baggage going from England to France must be examined upon arriving at a French port.

"But, travelers may have it registered, by paying a shilling a parcel, and leaving it with the company. They put a ticket with a number on it, on the parcel, or trunk, and give the owner a check to correspond.

"When the baggage arrives in Paris, the Customs officers take charge of it, and examine it in your presence. By command of the Emporer, this examination is a mere form. Our trunks were not opened.

"The officers were polite, asked us if we had anything dutiable, whether what we had was for our own use, and then politely let us take our luggage. This was at Paris. I must tell you how we got there.

"From London we rode by rail to Newhaven which is about sixty miles south of there. Six miles north of Newhaven is Lewes, a town of 10,000 inhabitants. It existed in the Roman days, and Roman remains are still found there.

"It was there that a decisive Henry III and his barons under Simon de Montfort, in battle was fought between May 1264, and in which Henry was defeated ...

"The Cannel was rough and there was much sea-sickness. Anna and I crossed the Atlantic unaffected by it; but the Channel made us yield. We were about five hours and a half crossing ...

"You have heard of the chalk cliffs of Dover. They are higher than the hills along the coast near Newhaven, but I suppose of the same general character.

"They are of a light colored limestone, and for miles at sea they look like cliffs of chalk, covered with green on top.

"The stone is so soft that the air, rain, and water, keep them white, and prevent anything growing on the slope. The same

(Continued on Page 3)

Davis Letters

(Continued from Page 2)

was the case with the rocks of France, only they were higher.

"The scene was singular, but beautiful. As we neared the shore we could see they had quarried for building stone, and also for making lime.

"Dieppe is a little city between two beautiful hills; we entered by an estaury 400 or 500 feet wide, which curved around to the back of the town, so that we were soon in the heart of the city surrounded by docks and quays, out of sight of the sea.

"We landed and rode over to the depot, about five minutes walk. Took a bite at dinner, but were hurried to the tram before we could finish it. Paid full price, never-the-less, and something for the garcon besides.

"They have a peculiar custom here, which seems strange at first; when you pay your bill at a cafe, restaurant, or other place for refreshments, after paying the bill, you are expected to give the garcon an extra fee.

"This often constitutes all a waiter gets; he receives no wages from his employer.

"So with a driver; after paying your cab-hire, you must hand out a small sum for "pourboire", drink money, I hope it it not all spent for drink.

"The land was rolling, but the hills were higher than what we passed through England. How you would have enjoyed the steeply-sloping hills, the winding valleys, with the little streams.

"The vegetation was luxuriant. On every side were fields well cultivated, even to the railway track; the hills crowned with groves of trees.

"They sow their fields in such a way that you see stripes of different colors lying side by side. A streak of yellow, another of dark green, another of light green, another varigated with a mixture of red flowers; this, too, sometimes extending in parallel lines from the top to the bottom of a gently sloping hill, a quarter, or half, a mile long.

"The valley of the Seine is beautiful, but the river is smaller than the Passaic at Belleville. We first saw the river at Rouen. ... It was here that Joanne d'Arc was burned to death by the English.

"There are still standing houses that were existing at the time of her execution. The city has many objects of interest to the historian and the antiquary.

"Its population is 150,000, a large city. It produces a large quantity of fine calicos, which are called Rouenneries.

"Before reaching Paris we came in sight of vineyards, so famous throughout the world. The houses in the country are mostly small cottages, thatched with straw; often the thatch extends beyond the end of the house, and forms a shed for cattle.

"Here and there, perched on some commanding hill we saw chateaux; they generally made a fine appearance.

"We arrived here a little after nine; Mr. Roberston met us at the station. After a little delay about luggage, we drove to 56 Avenue du Roe de Rome, par-

A Victorian Letter Writer Found Paris A City Of Sin

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. This is a continuation of last week's article.)

By HERBERT A. FISHER

When Mr. Davis reached Paris the thing that impressed him most was the shameless flaunting of sin. In a letter of Sunday evening, July 28, 1867 he writes:

"Just four weeks ago yesterday morning I bade you farewell; how long it seems to me since then, and how I do long for an evening again at home . .

"I would not allow my children to come here without both of us to watch and guard them, for all that Paris in worth.

"Nay, I don't think I would let them come here at all, except for a few months, and then it would not do to let them go out without one of us with them. Sin here is open, unashamed, undisguised."

On Monday morning he writes: "The light went out last night while I was writing. I wrote the last paragraph in the dark. Mr. Robertson burns oil, which is very generally used here. There is gas everywhere, but oil is cheaper.

"Mrs. Eastwood and Johnnie went to Versailles yesterday after church. They returned about midnight. There was a grand review of soldiers, in honor of the King of Portugal; also fireworks.

"I cannot go sightseeing on Sunday. I attended service at the American chapel; came home, walked over to the Russian church; there was no service, so I returned.

"I feel that we must set an example before Parisians, and travelers, of what Americans are. Many Americans go to 'see' improper things and places, thinking that there is no harm in 'looking on'; but they really 'assist' as the French say; they are as much a part of the bad company as any other one. I try to do here as I did at home. . ."

On Monday Mr. Davis and some of the other gentlemen went to see the Exposition. On Monday evening he writes:

". . . It (Paris) is a wonderful city. It is much more beautiful than London; the streets are very wide, and beautifully graded, cleaned, set with trees, and ornamented with fine buildings.

"There are some streets as wide as the Green(the Green in Bloomfield). There are many sidewalks as wide as the streets of London. Then there are 'Places', points at which a number of streets diverge. They are generally ornamented with trees, fountains, columns, arches, statues, or some other fine object.

"We are near the "Place del 'Etoile', in which is that magnificent structure the Arc de triomphe.' The Place is large enough to hold ten thousand men . . ."

"Perhaps, a little about our way of life will be interesting.

"We occupy the third story of a house at 56 Avenue du Roi de Rome. The lower story is used for a carriage manufactory; the next one, called 'la premiere' is occupied by the landlord; the one above us by different families; the one above that in the same way.

"To enter we pass under the archway to the rear of the house; this passage is large enough for carriages to pass through. Sometimes these passageways are not so large. At the rear is a staircase which conducts one to the various floors.

"As you arrive at each story, you see before you a 'front-door', with a bell. This door admits you to the hall of the story, which is as much a private home as though no one were above or below.

"Mr. Robertson said he did not even know the names of the families above him.

"At the foot of the stairs is the room of the 'concierge', or house porter. He has the care of the establishment. He shuts the gate at night and opens it in the morning.

"No one can enter the building without him seeing them, as the door of his room is of glass, and he also has a window looking out into the passage.

"He prevents beggars and other objectionable persons from entering. He receives the papers and letters: the parcels etc., brought to the house, and is of use in many other ways.

"He prevents young persons, as well as others, from coming in and going out for improper reasons."

Mr. Davis does not attempt to describe the Exposition, as: "I did not think it worth while to try my powers of discription on it; I will take some books home with me, and by means of them and the (photo) plates, will be able to give you some idea of it."

However, he was very impressed by the Russian exhibit, and states:

". . . I have been surprised at the position they occupy; it is no mean one; they compare most favorably with any other nation. Their paintings are of a very high order; I saw two that are perfect gems.

"They are not behind other nations in the field of art. One other thing can be said: the paintings were pure. I saw but one nude represented; while the French and other departments, it seems as if they could not attempt anything pure.

"Their whole minds and hearts are corrupt . . ."

Mr. Davis found sight-seeing rather tiresome, for on Friday, Aug. 2, 1867, he writes: "Sightseeing is very tiresome business. It is almost as hard as teaching school. The excitement tells upon one afterward, and the fatigue is greater than is realized at the time . . ."

On the following Monday evening he writes that in the afternoon he visited the park outside the main building of the exposition, "the aquaria in the Belgie; houses, horses, wagons, etc., in the Russian; houses, schoolhouse etc. in the Swedish department, and took a look at the pictures in the English department.

"Came home; soon Mr. Robertson came in with a young Pole, who has been invited by Dr. King (President of Fort Edward Institute in New York State) to go to America and teach French in his school. He came in to consult me about it.

"I recommended him to do it. He is a disciple of Voltaire, and Paris-life is confirming his views. American principles may save him.

"He is a very intelligent person; speaks English fluently. French is a native language to him. He speaks Polish and Russian, and is well read in addition.

"He was engaged in the Polish Rebellion and escaped to France with 30,000 of his countrymen. The French Government gives every Polish refugee sixty francs ($12) a month. By this means it has constantly on hand an element devoted to France, but dangerous to Russia, Austria and Prussia."

On Tuesday morning, "before breakfast" Mr. Davis writes again describing a trip he made to Notre Dame. "It is on an island in Seine, called 'Ile du Palais', in it the coronations, baptisms and marriages of the Imperial Family are performed.

"The priests showed us many interesting articles, among others, relics of various saints kept in valuable golden caskets. There were crosses, etc., ornamented richly with valuable jewels.

"They show the faithful pieces of the true cross, and the identical crown of thorns placed on our Savior's head. Some earnest believers went into the little recess where the latter was kept, kneeled down, crossed themselves, and gave some money to an attendant, the priest carefully presented the receptable to their lips; they kissed it devoutedly, no doubt feeling that now they had an indulgence for sinning for years to come . . .

"There are three churches called Notre Dame in the city. The expression simply means that it is devoted to "Our Lady,' the Mother of Jesus. The three churches are dedicated to her; they are distinguished from each other by additional titles.

"This one is Notre Dame par excellence: the Cathedral Church of Paris. Then there is Notre Dame de Lorette, and also Notre Dome de Bonne Nouvelle.

"From the Cathedral we went to a chapel on the Seine island, called Saint Chapelle: it is one of the richest little chapels in existence.

"Like St. Stephen's Cript in Westminister Palace, London, it is richly gilded and painted, with a profusion of decorations and ornaments, yet without gaudiness. It really consists of two chapels, one above the other, the upper one being the highest, and containing a fine Rose Window.

"This window is round and very large, occupying most of the Western end of the chapel. It is sub-divided into a large number of what, at a distance, look like very rich rose-buds; the stained glass representing, by its various shades and colors, a great variety of buds.

"But, upon examining it more carefully each but proves to be a picture either of a Madonna, child, angel, saint or some other interesting object.

"The roof within is painted blue, and studded with gilt stars, to represent the Firmament, which is not an uncommon kind of ceiling in chapels.

"We next went to the Church of Sainte Genevieve, south of the Seine. In the days of the Revolution, the Atheists, in whose hands the government for a long time remained, changed the name of the building and called it the Pantheon (which means 'for all the Gods') and dedicated it to 'the brave men recognized by the country'.

"But, in 1851 its name was restored by a Legislative Decree. Yet the old name, Pantheon, sticks to it . . ."

On Friday afternoon Mr. Davis writes to Maria, his wife. He is concerned about the reopening of his classical school and asks her to see that the following advertisement got placed in the Evangelist and the Observer papers.

"BLOOMFIELD CLASSICAL SCHOOL, BLOOMFIELD, N. J.

"The next session of this boarding school for boys, will open on Wednesday, the 4th of Sept. and continue ten month, with an intermission of two weeks at Holidays. Each pupil can have a bedroom to himself if desired. French is a spoken language in the school.—Terms $500 per annum.

CHARLES M. DAVIS, A.M.
Principal."

On Sunday afternoon, August 11, 1867 Mr. Davis writes his wife about the frivality of the French. He complains: ". . . What can you do when every arrangement, civil, political and domestic, is made without any regard for the Sanctity of the day?

"As I sit here writing, I can hear the hum of human voices, a great mass who fill the Avenue, the marching of soldiers, the sound of music from dancing saloons; the cracking of whips, the sound of wagon wheels, the cries of venders of various articles, and numerous other things which sound more like the 4th of July in the city, than anything else I can think of.

"I am glad I have only one more Sabbath to spend here. It is bad enough on board ship; but there is no comparison between ship and Paris.—I believe I would soon lose much of my regard for the day.

"I have just been to the window to see the lamps. For a month past the government has been preparing for the celebration of the Fete Napoleon, to be held on Thursday next (15th). They work every day, and today have been working in front of our house.

"They have taken off the lamps from the posts, and have put on instead large stars. They are now lighted and are a beautiful kind of fire-work . . ."

On Monday Mr. Davis visited Vincennes. He writes about it as follows: ". . . I went to Vincennes with Mr. Coulter . . . Vincennes is not at present a place of comparatively great interest.

"It has a strong fort called a chateau, and a fine park in which the soldiers are drilled, and when they practice target shooting, both with rifles and cannon—there are many interesting historical reminiscences connected with the Chateau and the Donjon (the great tower in the center.)

"In 1420 Henry V of England was proclaimed King of England here, and died here two years afterward. Vincennes (really a suburb of Paris — omnibuses drive out there every five or ten minutes during the day and the cars carry you there in ten minutes or less) used to be the residence of the Kings of France when they felt insecure. The fortress is exceedingly strong.

"State prisoners were confined to the Donjon, and thousands have been put to a cruel death, taken there by 'lettres de cachet.' "

On Tuesday Mr. Davis and Sid Clark visited Fontainebleau. Of this he writes: ". . . Fontainebleau is nearly 40 miles southeast of Paris, and is, as you know, a place of historic interest.

"In 1539 Francis received and feted Charles V, Emperor of Germany, here. In 1602 Marechal de Biron was arrested by order of Henry IV, and afterward executed.

"In 1650 Monaldeschi, the favorite of Queen Christine (ex-Queen of Sweden) was assassinated here by her orders. Louis XIV here signed the Revocation of the Edict of Nantes (in 1685).

"The divorce of Napoleon and Josephene was proclaimed here and here Napoleon imprisoned the Pope (Pius VII) for 18 months. Here he also signed his abdication . . .

"My visit at Fontainebleau was very pleasant. I called on Madame Berthemy, the French lady whom Theodore Calkin used to talk so much about. She is 70 years old and lives by herself with only one of two servants. She overwhelmed us with attentions, went to the Palace with us, and told us many interesting incidents in connection with the palace and forest.

"Madame Berthemy is the daughter of an American, and loves to be called by that name. She was the only daughter of Edward Griswold, a lawyer of New York, and whose residents was at Hyde Park, near where Mr. Perrin lives.

"Mr. Griswold died in 1836 aged 70. His wife was a French lady and always lived here. Her daughter was born here and married a French General. She inherited her father's property in the U.S., which accounts for her land in Jeffersonville, N.Y.

"She is the mother of three children, two sons and one daughter and has 14 grandchildren. The present French minister at Washington is her youngest son . . .

"Fontainebleau is an antiquated town, of less than 10,000 inhabitants. The streets are narrow, and there is very little business done here. Some porcelain is manufactured here. I think most of its business is derived from visitors . . .

"To-day is the great Fete Napoleon. We live near a public palace called Trocadero, Place du Roi de Rome. Here is one of the two great centres for celebrating the day. No omnibuses or carriages are allowed to come within half a mile or more, and the streets are literally filled.

"The crowd on the sidewalks go one way, that in the street, the other.

"The sides of the streets are lined with boothes, and all kinds of apparatus for investing and risking one's money. They have many ways of gambling that I should never dreamed of.

"There is an incessant hum, interspersed with loud voices, yells, etc. and the noises made by the turning of Fortunes Wheels, blows of balls thrown at marks, bells ringing (not church bells), but hand bells, calling for bidders, etc., etc., etc. I am tired of the noise, and wish the day were over.

"The fireworks to-night promise to be magnificent. They are far superior to any ever shown in America. An immense amount of money must be spent by the government."

The last letter of the group written by Charles M. Davis was of "3 o'clock Friday, P.M., Aug. 16, 1867, Paris." In one of his previous letters he mentions that he was leaving Paris on Monday the 19th, and that he doubted if he would have time to write many more letters.

In this letter he states that he had been out all day attending to "some little things of not much consequence." The rest of the letter tells of his anxiety to get home with his family and friends.

The letters give an excellent insight into the spirit and feelings of the post-civil War period. It was no mean age. It was a period of frantic activity and massive achievement, typical of all post war periods and much like the period we are witnessing today.

It was an enormously creative and progressive era, an era of much travel. Houses were filled and decorated with bric-a-brac and souvenirs picked up on one's travels, even if only from Coney Island.

It was a period of strong letter writing. Without radio and television to absorb all one's attention the evenings were spent in writing to one's relatives and friends.

The Davis letters give us an insight into these things. They are a valuable addition to our heritage.

Famous Cadmus House Scene Of Stirring Events

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

One of Bloomfield's most historic sites is the old Cadmus homestead at the corner of Washington street and Ashland avenue. Within its walls lie many stories of American lore.

The site has remained unheralded in our chronicles of the past, yet it can claim a prestige equal to any. It is one of the houses that can rightly say "Washington stopped here."

Times has wrought several changes in the old house. However, its weather-beaten stones have witnessed a pamorama of American life.

And if the fragments of information, that have been handed down to us, are blurred by the retellings and interpretations of many tongues, we do have enough material from reliable sources to make this one of our great national shrines.

Thousands of persons have traveled over our present Washington street and have passed the old Cadmus house without realizing that they have been treading upon hallowed ground. It is time that a marker or fitting tablet be placed here to emphasize the historic traditions.

It is hoped that the state will include this site with others it plans to mark for its 300th Anniversary in 1964. The Bloomfield Historic Sites Committee has recommended to the state that this be done.

The Cadmus family was one of our early, although not the earliest, Bloomfield families. Members of it have played prominent parts in our government, history and civic affairs. It had its origin with Thomas Fredericksen of Nieuw Amsterdam.

Thomas Fredericksen (Thomas, son of Frederick), according to John O. Evjen in his "Scandinavian Immigrants in New York," was born about 1611 at Oldenburg, Holstein. Oldenburg was then a part of Denmark. At times it also was a part of Holland.

Thomas married Marritje Adriens, born 1628 in Holland, and their first child, Frederick Thomas was born there in 1647

Some reports have it that Thomas Fredericksen arrived in America in 1645 Undoubtedly this is not so. He did arrive some time between 1647 and 1650, for at the latter date he was engaged as a cooper at Nieuw Amsterdam.

He was known as Thomas Fredericksen de Kuyper. Kuyper is the Dutch word for cooper in the Dutch language there was no "c". In some of the English records we find the word spelled as Cuyper

Several of the sons of Thomas Fredericksen retained the name of Kuyper or Cuyper, wheih have come down to us as Cooper. There are many descendants with those three names today.

The eldest son, Frederick Thomase, however, took the name of Kadmus or Cadmus. It is not known from what source he obtained the surname. All members of the present Cadmus family are descended from him.

Thomas Fredericksen was engaged in distilling brandy in 1655 and in 1656 he petitioned for permission to keep a tavern. In the same year he secured a lot in Sheep's Pasture, now William street, New York.

In 1657 he was appointed weightmaster in the West Indies company.

His wife, Marritje Adriens (Dutch women always retained their maiden names except on legal documents), was well known for her sharp tongue and upon several occasions it brought both her and her husband into court.

On Nov. 22, 1665, the couple were living in Bergen Village (Jersey City). On that date he took the oath of allegiance to Charles I.

In August, 1675, he was elected a schepen (magistrate) by nomination of the inhabitants of Bergen and dependencies. He then resigned as weightmaster in the old Holland market.

He died on May 9, 1702 and his wife died on Dec. 10 of the same year. Both were buried in the Bergen Dutch Reformed Burying Ground "with pall" (A pall was a black cloth thrown over the coffin. It was rented to those who could afford it.)

Their eldest son, Frederick Thomase Kadmus, married Catrind Hoppe or Hopper on Oct. 13, 1672 at New York. They lived at Bergen and were buried in the old churchyard. Catrind died on May 3, 1716, and he died Nov. 8, 1744, at the age of 97.

Frederick and Catrind had ten children; Andries died in infancy, Thomas, Andries, Christina, Maritje, Guertruydt, Dirck, Arientje and Adrian.

The Cadmus line of Bloomfield and the surrounding area is descended from Thomas Cadmus, born May 7, 1707, grandson of Frederick Thomase Kadmus and Catrind Hoppe.

He removed from Bergen to Second River (Belleville) where he married Cornelia Jeralemon on June 30, 1733. It was their son Thomas, known as the "Colonel," who built the old stone house along the old Nishuane Indian trail, now Washington street.

Thomas, the "Colonel", married on June 29, 1760, Pieterje Cadmus at Second River. Three years later he erected his house upon the site of a woodchopper's house built by his grandfather, according to legend, in 1707.

The original deed for the property, then a part of a large tract, was recorded at the Lord Proprietor's house in Perth Amboy. Perth Amboy was then the capital of East Jersey and the deed still exists in the Perth Amboy Court House.

Thomas, the grandfather, lived at Belleville and used the Bloomfield and Glen Ridge tract as a woodlot. A previous article explained how early owners of land, living in Newark and Belleville, used the property merely to obtain lumber.

The house the younger Thomas built was considered a mansion for its day. It was of stone, 1½ stories high, with a steep gable roof. Over the entrance was a stone with the family crest carved upon it, a heart design between the letters "T" and "C" for Thomas Cadmus and the date 1763.

The house was unusually deep for houses of the style and period. In order to cover the great depth of the structure the ridge pole of the roof was very high affording a double attic

The first floor was of stone. The gable ends above the first floor were of the traditional long Dutch type shingles. The roof was of Jersey cedar shingles.

It is quite possible the lower loft was originally divided into rooms. If so, there were no dormer windows, only the windows at the gable ends. If there were no rooms, then there was a double attic.

The row of three windows, at each gable end, would indicate there were original bedrooms upon the second floor.

The house, being similar in construction and plan to the Hessian House in Milburn and Maripit Hall in Middletown, both of which had rooms on the second floor, probably carried out the same system.

Old photos show a single dormer window in the front of the house, but this was probably added at some later date.

The house had a central entrance and a long hallway from the front to the rear. On either side of the hall were two rooms.

There was an entrance at each end of the hallway, in the Dutch tradition. Enclosed chimneys were at each gable end of the house, and are found in all the Dutch Colonial houses of New Jersey.

At the front entrance was a Dutch style "stoep", or stoop made of tremendous sized red sandstone slabs. On either side of the entrance were the customary benches

At eventide, when the day's work was done, the family gathered here to discuss the events of the day and for relaxation.

We can picture Thomas Cadmus sitting here puffing away on his long stemmed pipe, a smile of contentment upon his face. Beside him would be his wife, busy sewing, peeling apples, or active with the spinning wheel.

Probably, on the opposite bench would be elder sons relating the cows were not producing as much milk as they should. Or, perhaps, the grain was ripe and ready for reaping the following day.

Upon the ground would be the younger children laughing, cooing and playing. We wonder if any of the Puritan Ward family from the present Center area might pass by, and, if so, would they stop for a friendly chat.

Or, did the Wards consider the Cadmuses too frivolous with their love of gayiety and the parties for any and all occassions? It was but natural for them to be of this nature, for they were of Dutch descent and the Dutch were fond of merriment.

As Thomas sat upon his bench he could survey many areas of his well cultivated land. In the hayfield he could probably see his slaves getting ready for the harvesting on the following days.

His slaves were well fed and taken care of. They were well housed in a stone structure to the rear of the master's house. A breezeway led from the slave's house to the main one.

The slave's house served as an outdoor kitchen as well. The main floor had two windows at the front, instead of the customary window and entrance as found in the usual Dutch house of this type.

The entrance was at the gable end of the house within easy access to the rear hall entrance of the main house. This shows that the structure was built as an outdoor kitchen and was not an earlier house as has been claimed.

Another feature that lays claim to its later date, 1763, is the large windows in the loft area. These prove that the loft was used for sleeping quarters by the slaves. They also prove that Thomas was very considerate of his help.

In those days it was not considered necessary to have light and air where one slept; not even for one's own family.

On the main floor of this structure was a cavenous fireplace. Here the food was prepared for the Cadmus family, their guests and the slaves.

A wealth of legends have sprung up about the old house and the family that lived within it.

There are several legends of the Revolutionary War period that have been handed down to us. There is probably more truth to them than sceptics care to admit.

We are apt to forget that the New Jersey militia and the Con-

Newark, to Morristown, but on one of the main military routes from the Highlands of the Hudson to Morristown and the South.

There were hospitals maintained at Newark and at Morristown. When danger of British invasion, as in Nov. 1776, threatened men were transferred from Newark to Morristown.

The Farrand, Davis and Cadmus houses were along this route. We have no reason to scoff at the stories that are told about these houses.

One tradition about the Cadmus house is found in Folsom's "Bloomfield Old and New" The story has it that Hermanus Cadmus, son of Colonel Thomas Cadmus, was about four years of age when Washington and his troops came by and stopped at the house.

The Great General and his staff were entertained under a cherry tree and Washington took the boy upon his knee. It has been taken for granted that this must have occurred in 1776 while the American Army was in retreat across New Jersey.

As the retreat took place during the cold, bleak days of late November and December the story has been scouted. One critic has stated that the cherries must have been canned ones.

The critic did not know that canned goods did not arrive upon the scent until the third quarter of the 19th century.

Hermanus Cadmus lived to a ripe old age, dying in 1869. He frequently related the incident.

According to his version he was four years of age and an older brother Thomas was seven. Hermanus was born Dec. 7, 1774 which would make him four years of age, or nearly so, in July, 1778

In 1778, after the Battle of Monmouth, Washington and his army were in New Brunswick. Washington left there on July 7. On July 10 he was at Passaic Falls, in the Paterson area.

It is claimed that before reaching the Falls he was at the Newark campsite and passed along the River road, then the King's Highway to reach the falls.

At the falls they had dinner and seemed to be in no hurry to reach their destination. The

(Continued on Back Page)

Cadmus House

(Continued from Page 3)

journey was probably taken in a leisurely fashion.

If Washington left New Brunswick on July 7 he could easily have been in Bloomfield on the eighth or ninth. Hermanus would have been of the correct age, according to the tradition, and our story stands firm.

In 1925 the Lewis Historical Publishing Company published a four volume set called "The Municipalities of Essex County, New Jersey." Joseph Folsom, Benedict Fitzpatrick and Edwin Conklin were the editors.

Eugene L. R. Cadmus, of Ogden and Cadmus business firm, was asked to contribute the story. He wrote:

"I will do the best I can to recite to you what I know of Washington's visit at my great - great - grandfather's house. All I can do is tell you in my own words as I heard it directly from Joe Almond Cadmus my grandfather's brother who lived to the great age of ninety eight.

"You see he was a grown boy before the death of Col. Thomas Cadmus in 1821. Uncle John told me that Col. Cadmus took him, John, by the hand one day, when he was a small boy, and related minutely the story of Washington and his staff having stopped at the old Cadmus house for dinner about July 4, 1778, and pointed out an old cherry tree under which Washington sat holding my great-grandfather Thomas Cadmus, Jr., on his knee, telling him stories while the stoves were busy preparing dinner for the honored guests.

"My great-grandfather, Thomas Jr., was born on July 20, 1772. The above is the story as told me by my uncle John who was noted for his honesty and high Christian character.

"I have no doubt that Washington took some of the other children upon his knee also, as John Oakes' story would indicate."

Thus, we have the two family versions of the incident. Hermanus lived a whole half century longer than his brother Thomas. His residence was at the corner of Park and Bloomfield avenues and his house, very much altered, stood until a few years ago. The Bell Telephone building is now located on the site.

The older house and premises were raided by British marauders at least upon one occasion. An article published in the Bloomfield paper of 1868 states:

"This old homesteaad was occupied by Gen. George Washington as his headquarters while the British were at Bergen and was afterward occupied by the British troops who on taking possession . . . ransacked the house, using their bayonets to open a large chest belonging to Mr. Cadmus, taking there from the whole sum of his accumulations.

"Not content with the gold alone, they made an exploration of the barn, from beneath the floor of which they unearthed several barrels of whiskey, whereupon a scene of disgusting debauchery ensued; since which time, in commemoration of the event, the road on which the latter building stood has been known as 'Whiskey Lane' "

In a letter to the Independent Press, Jan. 20, 1932, Augusta H. Zubler, who then lived at 223 Ashland avenue, explained that the Cadmus house was once owned by his father.

He further explains that the old Cadmus barn, when he was a boy, stood "nearby where Mr. Ayer's house (100 Ashland ave.) does now. The 'lane' was about parallel to Ashland ave. on the east, its line being back of the row of houses.

"Ashland avenue is a recent street. My father cut it through an old apple orchard. Midland avenue was then a lane also.

"Close to the east of it nearly due south of No. 199 Midland ave. was a little burying ground containing a few stones to the memory, I think, of members of the Cadmus and Taylor families . . ."

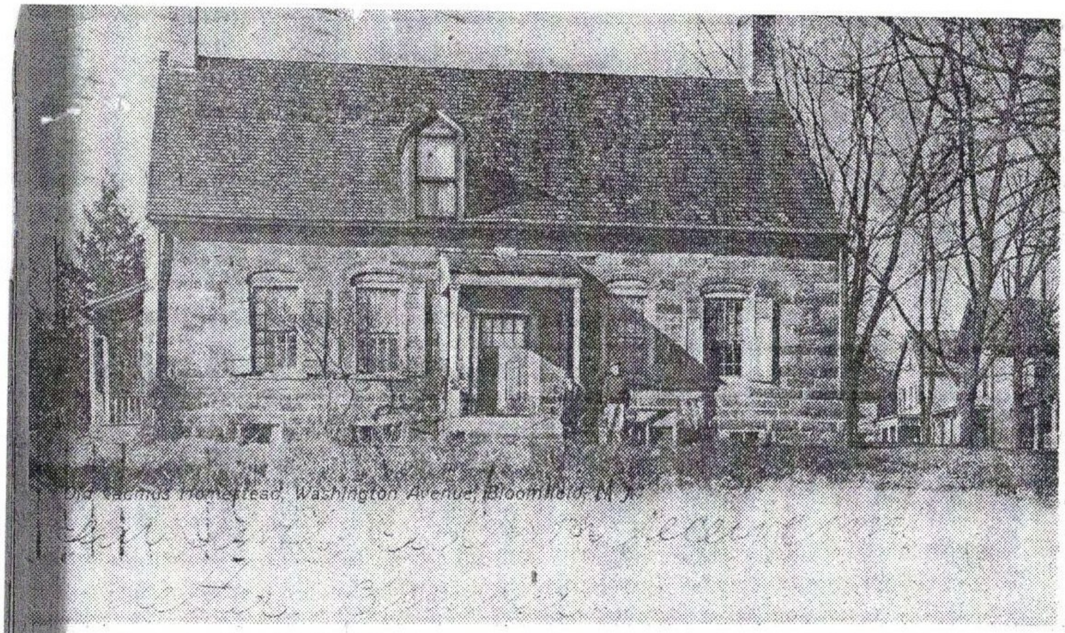
In 1912, at the time of the Bloomfield Centennial, the old bureau was still in existance bearing the marks of bayonet thrusts during the raid.

We wonder if the chest of drawers is still in existance, and, if so, where it might be. It would be wonderful to have it to exhibit during our Sesqui-Centennial in 1962.

The Cadmus homestead remained in possession of the original family until about 1875 when it was sold. It still stands at the corner of Ashland avenue and Washington street, very much altered.

(More of the history of this house, the other Cadmus houses and of the Cadmus family will be told in the next article.)

ONE OF THE COUNTY'S famous homes, the Cadmus house at Washington street and Ashland avenue, in Bloomfield, is shown as it appeared about 1908. (Picture loaned by Mrs. Evelyn Douglas, of 12 Royalton place, Bloomfield).


Old Cadmus Homestead, Washington Avenue, Bloomfield, N.J.

ONE OF THE COUNTY'S famous homes, the Cadmus house at Washington street and Ashland avenue, in Bloomfield, is shown as it appeared about 1908. (Picture loaned by Mrs. Evelyn Douglas, of 12 Royalton place, Bloomfield).

Apr 27 1961

Mining Was Busy Industry Where Glen Ridge Now Is!

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Thomas Cadmus, who built the old stone house at the corner of Ashland avenue and Washington street, Bloomfield, was known as the "Colonel" during his day. This was because of the part he played in the Revolutionary War.

William H. Shaw, in his "History of Essex and Hudson Counties," gives us the following information on the colonel:

"The larger part of the enlistments of men from the northern part of Newark (Bloomfield and Montclair sections) were in the militia rather than in the regular service.

"We find three lieutenant colonels from the Bloomfield area. They were Jacob Crane of Montclair and Mathias Ward and Thomas Cadmus of Bloomfield."

Stryker, in his "Official Register of the Officers and Men of New Jersey in the Revolutionary War," gives the name of Thomas Cadmus as a lieutenant colonel. He lists four other members of the Cadmus family as privates.

These men were: Henry, Isaac, John and Peter. Henry was a mason and worked with Aury King, "boss mason", and Henry King, in building the Old Church on the Green. Peter was from Belleville.

The Cadmuses and Kings attended the old Dutch church at Second river. Both families were of Dutch extraction. The original spelling of the King name was Koenig, pronounced King, and thus the Anglecized corruption in the spelling of the name.

An interesting old document gives Thomas Cadmus; Levi Vincent, a French Huguenot and John Low, a Dutchman, exception from the Presbyterian parish, although they lived within it to join the Holland ennumeration.

This was an arrangement continued for 53 years, from 1744 to 1779. It permitted Dutch and Huguenot families within Newark township, of which Bloomfield was then a part, to attend worship at the Belleville Church.

Colonel Cadmus was a scholarly gentleman with an extensive library. He was keenly interested in the activities of his day and always ready to assist in any civic undertakings. He was a man of commanding presence and soldierly bearing.

In 1797, when young Captain Bloomfield (he did not become general until later) paid the parish of the new Bloomfield church a visit Major Crane, from Cranetown, was active in the arrangement.

Major Crane had been with Captain Bloomfield at the Battle of Monmouth. When Captain paid his visit he was escorted into town by a dignified calvalcade. Captain Crane's elegant company of infanty was in it.

Leading the military escort was Colonel Cadmus. Dressed in his old uniform and sitting upon a white charger he made a dashing figure.

Upon reaching the parade ground, still a part of the Davis farm, Captain Bloomfield passed beneath a bower of flowers. Tables had been set up beneath some apple trees to the west of the parade ground, and after speeches and presentations had been made a meal was served.

The old Thomas Cadmus homestead was torn down in 1913 when the present house was built of the old stone.

One of the houses built by the Colonel for his sons, when they married, was an old stone house on the corner of Park and Hillside avenues Glen Ridge, at their intersection with Bloomfield avenue.

For many years the house and the stone wall surrounding the property were well known landmarks.

The original house was built for Hermanus Cadmus, born Dec. 7, 1774. He was married on Dec. 3, 1798, and died on March 5, 1869.

The house was a small one and a half building of stone with a gable roof. Across the front was the entrance and two windows. An enclosed chimney projected from the roof at the gable end away from the entrance.

There was a long hallway from the front to the rear of the house. An enclosed stairway led to the loft above. There was an entrance at the rear of the hall as well as at the front, in the Dutch manner.

To the one side of the hall was a large living room with a smaller room behind it. The smaller room was used as a bedroom by the parents.

The children slept on the floor of the loft upon hay spread out by one of the girls each day.

The old house was remodelled about 1897 and a frame second story added. To the south end of the new structure an addition of two and a half was made.

During the reconstruction a stone was taken from the walls of the old house. This was preserved and bears the following inscription:

DEC. 28, 1798
Herman and Sally Cadmus

After the deaths of Herman and Sally the house and property descended to Herman's grandson, Edward S. Wilde. This was the 100-acre tract that was given to Herman by his father.

There may be some confusion at this point in regard to Herman or Hermanus. Hermanus was the Dutch spelling of Herman. An "u" after anyone's Christian name or surname denoted a high degree of education.

It meant much the same as a Ph.D added to a person's name today.

Nearby, and west of, the Hermanus Cadmus house was located the old Cadmus copper mine with its passageways winding deep in the interior of Chestnut hill. This was mainly upon the 100-acre Cadmus tract.

Old survey maps show the property extending on both sides of the present Ridgewood avenue. It extended northward from Toneys brook to the present Belleville avenue. There was an exception of two small plots on either side of Ridgewood avenue on the north side of Bloomfield avenue.

The Glen Ridge High school and Municipal building stand upon these sites today.

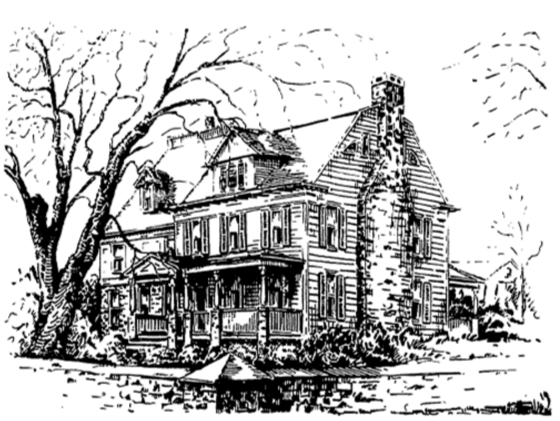
Colonel Thomas Cadmus is known to have stated he was born near the mine in 1736. We find reference to this in Herbert P. Woodward's "Copper Mines and Mining in New Jersey," Bulletin 57, Geologic Series, Department of Conservation and Development, New Jersey.

He stated that the mine had been in operation long before he could remember. Apparently this mine was located near the corner of the present Bloomfield and Hillside avenues.

The original shows of ore were probably found along the banks of Toneys brook. Tunnels obviously ran northeasterly toward the cemetery, and quite possibly ran southwestward beyond the brook.

It may be noted that if a drift was driven southwestward from this section it would extend directly toward the Dod mine near the East Orange-Bloomfield line. The Dod mine was less than a mile away.

As previously explained, in another article, there was much early prospecting in the Bloomfield area. The discovery of copper on the Schuyler plantation in Arlington and the agreement made by the Newark Township Fathers in 1721, caused a fever of excitement. It is believed the Bloomfield mine was opened soon after.



THE HERMANUS CADMUS HOUSE. Park avenue, corner of Hillside avenue, Glen Ridge, is shown in this drawing by Herbert Fisher, the author. The original portion of this house was the first story of the wing unit, shown to the left in the sketch. It was built in 1798 by Col. Thomas Cadmus for his son, Hermanus. Extensive additions were made about 1897. It stood until 1955-56. The Bell Telephone building now occupies the site.

How long it was worked is not known for certain. Activity probably continued until close to 1760.

There is no information that it was worked during the period from 1760 until after the Revolution. Travellers following the Old Road (Glen Ridge avenue southward to Bloomfield avenue and over Bloomfield avenue, in Glen Ridge, and Park avenue, in Bloomfield) commonly reported numerous "stone-heaps" along the road during Revolutionary days, and for a generation afterwards.

These heaps were the old mine dumps. They were removed shortly before the Civil War and the stone used for building foundations of houses and other structures.

It is believed that the mines were reopened or reworked late in the 18th century. The New Jersey Copper Mining Association was organized on Feb. 4, 1793. Jacob Mark, General Philip A. Schuyler and, later, Nicholas Roosevelt were the chief investors.

The outfit leased the Schuyler mine, in Arlington, for 21 years with the privelege of renewal. It is believed they leased the mine at Chestnut Hill as well as others.

The members had much ambition, but little discretion, and the operations were not very successful.

Hermanus died in 1869 and his property went to Sally, his widow. A miner from Cornwall, England, made negotiations with her to reopen the mines. Sally refused his attractive offers, not desiring to see any more stone heaps.

According to Woodward, the main entrance of the New Jersey Association's mine seems to have been a tunnel on the east bank of Toney's brook. From this point a double drift was driven northeastward for about 700 feet.

The main tunnel was the only passage in which a man could stand upright. Its roof seems to have been about 40 feet below the surface of the earth. It is believed a second tunnel was driven at right angles to the main drift.

Considerable timber was used for the support of the roof. Explorers of the mine, during later years, were puzzled as to the manner in which the timber was brought through the crooked passageways which wander, apparently aimlessly, in various directions.

After the death of the Widow Cadmus the mine, house and property came into the hands of Edward Wilde, grandson of Hermanus.

Wilde, during the 1870's, opened streets upon his property in the Ridgewood avenue area. One of the streets, Herman street, derives its name from Hermanus Cadmus. He erected several houses up the streets.

The property east of Ridgewood avenue, in the High street, Hillside avenue and Ridgewood avenue area remained undeveloped and a poriton of it was soon to be opened as a quarry.

Between 1887 and 1893 E. B. Corby was quarrying sandstone on the site of the Central school, Glen Ridge, and its playground. This is near the junction of Hillside and Bloomfield avenues.

In blasting the quarrymen came upon a drift of this mine. At first it was not taken seriously as the existance of the old mine was well known. The ore from it was believed to have been exhausted.

However, a short time later a branch opening of the old mine was penetrated. A sizable ledge of ore was discovered, sloping westward.

It was about 20 feet wide, 12 inches thick at the east end and four feet five inches thick at the west. The ore was sampled and an assay reported 79 per cent copper and some silver.

Many newspaper articles at the time discussed the origin of the mine. The Daily Advertiser, Newark, carried an article on June 6, 1892.

According to the Robinson Survey Map of 1890 the property between Edgewood and Ridgewood avenue with the exception of two small plots, belonged to the Glen Ridge Quarry and Mining company.

The one lot, with the old Cadmus house, now belonged to C. W. Bullock. The other lot is where the high school now stands.

There is no indication of any streets laid out on the tract of land. On the 1906 Survey Map of Essex County the land is shown as still belonging to the Glen Ridge Company but dotted lines indicate streets and building lots.

Evidently the usefulness of the quarry had worn itself out and a new use of the property was being planned.

At the period of the quarry many tons of ore were shipped by means of the Mo[illegible] Cars to the Oxford Copp[illegible] of Constable Hook, Jersey City. The copper [illegible] by [illegible] quarry, was too valuable to be thrown away.

Hermanus Cadmus found several tools used by the long-since forgotten early copper miners. These were found long before the period of the quarry and were presented to the New Jersey Historical Society.

Much of the old mine still lies deep beneath the hill and its subterranean driftways still wander here and there. Proof of this is that on July 8, 1922, after some heavy rainstorms, one of the filled in shafts, located in the rear of 171 Hillside avenue, Glen Ridge, sank in and a large hole resulted.

This was filled in and today, from the surface, there is nothing to indicate the feverish activity that once was carried on in the neighborhood.

The Hermanus Cadmus house, too, is gone. It was torn down in 1955-'6. The Bell Telephone building was erected upon the site.

Library Is Given Material On Old Bloomfield Schools

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1290 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Recently I had a very pleasant visit with Mr. G.C. Seymour of Upper Montclair. My purpose was to obtain some books and other material on Bloomfield and the old Classical schools for the Bloomfield Library.

Mr. Seymour was a most generous host and told me much about his ancestors, who were headmasters of some of our early schools.

He is a direct descendant of Rev., Ebenezer Seymour, who, after retiring as pastor of the Old Church on the Green, established the old "Bloomfield Institute."

On his mother's side Mr. Seymour is descended from James H. Rundell, the last headmaster of the Academy while it was a private school. In 1866 it was purchased from Rundell by the Board of Directors of the German Theological school.

These were two rival schools, more of which will be told later. The Academy building still stands, known as Seibert Hall of Bloomfield College.

One of the items in the Seymour Collection is an old newspaper clipping from the old Bloomfield Record. It tells the story of the Academy as follows:

Speaking of Dr. Foster's obituary notice in The Record, one of our readers expresses the opinion that few of the present generation understand the reference there made to 'The Academy.'

"There are very few, if any, in town or elsewhere, who remember Franklin Sherill's work as principal of that school.

There are, however, some who remember with gratitude the influence exerted not only on the boys of the village, but on all the people, by that gentlemanly scholar and inspiring teacher, William K. Macdonald.

His successor, Rev. David A. Frame gathered around him and admiring body of teachers and pupils . . .

"The memory of our late highly respected citizen, Mr. James H. Rundell, is still fresh in the minds of our people. His school, the last which bore the name of 'The Academy', was for many years well known in New York City and its environs for the thorough intellectual and manly education it furnished . . ."

Another interesting article in Mr. Seymour's gift to the Library is a copy of Chapter XV of the "Personal Memoirs of Edwin A. Ely."

He states that from the spring of 1848 until the autumn of 1849 he was a student at Mr. Seymour's boarding school. The school was established as the "Bloomfield Institute" in 1847.

It was opened for the instruction of both boys and girls and Mr. Seymour conducted the school very successfully for twelve or thirteen years.

Mrs. Seymour was Mary Hoe, eldest child of Robert Hoe, inventor and manufacturer of the famous Lighting printing press. His factory, which filled an entire block, was situated in Grand Street, N. Y.

Mrs. Seymour's sister Emmeline married Giles S. Ely and this was probably the reason for Edwin Ely's attendance at the Bloomfield Institute.

Mr. and Mrs. Seymour had three sons and two daughters. Henry became a clerk in Rose street, N. Y. Edward became a reporter, and later sub-editor of the New York Times.

George, who was just a baby when Ely was a member of the household, held a responsible position with the New York Edison company.

Ely states: "Bloomfield, in my boyhood, was always called 'East Bloomfield' while 'West Bloomfield' distinguished what is now Montclair.

"For a small town, Bloomfield was quite an educational center in those days, containing besides Mr. Seymour's institute, three other boarding and day schools, two principally for boys, and one exclusively for girls; but although these institutions were widely known and justly celebrated for their excellent standing, I understand that Seymour's enjoyed the highest rating of them all.

"The schools for boys were taught by James H. Rundell and Charles M. Davis. The old Bloomfield Academy, dating from 1810, which was originally maintained at public expense, had passed into private hands, and was taught by Rundell, who afterwards sold the property (a big brick building which stood and still stands on the east side of the village green) to the trustees of the German Theological Seminary . . .; while Davis conducted the 'Bloomfield Classical School', a rival institution on the west side of the park, diagonally opposite.

"The 'Bloomfield Female Seminary' also faced the park on the west side, and was presided over by Mrs. Harriet B. Cooke, who made her home with her son and daughter-in-law . . . My cousin Julia Gaines entered this academy as a boarding pupil about six years after my departure from Seymour's.

'It was conveniently reached from her home in Lower Montville, for both villages were on the route of the Boonton and Newark stage - coach, which followed the Parsippany Turnpike, one of Bloomfield's principal streets. (Bloomfield avenue.)

"On Sundays the four schools assembled for the morning service in the gallery of the Presbyterian Church . . . The Seymour and Davis boys gathered on the west side, the latter nearer the pulpit, with Madame Cooke's pupils sitting opposite, and Rundell's at the end of the auditorium facing the preacher."

". . . There was . . . a distinct rivalry between his (Rundell) academy and ours, which extended to positive hostility on the part of the boys.

"His scholars always refrerred to us as 'Seymour's Ape's, while we, not to be outdone in vilification, dubbed them Rundell's Rats."

Mr. Seymour, the one I paid the visit, says that there was an old jingle his mother use to tell him when he was a boy. As he remembers it the jingle went like this:

Corscir's Loves — (in Anzi Dodd's house)
Seymour's Doves—
Rundell Brats—
Davises Cats.

Continuing with the Memoirs of Edwin A. Ely, he mentions a fifth institution of learning. ". . . taught by a man named David A. Frame, about half way up the hill between Bloomfield and Montclair on the south side of the main road (actually between Willow and Gates avenues, in Montclair).

"I knew little about it during my sojourn at Seymour's, . . . but at a later date it was attended by my cousin, Walter Beach . . ."

Of the Seymour Institute he mentions that it was first situated near the corner of Beach and Spruce streets. Later, its principal purchased a more desirable and valuable piece of property on the north side of Belleville avenue west' of the Morris Canal.

". . . It was then a rural district lying beyond the built up section of the town. I was one of the first boarding scholars enrolled after this change was made.

"Mr. Seymour's purchase included a spacious house, together with a large field extending from the canal toward the village; and as he made no use of the land other than cultivating a small section of it as a garden, it formed an excellent playground for his students.

"Several years later a portion of the property was acquired for the construction of the New York and Greenwood Lake railroad, now part of the Erie system, and the tract was built in close proximity to the northeast corner of the Seymour residence, the house itself being converted into a station."

Mr. Ely mentions that on Belleville ave., between the Institute and the Old Road to Paterson(Broad street) there was but one house on the north side, "an old farm-house near the church."

This was the Baldwin-Bradbury house described in the article of Sept. 15, 1960.

"A man named David Oakes, who lived in a farm-house near the east side of the canal on the north side of the road, owned a neighboring woolen mill standing on the shore of the pond, which was reached by a private lane.

"A certain Mr. Doty, whose daughter Mary was one of Mr. Seymour's day schoolers, owned another mill, on the opposite side of the pond, where goods of a different kind were manufactured.

"Mr. Oakes had a son Thomas, . . . who entered Seymour's academy the year after I left, and of course knew many of my schoolmates.

"He inherited his father's property, but resided in a new house situated farther from the canal and from Belleville avenue, and he replaced the old mill with a four-story brick factory a hundred feet in length. He died June 13, 1924, at the age of eighty-six, having been for years a leading citizen of Bloomfield . . ."

The preceptor in the Bloomfield Institute was Dr. Pierson of Orange. Mr. Seymour was rarely seen except at meals.

Mr. Ely continues: ". . . My

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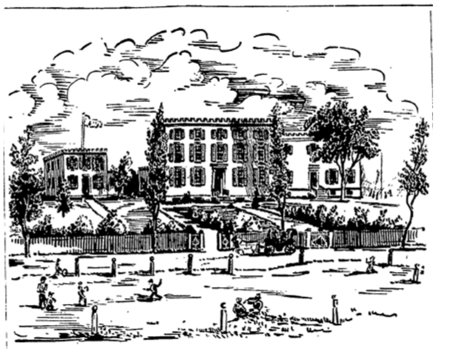

REV. EBENEZER SEYMOUR'S BLOOMFIELD INSTITUTE: Situated on Beach street, corner of Spruce, it was boarding school for boys and girls between 1847 and 1861 in the Bloomfield area. At the latter date the school was removed to a site on Belleville avenue near the Erie railroad crossing. The sketch is taken from an old print of about 1853 and shows the institution as it appeared then. (Sketch by Herbert Fisher, author of this article.

Library Given

(Continued from Page 2)

room-mate the first term (thereafter I roomed alone) was Clinton G. Reynolds, in later years a successful lawyer, practising in New York and residing in Orange, who, about 1889, was assassinated in his office, 59 Wall Street, by a deranged client whose case he had lost.

"Another scholar was DeWitt Clinton Blair, my senior by two or three years, under whose instruction I learned to swim in the Morris Canal on the north side of Belleville avenue.

(Bathing in the canal was a popular amusement in summer, the sport being enjoyed on both sides of the bridge, although the north side was considered preferable.)

"Blair, who became a banker in Wall Street, spending his winters in New York and his summers at his country home in Belvidere, died a few years ago, leaving an estate which, according to the newspapers amounted to $20,000,000. He was a son of John I. Blair . . . in whose honor the city of Blairstown was named.

"The elder Blair amassed the bul kof his fortune when realty values in his vicinity were suddenly enhanced by the construction of the Lackawanna railroad, and I believe he was interested in profitable contracts for building certain parts of the line.

"He was a village storekeeper, and like other country merchants of the period, was accustomed to send a large, four-horse wagon to the city at regular intervals, carrying produce to market, and returning the next day, or the day after, with manufactured goods to replenish the stock in his store.

"His son's tuition at Seymour's was partly paid in merchandise, and at certain times the great wagon would stop in front of the door, and the driver would unload one or two barrels of flour brought from his employer's grist mill, or similar supplies for the household."

Other pupils mentioned by Mr. Ely were: Benjamin Gurney, whose father had a daguerreotype studio at 349 Broadway, N. Y.; Clarence Hunter, who lived on Fourth st., between the Bowery and Second avenue, N .Y.; a boy named Ashurst from Philadelphia; another named Sprague from Paterson, N. J.; and Nehemiah Perry, Jr. of Newark, whose father later became mayor of said city.

Mr. Ely finished his chapter with: "I have always retained a very favorable impression of Mr. Seymour, of his household and of his school. He seemed to feel a personal interest in his pupils, and often planned some little treat to give them pleasure.

"It may have been his benevolence, or perhaps a realization of his inability to restrain their marauding propensities, which impelled him to pay a few dollars each year to the farmer who lived between the school and the church for permitting the boys to climb the latter's trees and help themselves to the fruit . . ."

Mr. G.C. Seymour, the gentleman whom I visited, added to this information that after the Rev. Ebenezer Seymour started his school he suggested that his friend, James Hamilton Rundell, come down from Stillwater, N. Y.

This Rundell did and Mr. G.C. Seymour believes that Rundell then taught at the Academy building.

There was quite some property belonging to the school as Mr. Seyoemur remembers his mother telling him they had a cow and a large garden in which the boys worked to pay part of their tuition.

Mr. Seymour remembers seeing the records for the students showing credits they received for their labor.

Mr. Seymour says there were boys from China, India and other countries and that his sister has a tea cup that one of the boys gave to his grandmother.

He has a book hand printed upon what appears to be palm leaves. The language is either Indian or Persian.

According to his and his sister's recollection, Rundell bought the school from David Frame. The property extended along Franklin street three or four hundred feet and from there back to the Morris-Essex Canal. They are quite positive it went back as far as Austin place, at least.

Their gradufather Rundell had his farm on Washington street, where the boys worked to pay off their tuition. Mr. Seymour says this might have been a part of the Dodd farm, as James H. Rundell married Phoebe Pierson Dodd, a sister of Anzi Dodd.

Both grandfathers, Rundell and Seymour, helped to lay out the Bloomfield Geeen and planted several elm trees upon the former drill and parade ground.

And so another bit, or should I say bits, of information has been added to the historic records of our town. Such material is invaluable and it is only by such generous contributions that a full and complete history may be obtained.

It is hoped that other persons having information on families, outstanding individuals, houses, industries, schools and historic sites will let either the Bloomfield library or myself know about them. This is important for material to work upon for our anniversary next year.

"Cadmus" Is Famous Name In Glen Ridge, Bloomfield

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

* * *

By HERBERT A. FISHER

In my quest for information on old Bloomfield I recently paid a visit with the Fred Cadmus family of 108 Hawthorne avenue, Glen Ridge.

I was anxious to obtain more information than I had on the Thomas Cadmus, Jr. house, still standing at 144 Washington street, Bloomfield. I also was attempting to unravel some threads, as the old saying goes, of information on the two Cadmus houses on Montgomery street.

I had paid a visit to 144, but obtained no response upon ringing the doorbell. As there were evidences and sounds of repair work being done I did not persist in ringing.

Instead, I visited some friends who live nearby and plied them with questions. I learned that the last descendant of Thomas Cadmus to live in the house was DeWitt L. Clark.

Clark had removed to Thoms River, so I wrote him. He kindly mailed me a great amount of information on his family and informed me Cadmus had a great deal more.

Upon paying him my visit I was overwhelmed by his generosity. An offer was made to lend me a whole box full of old deeds, documents and newspaper clippings. I chose what material I thought would best aid me on the Thomas Cadmus, Jr. house.

Thomas Cadmus, Jr. was the sixth child of Col. Thomas and Pieterje Cadmus. He was born on July 20, 1772, and was an older brother of Hermanus, who owned the copper mine.

The children of the Colonel were: Elizabeth, born April 9, 1761; John, b. April 8, 1763; Gitty, b. Aug. 26, 1765 (she died young); Cornelia, b. July 17, 1767 (died young); Abraham, b. May 15, 1770 (died young); Thomas, b. July 20, 1772; Hermanus b. Dec 7, 1774; Abraham, b. March 24, 1777, Peter, b March 26, 1778; Maria, b. Oct. 26, 1780, Gitty, b July 10, 1873.

As has been mentioned, when each of the sons of the Colonel married he received a house and a 100-acre lot from his father.

The old homestead at the corner of Ashland avenue was left to his son Abraham. Abraham had adopted his sister's son, Abram Cadmus Taylor. When Abraham Cadmus died the old homestead came into the hands of the Taylor family.

It remained in the Taylor family intact until about 1875 when some 40 acres were sold to Robert Peel, who cut several streets through it.

Most of this land lay in the present Glen Ridge and the area became known as Peeltown.

The remaining 60 acres were sold by Abram C. Taylor to Zubler. Zubler opened up Midland and Ashland avenues.

Hermanus Cadmus, another son of the Colonel, received the tract of land in Glen Ridge upon which the copper mine was situated.

Thomas received a tract that lay southwest of our present Washington street. It reached into the southernmost section of Glen Ridge.

Fred Cadmus lives in the southern part of Glen Ridge. He stated that when he purchased his property he was amazed to discover he was buying land that once belonged to his ancestors.

Both Cadmus and Clark are descended from Thomas Cadmus, Jr.

Clark writes he was born in 1876 and was taken to live with his grandfather, Thomas Theodore Cadmus, before he was four years of age. This was at the old house at 144 Washington street in Bloomfield.

According to family tradition, Clark stated, the house was standing before 1800 and quite possibly before the marriage of Thomas Cadmus, Jr.

He married, Nov. 29, 1794,

isfied with the job because the ceilings on the second floor were too low. I believe that the house originally was the same, or about the same height as the rear section is now."

In the letter I wrote to Clark I mentioned it was my opinion that the rear wing unit was the oldest section of the house. That is the reason he wrote in detail clarifying that both the rear unit and the first floor of the main section are old.

"I have not made a detailed inspection of the house, but it is safe to assume that the rear portion is the oldest.

Maria Egbert of Cranetown, now Montclair. The Egbert house still stands on North Mountain avenue, a beautiful old Dutch stone house.

The house at 144 Washington street originally was a simple cottage of one and one-half stories. It was similar to many found in the Bloomfield area. It was the grandfather of Clark who added the second story.

Clark writes: "I heard the age of the house discussed many times. . . .

". . . I heard my grandfather say that he had the front part raised and that he was not sat-

Our early houses never faced north, even if it meant facing the street. It was not until the early 19th century that houses were so built.

The very earliest houses always faced south regardless of which way the street ran. Later, in the 18th century, a different system was used.

If the street ran from east to west, as does Washingtno, the houses on the south side of the street faced east. The gable end of the house would face the street.

The rear portion of the Thomas Cadmus, Jr. house does this. So did the old Thomas Cadmus, Sr., house a short distance west of it.

The main unit of the Thomas Cadmus, Jr., house faces north ano, unless it had been removed from another location, would not precede many years before 1800.

The rear unit is also lower to the ground than the main unit; that is, the foundation is not as high. This would also denote an earlier period of construction.

Houses situated on the north side of a street running east and west, during the 18th cecntury, always faced south. The front of the house would then face the street.

If the house was built along a street running north and south invariably you find that the houses built on the east side of the street face the south with the gable end toward the street.

If the house is upon the west side of the road you find it facing east and toward the street.

Of course, the above information applies to sections of the country where the Dutch settled, or where they had strong influence. The English were more apt to settle around a green or common.

The Dutch seem to have been more venturesome. They were not afraid of the wilderness. At first they settlde along thhe streams for easy transportation.

Later they pushed inland, settling along the smaller streams and the old Indian trails.

Getting back to our Cadmus house and family we find the next occupant being Thomas Theodore Cadmus, son of Thomas, Jr.

He was the 13th child born to his parents, all in the same house. He was born on 1826. Thomas, Jr., died shortly before Thomas Theodore was born.

A brother of Thomas Theodore was known as the "Patriarch". He was Cornelius and owned over 100 acres of land running through Glen Ridge and Bloomfield. He was highly regarded for his sterling character.

Cornelius was born on Jan. 5, 1806 and died on Jan. 5, 1887.

He married Rachael Miller Osborne, of Bloomfield, Nov. 14, 1829. One of his children was Judge George Washington Cadmus.

Judge Cadmus became an eminent figure in the State of New Jersey and one of the foremost citizens of Essex County.

Professionally he was active as an architect. He was highly interested in the building activities of his day. Many important structures were designed and built by him.

Judge Cadmus was a veteran of the Civil War. On Page 849, Volumn I, of William Stryker's "Record of Officers and Men of New Jersey in the Civil War" we find his name listed as being enrolled on Sept. 3, 1862, for nine months service.

He was made a sergeant in Company F, 26th N. J. Volunteer Infantry on Sept. 3, 1862. Reduced to a private on Jan. 25, 1863, he regained his former rank on March 17. He was mustered out on June 27, 1863.

On Aug. 24 he was enrolled as sergeant in Company C, Second Calvary Volunteers for three years. We find his name among the names of members of the outfit who were deserters. This happened at Trenton on Oct. 4, 1863.

For many years George W. Cadmus served as judge of the Bloomfield Police Court. He filled his position with honor and respect.

He was a great horseman and was marshall of most of the Bloomfield parades during his day. He married Leah Maria Van Riper of Stone House Plains.

One of the sons of the judge was Hadley P. Cadmus who founded the Ogden and Cadmus building materials supply company in 1891.

Old timers remember the red brick Ogden and Cadmus building on Bloomfield avenue where the Janet Dress Shop is now located.

In 1893 Cadmus became associated with Fred J. Ogden. He died shortly after and his brother Eugene LeRoy Cadmus continued his brother's position.

He, like his father, is well remembered for his civic interests and for his horsemanship. He led many of the town's parades.

He married, Feb. 24, 1897, Edith Grace Godwin. They had five children.

Thomas Theodore Cadmus, the son of Thomas, Jr., as has been mentioned, continued to live in his father's house at the present 144 Washington street.

He died in the old house and in the Bloomfield Citizen of June 27, 1894, we find his obituary.

From this article we obtain a great deal of information on Thomas Theodore.

According to the article the original Cadmus tract of land ran from the Passaic river to the foot of the Orange mountain. This is quite possibly in error as the same tradition has been handed down in most of the early families of the Bloomfield area.

I have not fully checked on the original Cadmus tracts. At some future date I shall write an article explaining and giving the locations of the original tracts of the Bloomfield families and those of the surrounding areas.

In 1851 Cadmus married Rebecca F. LaCour of New York. She was of French Huguenot extraction and Fred Cadmus has several deeds, wills and documents of the LaCour family written in French.

Thomas Theodore Cadmus was a baker by trade and conducted a bakery in town for about 20 years. The location of his bakery, which he started in 1857, was on the site later occupied by C. W. Martin's store.

It was a part of the old Haye's store building. The National Newark and Essex Banking Co. now occupies the site.

Mrs. Cadmus was a Baptist and at the time of her marriage to Cadmus there was a movement on foot to organize a Baptist church in Bloomfield. He became the first person to be baptized.

The baptism took place in the old Powers Mill Race. Seven other persons were baptised the same day.

Cadmus was active in Sunday School work and for 20 years conducted a group known as the "Excelsior Class."

Fred Cadmus has an American flag with 30 stars that was used as part of a display in the window of the old bakery.

This was on the occasion of Abraham Lincoln's funeral procession from Washington to New Yor . He has also a large mourning badge that was used to help decorate.

Thomas Theodore and Rebecca Cadmus had seven children. They were: Mary J., Thomas F., Maria E., Fred G., Wallace W., Milton S., and Annie R. Cadmus.

Clark in his letter, writes: "The estate of Thomas Cadmus, Jr. could not be settled until my grandfather (Thomas Theodore) was 18 years of age. I never heard much about the division of the property except that the lots were drawn and my grandfather drew the house with the acre of ground.

"The will specified that whoever got the house was to take care of the mother. She died there at 94."

A newspaper clipping owned by Fred Cadmus tels of a birthday party held for John Almond Cadmus on his 97th birthday.

John Almond was a son of the colonel and brother of Thomas Cadmus, Jr. It states he was born at 144 Washington street and that "Uncle John" was the sixth of 13 children.

He was a shoemaker by trade and first began his business in Brooklyn.

He once owned a piece of money which had been given to his father by George Washington while his army was at winter quarters at Morristown.

This was quite possible, for the colonel used to take wagon loads of produce to the Morristown camp. John, then a boy of about 13, accompanied him upon several occasions.

John Almond Cadmus lived with his nephew, Wallace W. Cadmus. Wallace was a son of Thomas, Jr., and lived at 237 Franklin street.

At the time of his 97th birthday John Almond was ailing, but another clipping telling of his 93rd birthday describes him "as lively as a cricket." He entertained his guests with reminiscences of his boyhood.

The article continues: "Mr. Cadmus reads without glasses. At the recent election he voted for Theodore Roosevelt. His first vote was for Andrew Jackson for president."

Somehow, the article on John Almond Cadmus seems to sum up the story of the Cadmus family. Certainly, it is typical of the history of the family in our area. The family seems to always have been an enthusiastic and active one. It was of great influence in our town.

Historian Reports Problems In Tracing Our Old Families

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

"Wool gathering" is a very common deftult with the majority of people when it comes to historical matters. Even events that happened only a few years ago grow vague and hazy to them in an amazingly short period of time.

The thread of connection between places and events soon becomes fibrous. The sequence of events, also, becomes confused.

Upon attempting to rebuild the history or story of a certain place or event one meets with most absurd anachronisms. It is difficult to refrain from making errors.

While I was gathering material on the Cadmus family I began to realize these facts more and more. Then, when I began to accumulate facts on the two old stone Cadmus houses on Montgomery street, Bloomfield, I faced greater difficulties. There seemed to be no material at all.

Like all Dutch families, the Cadmuses were a retiring lot. They did what they considered their duties, and sought no glory for so doing.

As a result there is very little to be found about the family. Biographical material is scarce. Even at the Genealogical room of the New York Public Library there are but one or two small items. The library of the American Genealogical Society has nothing at all.

To add to the already existing confusion, I discovered that early referances to the family give Second River or Belleville as the family address.

Montgomery street was one of our earliest streets, and a highly important one it was. Known, at first, as the "Road to Watsesson Dock," it gave access to the dock along the Passaic River.

Farmers and residents of Whippany, Horseneck, Hanover, Cranetown, Orangedale, Watsesson and elsewhere, carted their wares to the dock to be shipped to New York, Boston, Philadelphia and other seaports.

Later the road was known as the "Road to Montgomery." This little settlement, at the foot of Montgomery street and along the western portion of the present Mill street, in Belleville was an important one.

There was a copper rolling mill and a mine as well as an important sandstone quarry There were, also, a lumber and a paper mill.

The greater portion of the settlement of Montgomery lay in the territory that later was to be known as Belleville. And of course, the whole section was located within the parish of the Dutch Reformed Church of Second river.

These two factors account for the early references of the family as being from Second River or Belleville.

It was not until I began making a search through old Belleville maps and surveys, and through the New Jersey Archives that I began to realize there were no early lots or houses belonging to the family there.

The only properties I could find were in the Montgomery and Newtown areas. Newtown as has been explained in another article, was in the Soho section of Belleville and at the foot of Belleville avenue in Bloomfield. It was but a slight distance north of Montgomery.

Finally, I realized that the Cadmus homesteads were in the section of our present town of Bloomfield, originally included in Montgomery.

Both of the houses on Montgomery street have been known and referred to as the "Abraham Cadmust house." Some few years ago, when I paid a visit to the Abraham Cadmus house at 70-72 Montgomery street Mrs. Lyden, who lives there now, insisted that her house was the original Abraham Cadmus house.

References to the house at 92 Montgomery street as being the original Abraham Cadmus house were incorrect, according to her opinion.

In a way Mrs. Lyden was correct, although I must admit I had my doubts at the time. I had always heard of 92 being the Abraham Cadmus house and old newspaper clippings I had discovered referred to 92 as the Abraham Cadmus house.

Here was a challenge. And although Mrs. Lyden could give no proof of her claims, I felt that perhaps she might have given me a clue to work upon.

The first proof of the matter I discovered was given me by the old 1850 survey map at the Bloomfield Library. Here both houses and lots were identified as belonging to Abraham Henry Cadmus.

Therefore both houses could rightfully lay claim to the title of being the Abraham Cadmus house.

Abraham H. Cadmus was the son of Henry Cadmus; the same

the entrance would be the chimney and fireplace; as far away from the draft of an open door as possible.

The window had no glass. Instead oiled paper or the lining of an animal's stomach was used. Shutters kept out the intense cold of the winter and animal skins were used as curtains.

Glass was expensive; that is if one could obtain it. Even in Europe, at the time, very few houses claimed the privilege of glass windows.

If we think of our early houses as being crude; certainly their owners did not think so. They were as comfortable as the majority of European houses. Only the very wealthy could afford comforts in either place.

The interior walls were of the crude stone used in the construction of the house. Plaster walls were not used. They came later when there was more time for niceties.

The floor was of dirt. The house was built squarely upon the earth without a cellar. Sand was spread upon the floor each day.

It was the duty of one of the girls to do this. With her broom she swirled the sand into patterns, or, if different colored sands were available, she would use them to make geometric designs.

At the end of the room was a huge fireplace that provided heat for cooking and warmth in the room, as well as light. Around it the family sat on cold and damp nights.

Along the rear wall were two built-in bunks. These were used by the mother and father for sleeping. The very young children had trundle beds while the older children slept upon straw spread out upon the attic floor.

The loft or attic was reached by means of a ladder and a small opening in the floor of the loft.

During the latter part of the 18th century a one-and-one-half story house was built on to the east end of the little structure.

The Dutch never discarded anything. So, the old house was retained and used as a kitchen to the newer.

The new unit was also of stone. It was larger, had glass windows and had more comforts. The front of the house however, was built of brick.

Such construction, with a combination of brick and stone, was often used by the Dutch They were masters at combining various materials and making a pleasing whole.

Sometimes we find not only stone and brick being used, but clapboarding and shingles as well as iron.

By this time Montgomery street ran its present course. As a result the front of this unit faces north instead of south.

The early unit, therefore had the front facing the south with its entrance and window now to the rear of the newly arranged house.

Since this unit was now being used as a kitchen it did not matter. Later on during the 19th century, when the second story was added to the main unit, a double window was placed into the rear wall facing the street.

A short distance east of this house stands the picturesque old stone house at 70-72. It sits back from the road and is partially hidden from view by trees shrubbery and houses on either side that are closer to the road than it is.

One is apt to pass on by, unless paying attention. Old Dutch houses appear so much a part of the landscape that it is very easy to pass them by without noticing them.

This house is made more difficult to find by its sitting back from the road.

That it is very old is quite evident by just one look. Its stones have mellowed through two centuries of being beaten by the winds, rains and the sun

It is a long, rambling house of typical Dutch construction. It has been added on to at various times.

The earliest sections are the two stone portions. The part to the east, without the gable, is probably the oldest and would date in the mid-18th century or possibly a little earlier.

The central portion, with the gable, is almost as old. Note that the entrance is a triffle larger than the earlier one. The gable and the dormers are, of course, 19th century alterations.

The west addition probably dates from the 18th century as well. This portion is of frame and is interesting because of its employment of the "Dutch kick."

(A "Dutch kick" is a method of roof construction first used by the Flemish and Dutch. It is the overhang of the roof over the front and rear walls).

Whenever you see an old house using this type roof you can rest assured it is of Dutch influence.

This house also originally faced south. The original front of the house is now hidden by frame additions and one can not see what it appeared like.

The interior has also been altered. Walls have been torn away to make larger rooms. Even so, there seems to be an endless number of them as one passes through.

The front entrance to the left has been enclosed with stone, so that today there is but one front entrance to the house.

The earliest records I can find of this house and its family are of the mid 18th century when an Abraham Cadmus owned it These records bear out Mrs Lyden's statement that "this is the original Abraham Cadmus house."

It was the daughter, Pieterjè, of Abraham Cadmus, who married Col. Thomas Cadmus, the same who built the house on Washington street.

From an old Newark newspaper clipping with no date or title, I obtained the following: "Abraham Cadmus lived along the Second River in Newark Township. He attended the Second River Dutch Reformed Church.

"His daughter, Pieterje, (married) Cadmus M. Thomas (Lt Col.) Cadmus on June 29, 1760 at the Second River church. On her tombstone her name is spelled as Peterchie, b. June 15 1740; d. Nov. 1, 1820."

Reference is made to Abraham Cadmus, spelled Codemus in the will of Thomas Codemus, made out on Dec. 1, 1746. Thomas is ascribed as an yeoman. He left his wife Sarah and his children Malechi, Anne Frances, Sarah, Jane, Rachel, Katharine, Margaret and three children of his deceased daughter Mary.

His son Malechi and a nephew Abraham Codemus were named executers. Israel Bauldwin, Hendrick Spier and Daniel Taylor were witnesses.

The will was proven on Sept. 11, 1753, and on Sept. 12 an inventory was made by

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made by Abraham Codmus of Second River, Essex county. He is referred to as a merchant. The will is made out to his wife, Chertey, and his children: Thomas, Peter, John Speere, Abraham Speere and Mary King.

His homestead of 14 acres "bought of Simeon Vreelandt" and wife Marretje; small lot adjoining, bought of Franscoys Wouterse; lot of 25 acres, 49 rods on the Third river, Newark, bought of Malicut Codmus, and wife Elizabeth; also personal property . . ." are mentioned

In the archives of New Jersey we find the name of Abraham Cadmus, or Codemus, on wills of several persons. In all cases he acted as bondsman.

In early days the village storekeeper acted as a banker as well. During those days of barter, when a person came to the store with eggs, or hams, or lumber, or other farm produce to trade for things he or she needed a sort of banking system had to be established.

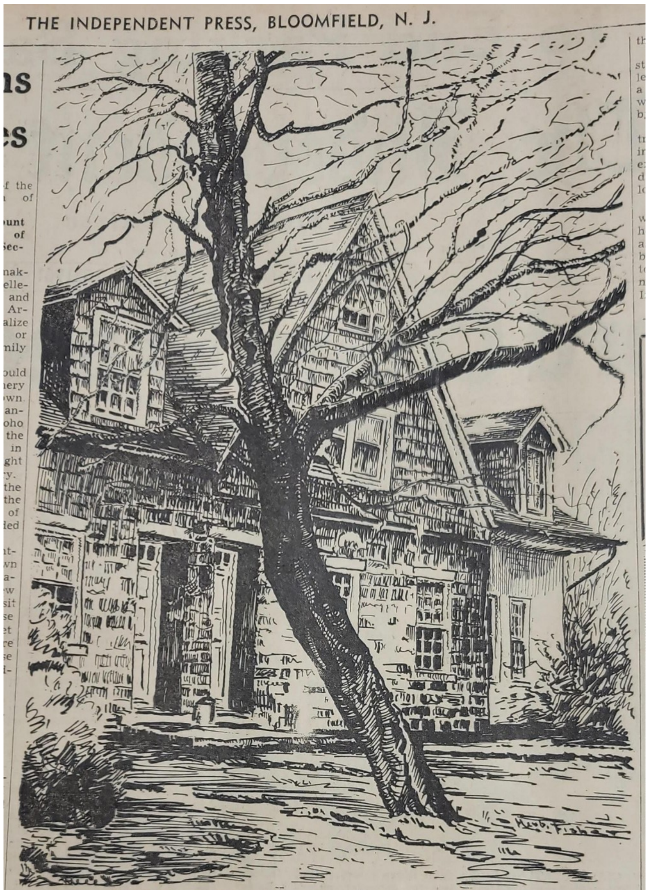
The storekeeper might not have enough of the desired merchandise to pay for all the produce brought in by the farmer. Credit would then be given.

I own some old pieces of paper upon which some person having credit at a store would advise the storekeeper to give some certain person credit for a certain number of pence or shillings and "take it off my account."

Abraham Cadmus, being a storekeeper, would naturally become such a banker and a bondsman. He was also in the lumber and stone business. There is an Abraham Cadmus listed in the book on New Jersey Tories. I do not know if this was our Abraham or not.

Henry Cadmus was born in 1764. He lived at the Montgomery street house. He was a son of Abraham and was one of the colonists, who at a tender age, helped resist the oppression of the British government.

He later became deacon of the Dutch Reformed Church of Belleville. It was he who assisted Aury King, boss mason and Henry King in the construction of the Old Church on the Green.



THE ABRAHAM CADMUS HOUSE: two old houses on Montgomery street in Bloomfield, calim the distinction of being the Abraham Cadmus house. Both are pre-Revolutionary in period. Both were owned by Abraham Henry Cadmus during the mid-19th century and can rightfully claim the title. However, the house at 70-72, shown in the sketch, was owned by another Abraham Cadmus during pre-Revolutionary days. Early history, except that it was part of the Cadmus estate, of the house at 92 is unknown.
(Sketch by Herbert Fisher, the author)

Saga Of Tragic Indian Love Behind Myth Of Rattlesnake

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

Many years ago, long before the white man set foot upon the bank of the crystal waters of the Passaic, a branch of the Hackensack clan of Indians lived at what is now known as Delawanna. They were the Yantacaws.

Their camp was situated near where the Yantacaw river empties into the Passaic and was nestled in a grove of large oak trees. (This was where the De Camp bus barns are now located.)

Perro was the chief of the little band of aboriginals. It was of great pride to him that his braves were among the finest in the Hackensack clan.

Each day they would go to the hunting grounds that lay between the Second and Yantacaw rivers in the present Bloomfield, Belleville and Montclair area. Or sometimes they would go to the Great Pond in the Brookdale area to fish.

Other time they would fish along the Passaic river where shad, bass, perch, pickeral and sturgeon abounded.

Great were their catches and hauls and great were the exploits of the men. Perro was proud of them all, but especially proud of one young man named Ghonnojea.

Ghonnojea was a strong, handsome lad, a credit to his father, to his tribe and to his chief. However, to Ghonnojea this meant nothing.

He was not to the nobility born and he was in love with a young maiden above his station in life.

In our Indian tribes there were distinct classes. The sachems, medicine men, councilors and other officials had their separate positions and were looked up to by the other members. They had privileges the others could never hope to obtain.

Then there were the working classes and lowest of all the slaves who were Indians from other tribes captured in battle.

For many days Ghonnojea had seen the comely maiden sitting along the Indian trail that led along the Canoe Swamp in the present Brookdale.

He knew she was waiting for the man of her choice. He had passed by the young maiden pretending it was of necessity, but she had not lifted her robe so he might see her face.

This was the custom of Indian maids when they wished to marry. They would sit along a trail and when the brave of chief they had chosen happened to pass they would lift their robe so that the young man might see the maiden's face.

If she was to his liking he would take her to her tribe. Gifts would be exchanged and they became man and wife.

The young maiden was Ayamanugh, younger daughter of the great Acquackanonk chief. If only Ayamanugh had lifted her robe so Ghonnojea might have seen her face, then Ghonnojea would have been happy; the most happy of all mortals.

He would have known that he was the chosen one; the one chosen by Ayamanugh for her husband.

Each day as he passed by his heart yearned for the beautiful Indian girl. Finally he could stand it no longer. He needed help.

So, Ghonnojea went to the Great Chief Mataros of the Acquackanonks and asked if the powerful man could not do something about it.

At first the great chief was incensed that one so lowly would dare seek the hand of his daughter. He smoked upon his great pipe and large clouds formed in the heavens. There was thunder and lightning.

However, the boldness of the youth confronting his superior began to win favor in the chief's eyes. The earnestness with which he pleaded his cause, his apparent strength and comeliness and his prowness, as told by Ghonnojea, won the great man's heart.

Finally the great chief answered:

"My son," said he, "for you are all my sons-all who belong to the Yantacaws and Acquackanonks, you may take my daughter to your hut, upon one condition and one condition only.

"When you can make a bean pod swim up the river from your camp to mine, climb up the bank o fthe stream, come into my hut and stay there forevermore, then, and only then, will my daughter be yours."

The lad listened at first with great sadness. For, how could anyone make a bean pod swim? Although the bean pod was one of the best friends the Indians ever had, still it was too much to expect of it.

"But, it is worth a try," thought the Indian and he began to brighten.

Ghonnojea went to the bean field and told each pod his story. But, the bean pods merely shook their heads until their beans rattled within.

"Whoever heard of a bean pod swimming?" they asked. "Why, we would certainly be drowned. We don't know how to swim. It is impossible, impossible."

Ghonnojea offered them his bow and, then, his arrows. He even went so far as to offer his brown dog and his gun. But, the bean pods only rattled their heads the more until the beans made a terrific din.

The absolutely refused to leave their stalks. Realizing that furthur pleading was useless Ghonnojea went to see the old and wise medicine man of the tribe.

The great and powerful man could think of no medicines for a case such as this.

Then Ghonnojea went up into the mountains known as the Watchungs, fearing not the loud thunder and the powerful lightning.

He sought the aid of Kwasind, king of the giants, who lived in the cave at the Great Notch.

Kwasind was smoking his pipe. Thunder rumbled in his pipe and huge clouds of smoke spread over the Passaic Valley, so deeply did Kwasind ponder over the affair.

Kwasind could find no answer. Frankly, he was sorely perplexed (It was a rare occasion when he was unable to solve a problem.)

Ghonnojea returned to his hut with downcast shoulders. He was more troubled than ever and could not sleep. He got up from his bunk of dried leaves and animal skins and walked along the stream.

As he neared the Reef, in present Delawanna, he saw the devil sitting upon a rock.

"Mr. Devil," said Ghonnojea as he came up to the evil one, "I have a favor to ask of you."

"And, what may you want of me?" asked the devil with a malicious grin.

The young man did not take much heed. He had a purpose in mind and even the devil could not frighten him.

"Can you make a bean pod swim?" he asked.

"Make a bean pod swim?" asked the devil, "Of course I can make a bean pod swim."

"Can you?" asked Ghonnojea in excitement, "You know I have asked the bean pods and the medicine men and the great king Kwasind, and none of them have been able to solve my problem."

"What problem is that?" asked the devil.

So, Ghonnojea told of his great love for the chief's daughter and what the chief had advised him.

"That is serious business," said the devil. "To do you such a big favor I should receive a reward."

"Oh, anything!" said the unsuspecting lad. "What is it you wish? If it is anything I can do, just name it. I shall see that it is done."

"If I should do what you ask of me," said the devil, "you must bring to me the beautiful daughter of the Acquackanonk chieftain."

The heart of Ghonnojea took a sudden jump. How could he consent to such a dastardly plan? He had committeed himself. There was no other way to win the hand of Ayamanugh.

Perhaps, if he pretended to agree with the devil's plan, he could outwit the devil and keep Ayamanugh for himself.

"Now, listen carefully to what I have to say," explained the one from below. "This is no mere child's play. It is not easy to make a bean pod swim up the Passaic, climb up a bank and crawl into the chief's hut.

"But, go, cut me a bean pod from the finest plant in your field and bring it to me."

This Ghonnojea did. When Ghonnojea returned the devil took the pod and nodded in satisfaction.

He reached over into the Big Bear Swamp and pulled out a brown snake. Holding the snake

(Continued on back page)

Indian Tragedy

(Continued from page 2)

very tightly by the head between his forefinger and his thumb he tied the bean pod onto the tail of the snake.

So strong was he that he flattened the snake's head. When he finished tying the pod onto the tail of the snake he threw the snake into the stream.

The snake sank deep into the waters of the stream. Its head hurt and the noise from the bean pod tied upon its tail frightened it. It swam for dear life to get as far away from the devil as possible.

It had become dark and the snake was feeling fatigued and ill. When he began to come to his proper senses he saw a light upon the bank of the stream.

Suddenly the snake realized he was not only fatigued and ill, but very, very cold. He headed for the bank of the stream and the fire.

The fire was in the long hut of the chief of the Acquackanonks. The snake crawled through the open doorway and lay down upon a bed of leaves and animal skins, not noticing it was already occupied by a beautiful young girl.

It was the chief's youngest daughter. She stirred in her sleep and turned over upon the brown snake.

The snake was tired, bruised and angry. It stuck out its fangs. At the same moment the bean pod, who had always befriended the Indian, rattled a warning.

The young girl awakened with a start and sprang to her feet. However, it was too late. The snake's fangs had already pierced her arm and with them the anger of the snake became imbedded.

The anger had become a deadly poison due to the flattening of the snake's head by the strong pressure from the devil's fingers.

The chief was awakened by the cry of alarm. He called all of the medicine men to the bedside of his daughter. They could do nothing to cool the burning fever of the girl. Her strength [illegible] gave out.

The chief was greatly grieved, but he had made a bargain with Ghonnojea. No chief could go back on his word.

He placed the body of his daughter in a canoe, covered it with wild apple blossoms and set it adrift upon the stream.

Ghonnojea was standing along the bank of the stream in front of his village when he saw a strange looking craft coming toward him.

Jumping in his canoe he rowed out to the flower bedecked craft. Lifting the flowers he was overjoyed. There lay Ayamanugh more beautiful than ever.

Surely, she was only sleeping.

Then Ghonnojea heard a wicked laugh and he knew that Ayamanugh was dead, all because he had tried to outwit the devil.

He smote his breast in shame while the two canoes floated side by side down the stream. They were never seen again after they reached the Achter Kol.

It is claimed by mariners that upon moonlight nights the two canoes are often seen upon the broad Atlantic. In one is a beautiful girl dressed in apple blossoms. In the other is a handsome young man.

The girl reaches toward the Happy Hunting Grounds, while the young man has his arms outstreatched toward her. Of course, this is all hearsay and no one knows what actually became of them.

In all of the confusion the snake slithered out of the chief's hut and made for the Big Bear Swamp.

When it reached the Reef in the Passaic at Delawanna, it felt ill and crawled upon the rocks to rest. Here it gave birth to some young ones.

They all had the same flat heads, the same deadly poison and the same bean pod type tails as their mother.

They were the ancestors of all the snakes that later lived upon the Reef and even in the Bloomfield area. They remained always sorry for the injustice their progenitor played upon the chief's daughter and laways rattled a warning before thrusting out their fangs in anger.

Today, they are known as rattlesnakes. Their descendants have spread over the whole North American continent, to remind people of Ghonnojea and the devil

Church-Going Was A Social Function, Too, In Old Days

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT A. FISHER

The present Community Church of Brookdale was originally known as the Reformed Dutch Church of Stone House Plains. It was the second church to be organized within the town of Bloomfield.

The first was the Old First Presbyterian Church on the Green, which was organized in 1794 in the old Davis homestead.

Soon after, in 1795, when the Brookdaie section was known as Stone House Plains, the Dutch inhabitants began holding meetings.

The members of the group were not from Stone House Plains alone. There were families from Franklin (Nutley), Houten (Allwood), Claverack (Athenia), the Notch Neighborhood (Richfield), Over the Countain (Cedar Grove and Little Falls), Speertown (Upper Montclair), Cranetown (Montclair), as well as Stone House Plains.

Before this period the members from the newly formed parish attended the mother church at Second River or the Acquackanonk church. The newly formed church was like a mother hen spreading her wings over her chicks. She protected members spread over a wide area.

According to tradition the first meetings were held in a barn belonging to Abram Garrabrant across the way from the present church.

The barn was improvised to meet the needs of the group. In 1795 Rev. Peter Stryker, pastor of the Reformed Dutch Church of Second river, began preaching here.

His pulpit consisted of a high box and the pews were but rough boards placed upon wooden blocks, perhaps tree stumps.

At this period the only churches existing within a radius of over six miles were those of the Reformed Dutch Church of Acquackanonk (Passaic), organized in 1696, the Reformed Dutch Church of Second River (Belleville), organized in 1700, and the Presbyterian Church of Bloomfield.

During these early days our ministers were itinerant, moving from one parish to another to perform their services. They travelled over dusty and snow covered roads, through deep forests and snake - infested swamps, across wide streams and across high, rocky hills.

Some travelled for miles. One such itinerant preacher served along the Hudson River as well as at Acquackanonk.

They usually preached once a month at each place and then travelled on to the next stop. Residents of the parishes seem to have been content with this arrangement.

The Rev. Stryker came to the Stone House Plains group every second Sunday of the month. On the other Sundays, as was customary, someone from the congregation read from the Dutch Bible while someone else led the singing.

In the minutes of the Classis of Bergen (Jersey City) is an entry that reads, "A request from the people belonging to the congregation of Second River, living in the neighborhoods of Speertown, Stone House Pains, etc., to be organized into a congregation, to place them in a situation to build a church for the better accomodation of performing public worship, was laid before this Classis."

On July 5th, 1801, the Rev. Stryker ordained two elders, Yellis Mandeville and Walling Egberts, and a deacon, Francis Speer.

Three months later, on October 3rd, he organized the church. The name "The Reformed Dutch Church at Stone House Plains" was adopted. Allegiance to the Dutch Synod and its constitution was sworn.

Four weeks later, on October 31,1801, a committee from the mother church at Second River, met in conference with the Consistory at Stone House Plains to apportion between the two congregations the financial obligations for maintaining the Gospel ministry within their respective bounds.

The consistory was composed of Mandeville, Egberts and Speer.

The certificate of corporation was then drawn up in due form and subscribed by the Consistory. By these acts the church became fully evolved into a separate and distinct society.

In 1802 the church edifice was begun. It was not finished until some time later, but was used as a place of worship while being constructed.

It is quite probable that as soon as the foundation was built and the floor laid the basement was utilized.

The land was the gift of Abram Garrabrant. The church was a stone structure 40 by 50 feet. There was no tower or bell.

The new church was unique as "In the interior a spiral stairway led to a lofty semicircular pulpit with an eight foot sounding board. (This was while the entire church was only 40 by 50 feet).

"On either side of the church was a large square family apartment where the little children could amuse themselves on the floor, while the elders listened to the sermon."

Tradition has it that the women and young ladies coming from long distances carried their shoes in their hands. This was done to save shoe leather. Itinerant shoemakers came along but once a year and leather was expensive.

When they reached the brook that ran along Stony Hill Road (Belleville avenue) they would sit along the bank and wash their feet.

When I was a youngster I can recall seeing about five or six flat red sandstones along the bank of the brook at a point across Bellevue avenue from the entrance of the present church. This was where the stream came out close to the road.

When their feet had dried, the women put on their stockings and shoes and proceeded into the sanctuary. Then, after services, on their way home, at some convenient place, the shoes were taken off again.

Men and boys came to church barefooted. It was not considered irreverent, or in bad form, for them to enter the House of God with uncovered feet.

Even the chorister or presenter, one of Stone House Plains' large plantation owners, was known to discard both coat and boots on warm summer days.

In his shirtsleeves, homespun trousers and bare feet, he led the choir and the congregation in singing of the hymns.

Church sessions were long, one in the morning and one in the afternoon. There was an hour intermission for lunch.

During the lunch period the farmers would unhitch their horses and allow them to eat their hay and oats from the rear of the wagons.

The women and girls would take out their lunch baskets from under the front seat and prepare for their meals under the trees.

It was the one time during the whole week when they could meet friends and relatives from distant points. They would discuss the weather, the crops and the barnyard animals and fowl.

Methods of drying herbs, salting meat and fish and other topics would be discussed.

They would lounge under the trees, stroll along the brook or visit the "noon house."

The noon house was built by Abram Garrabrant in a little one and a half story stone house at the corner of the Road to Paterson (Broad street) and the Church road or Stony Hill road (now Bellevue avenue).

About 1810 the stone house was added on to. A larger frame unit, consisting of two large ball rooms, over an exposed basement was built.

The exposed basement was used as a tavern as well as a noon house. Later this became the "Midway House" along the Paterson-Newark stagecoach line. Still later it became known as the Blue Corner."

The latter unit, built 1810, still stands and is now the home of Mrs. Mae Demarest. It is the house next to the gasoline station.

A noon house was a tavern. In most towns the taverns were owned by the churches. They were a means of revenue and were used on Sundays as a place of refreshment and food.

The women would also replenish their footwarmers with live coals for the afternoon session in cold weather.

The live coals were obtained from the cavernous fireplace used to heat the tavern.

During the week the noon house would be used as a regular tavern where hard cider and apple jack could be obtained.

Usually churches were left unheated, even in the winter. This was not the case with our Stone House Plains church.

At first there was an early wood stove that feebly heated the building. In 1845 this was replaced by two coal stoves. Even then there was no attempt to heat the entire building and foot stoves were still being used.

It was too effeminate for men and boys to use the stoves. They shivered and froze without complaint. The girls, small boys and women would place the little tin boxes upon the floor, place their feet upon them and wrap themselves up in blankets.

The heat would thus be enclosed to keep their bodies warm.

To insure that each and every member would hear and receive the full blessings of the service, a man would walk up and down the aisle.

Carrying a long pole he would give the dozing person a poke in the ribs. The offender would make certain he or she stayed awake for the rest of the meeting.

Collections were taken up by means of a long pole with a box attached to the end of it. Sometimes a leather or cloth bag with a bell sewn to the bottom took the place of the box.

Within these receptacles the money was placed.

Old record books show several drawings of the church interior. They also show the assignments of pews and the receipts of pew rents. The elders and deacons sat in pews on either side of the pulpit.

In 1901 at the time the church was holding its Centennial a pastor wrote: "I recollect the old and rectangular boxes, each with a door to shut in the worshippers who had paid, or had promised to pay, for the enclosure, and to shut out everybody else."

In 1848 the Rev. Robert A. Quinn had 37 members, 11 males and 26 females, in his congregation. In 1853, when the Rev. P.S. Talmage began his ministry, there were 46 members.

The Rev. William Thompson, pastor from 1845 to 1846, died while serving the church. He was put to rest in the burying ground to the east of the church.

In 1847, Ira Van Gieson of Newark, an ex-elder, gave a lot for a parsonage on condition a building be immediately erected.

The ladies raised money by suppers and other affairs while the men donated their labor in building the parsonage. When finished the building was about one half its present size. It cost $1,000.

In 1857, owing to the weakening of the mortar used as binding in the walls, it was decided to tear down the old church and construct an entire-

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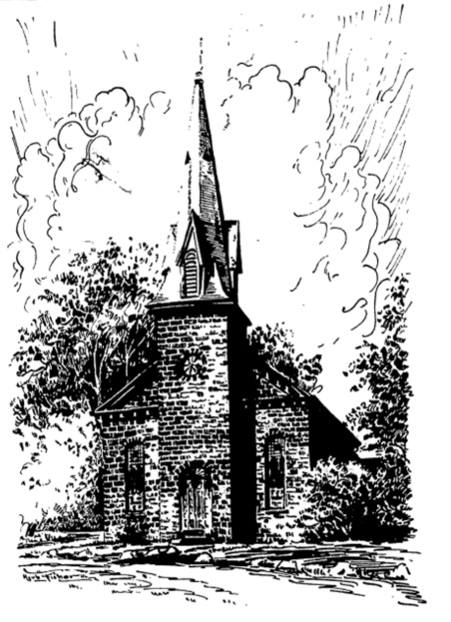


THE COMMUNITY CHURCH OF BROOKDALE: Organized in 1795 the church became known as the Reformed Dutch Church of Stone House Plains. When Stone House Plains became known as Brookdale it became known as the Reformed Dutch Church of Brookdale. It is now known as the Community Church. As the Reformed Dutch Church it was the second oldest church in Bloomfield

Church-Going

(Continued from Page 2)

ly new building of larger size.

The north side, facing the road, and the front were built with new stone. The south side and the west end were laid up with stones from the old structure.

There was no steeple nor any bell. They were added in 1860 through the generosity of James G. Speer.

Speer and his wife were former members of the church, but at the time were living in Cincinnati, Ohio. A pair of their portraits is now owned by Mrs. Demarest, owner of the old noon house. She is a descendant.

In 1910 the church was burned due to sparks from a nearby brush fire landing on the roof. The interior was destroyed. The steeple and the bell crashed to the ground. The bell was destroyed.

In order to help raise funds to rebuild the church and purchdse a new bell, the old one was melted and several small dinner bells made from it. They were sold for one dollar each.

Several of these still exist in the homes of old Brookdale and Upper Montclair families.

Nothing but the shell of the the church remained. The church was completely rebuilt along old lines. The stone from the old church was used to rebuild.

As it stands today the church has the appearance of a very old building. This is due to the use of the old stone and its design copied after old North Jersey churches.

These old stone churches that are to be found throughout the North Jersey countryside are unique in their architectural features.

With their pointed arched windows they are an adaptation of the old Gothic churches of Europe. However, the flamboyant tracery of the true Gothic window is missing.

We find no flying buttresses to help support the stone walls. Such supports were not necessary in the small churches being built during the late 18th and early 19th centuries in northern New Jersey.

Also methods of building construction had changed and the buttresses were no longer needed.

The interior of these churches were also a far cry from the earlier Gothic churches of France. Instead of the high vaulted ceilings found in the Gothic churches we find flat ceilings, often with an attic above.

In the true Gothic construction there is a recognition of the design value of concentrated loads and of transferred thrusts. The constructive process is displayed and enjoyed for its own sake.

Massiveness in construction is minimised. The buttresses are only massive enough to serve their purpose. Walls are pierced wherever possible. Ornamentation is obtained by a sort of cutting out and leaving of voids where solids might be expected.

In all, a very lacy and spider web effect is obtained by columns and flying supports.

This is missing in the so called Gothic churches built here. The interiors are plain and simple. The old First Presbyterian Church on the Green is a good example.

A gallery extended around three sides of the interior. The rails of the gallery and the stairs were usually of mahogany wood or of walnut. Spindles supporting them were painted white, as was the trim.

Such methods of construction were not used in the true Gothic. Nor, did one see plaster walls. All construction was of stone.

Nowhere else does one find these red sandstone buildings but in North Jersey. They are solely to be found in our area.

The interior of the old Dutch Reformed Church even differs from the earlier North Jersey style. There is a gallery across the rear of the church only. The trim is of chestnut, typical of trim being used during the first decade of the 20th century.

The church is no longer known as the Old Reformed Dutch Church of Stone House Plains. Its title was changed to the Brookdale Reformed Church and now it is known as the Community Church of Brookdale.

It has had an interesting career. Its life has been that of the little community of Brookdale or Stone House Plains. The old Dutch families and others attended its services. Like a mother hen it protected its brood.

Famous Burial Grounds Found Falling Into Ruins

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1100 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT FISHER

As is well known, the Lenape Indians were in possession and the real owners of all the land in New Jersey when Henry Hudson sailed up the coast of New Jersey. He laid claim to this territory for the little country of Holland.

Then, when the little group of Hollanders rowed up the Passaic and made the Acquackanonk Purchase in 1687 some 283 years ago, they discovered that a branch of the Lenapes, known as the Hackensacks, owned all of the present Essex and the lower portion of the present Passaic counties.

The Acquackanonk Purchase included all of the present cities of Passaic, Clifton and the greater portion of Paterson.

Upon this land lived two sub tribes of the Hackensacks, the Acquackanonks who lived in the Dundee section of Passaic, and the Yantacaws who lived in Delawanna near the present Essex County line.

Prior to this purchase a group of Englishmen from Connecticut had contacted the Dutch authorities at New Amsterdam seeking permission to settle along the Delaware River. This was about 1662.

The Dutch had suffered severe losses during the Indian wars of 1643 and 1654 and although, through them, the Lenapes had been subdued and greatly reduced in numbers, there was a constant fear of attacks by tribes living in Northern New Jersey and the West.

When Robert Treat and his group sought religious freedom in the Dutch held territory the wily Dutch saw an opportunity for protection.

If the English could be induced to settle along the Achter Kol (west bank of Newark Bay) and the Passaic River, it would form a barrier. The Dutch settlements along the Nordt (Hudson) river would feel more secure.

Negotiations were made, but agreement as to the form of government the English would have to submit to could not be reached. The dealings dragged on.

In 1664 all obstacles were surmounted when the English took over control of New Netherlands. Treat and his men were now free to settle in New Jersey.

In 1666 the little band landed on the west bank of the Passaic and purchased the land for Newark township.

They settled in a little group along Mulberry, Broad and Washington streets in Newark. The lands in the Oranges, Montclair, Bloomfield, Nutley and Belleville were held in common.

Later, when these lands were divided amongst them, the tracts were not immediately settled. They were known as woodlots and used to cut off the trees for the needs of the growing village of New York.

It was the custom of the English to settle in a cluster, usually around a commons or square. They seemed afraid to venture out into the wilderness.

They had their farms outside of the village and travelled out to them each morning and back to the protection of the group of houses at night.

The Dutch were less afraid of the wilderness, when they decided to settle back in New Jersey. (Some few tiny settlements had been wiped out during the Indian raids).

After the English had settled at Newark a group of 14 Dutchmen from Bergen (Jersey City) decided to buy the tract of land lying north of the Englishmen's Lands, as Newark was known. The newly purchased tract was the Acquackanonk Purchase.

They settled along the west bank of the Passaic from the present Essex-Passaic boundary line into the present city of Passaic.

They soon pushed their way along the tributaries of the mother stream and even over the township line into the Newark territory.

Dutch settlements soon sprung up at Nutley, Belle- Montclair. As near ville, Brookdale and Upper Montclair. As early as 1691 settlement was made at Stone House Plain, or Brookdale, in Bloomfield.

When the Van Giesons, Van Ripers, Cuemans, Posts, Garrabrants and other families first pushed their way into Stone House Plain they found a temporary campsite along the base of a high standstone cliff extending fro mthe spring in Brookdale park northward to the present Alexander avenue.

There was also a large Indian hospital where the aged and wounded braves were taken care of. In the present park area was a large maize field, bean field and fields for other vegetables.

To the east of the hospital and camp was the Great Canoe Swamp where the Yantacaws built their dug-out canoes to barter with other tribes.

In the swamp, north of the present Broad street and across from the present Brookdale Baptist church, was a sandy mound of earth. It was used as a burial ground.

All of the present Essex County had been the property of the Yantacaws and this one of their burial grounds. It was believed that another was on a similar mound in Watsessing lake.

The one in Canoe Swamp was probably used for hospital patients who did not survive and, perhaps, for transients along the Indian trail who might be stopping at the temporary campsite.

The Dutch settlers of Stone House Plain came from Acquackanonk and Second river (Belleville) and, at first, were content to attend the Reformed Dutch churches there. They travelled back and forth over the rough roadways, mere Indian trails, and when they died were buried in the two churchyards.

Quite often the families, especially if they were wealthy and ambitious ones, had their own burial grounds upon their plantations.

As the 18th century rolled along the need was more and more felt for a place of worship within their own community. When the Reformed Dutch Church of Stone House Plains was built in 1802 a need for a burying ground arose.

As early as 1795 church services had been held in a barn belonging to Abram Garrabrant. This barn was situated near the present Irwin place, Bloomfield.

When the new church was planned it was Abram who donated a piece of his property along the old Rocky Hill Road (Belleville avenue).

In 1804 a piece of ground was obtained to the rear and east of the church for the burying ground.

There is some confusion as to who gave the property. Although some descendants claim it was Tunis Garrabrant, others claim it was Abram. As Abram owned the property in the area it was more probably he who made the gift.

During our early days a cemetery was never known as such. It was always referred to as a burying ground and when it was part of the church property was known as "God's Little Acre."

This descriptive name was obtained due to the fact that the area of ground set aside for the purpose usually consisted of an acre.

At a later date the Dutch burying ground, which lay a few hundred feet west of the old Indian burial ground, went out of the hands of the church.

A company was formed to maintain the grounds. It was known as the Stone House Plain Burying Grounds Company. Later, when the name of Stone House Plain was changed to Brookdale, it became known as the Brookdale Cemetery Company.

It existed as such until about 1920 when there were some disagreements between the officers. The late Wilbur Brokaw was the president of the outfit. Courtland Van Winkle and Joseph Garrabrant were two of the other officers.

When the disagreement arose Mr Brokaw withdrew. He purchased lots at Mount Hebron Cemetery.

At the time interest in the old burying ground had waned. A new company was not formed and the deeds and papers were held by the late Fred Brokaw, son of Wilbur.

Fred Brokaw lived in a little frame cottage, built during the early 19th century by Samuel Sigler. This stood to the front of the large brick house he built at 1158 Broad street, Bloomfield.

After Fred died his sister Mary made a search for the papers, but could not find them. She believed the papers may have become lost while Fred and his wife were moving from the old house into the new.

Several years ago I recall hearing my grandfather, who was the first mayor of Bloomfield, may say that about 1912 when the Bloomfield Centennial was being planned, a movement was on foot to clean up the other old burying ground (the Methodists) on Broad street, north of Yantacaw avenue. Title could not be established.

Captain Theodore Jones and a group of veterans objected to its use except as a cemetery. So, the property was given to the Brookdale Cemetery Company.

Like the old Dutch burying ground this has also been allowed to deteriorate, even to a much greater extent than the Dutch. Stones have been knocked over by vandals and only a very few remain.

Something should be done to improve the latter site and to perpetuate the Dutch burying ground.

At the Dutch grounds most of the old stones are still standing in very good condition. A few have been knocked over or broken. All it needs is a good cleaning out of brush, weeds and poison ivy.

It is one of New Jersey's old burying grounds and in it some of Bloomfield's oldest families lie buried. There are veterans from the War of 1812 and the Civil War.

A few days ago I paid a visit to the burial ground. American flags were found over the graves of Lieut. J. H. Stegmen, Co. C, 47th Ohio Infantry, over an unmarked grave in the Van Winkle lot and an unmarked grave in the Michael M. Moore lot.

In the Meyser lot was an unmarked grave. An iron marker with the dates "1861-1865" and the Civil War emblem upon it was stuck at the foot of the grave. Nearby was the grave of Charles Hartley Keyser.

Some of the old gravestone inscriptions are worthy of note. Many are still readable.

One read: "In memory of Margaret, wife of Cornelius Egbertson. She died July 25th 1827. Aged 21 years 8 months and 22 days

Sudden and awful was the stroke
Of Righteous Providence
Which life's frail thread asunder broke,
And called her spirit hence.
Seek not with vain desire to know
The means by which she fell
But dead to sin and all below,
Prepare with God to dwell.

On the slab of Eunice Sigler, daughter of Daniel and Jane Sigler, who died November 14, 1818, aged 18 years, is the following:

"In youthful bloom the sudden stroke of death,
Removed her from a widowed mother dear;
For soon alas! she must resign her breath,
And leave this world before her God to appear.
Ye young and gay who read this mournful truth
To you this lesson is given:
'Remember thy creator in thy youth
Prepare to meet thy God.'
Prepare for heaven."

Daniel Sigler departed this fair earth on April 24, 1816 at the age of 59. On his stone is the following:

"Although his friends were very dear
He did not wish to tarry here,
But calmly he resin'd his breath
And this by dying conquer'd death.
Then mourners now dispell your fears.
And wipe away those falling tears
For though with grief your bosoms swell,
Some angel wispers it is well."

On Dec. 29, 1825, Rymer Speer breathed his last. He was 58 years of age and his inscription reads:

"Mourn not for me my kindred dear;
I am not dead, but sleeping here;
My debt is paid, my grave you see,
Prepare yourselves to follow me."

There are many other inscriptions just as quaint. There is not room to print them all here.

As I wandered amongst the stones and saw the wretched condition the burying ground was in. I could not help but think that if an old historic place such as this were in New England it would be well taken care of.

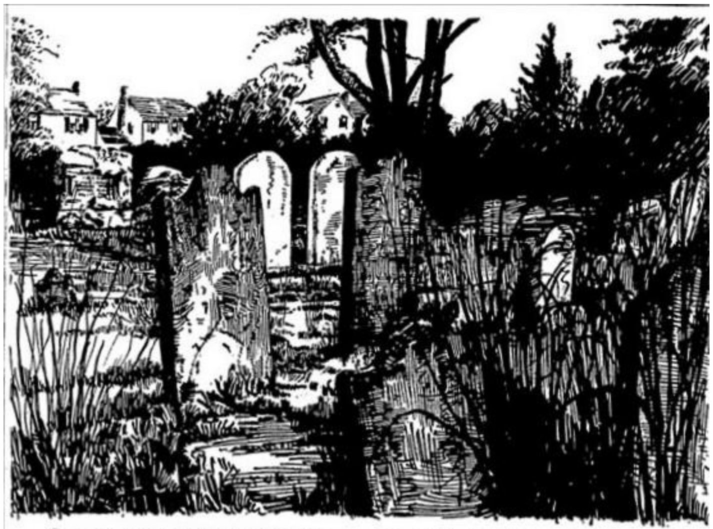
Some civic minded or prehistoric society would publicize it and we would be traveling there to read the "quaint old inscriptions." Here it is in our own backyards and we care not about it.

Next year will be our Sesqui Centennial and this will be one of the sites visited on the tour of historic places. Then, in 1964 will be our 300th anniversary of the founding of New Jersey, when the burying ground will again be visited on the statewide tour.

A Boy Scout group from Nutley has offered their assistance in cleaning up the place, so I understand. We, in Bloomfield, should be ashamed to let some outsiders come in to do it for us.

Some civic minded group should take it upon themselves to make the grounds presentable and some means should be made to keep the grounds in repair.

It certainly is a disgrace to our town as it is and we should bow our heads in shame.



THE OLD DUTCH BURRIAL GROUND: One of New Jersey's oldest existing burial grounds it is situated to the rear of the Community Church in Brookdale. Many of Bloomfield's old families were buried here. Ground was donated for this purpose in 1804. (Sketch by Herbert Fisher, author of this article.)

Capt. Kidd, Of Pirate Fame, Was Figure In Our History

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1290 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT A. FISHER

In the year of 1609, when Henry Hudson sailed along the New Jersey coast exploring its bays and inlets, the New Jersey —or Kearney- Meadows were densely populated with cedar trees.

The vast forest was broken only by the various creeks of the Hackensack and Passaic Rivers and by the various creeks and tributaries that flowed into the two streams or into Newark Bay.

There were also two Indian trails that crossed the immense domain of wild animals, birds and snakes. Otherwise the forest was still in its pure virgin state.

It was not until the white man came upon the scene that it became despoiled.

Both trails led from the Hudson river and the Indian camps along it, across the present meadows and the First Mountain to join the Minisink Trail.

The two trails had been formed by the migration of wild animals long before the redmen came to the area. The Indians had adopted them to fit their purposes and when the white men came they did the same.

The main trail, as has been explained, later became the Paterson Plank road. When the Indians sold the property they insisted that the trail should never be used excepting for travel purposes.

This was to insure Indian privileges to be able to get to their tribal meeting place at Minisink Island and to their fishing grounds.

The second trail led from Jersey City along the Harrison Pike to Newark. Both trails led through the Bloomfield area.

When the whites took over the lands west of the Passaic river and settled upon them, they used the old Indian trails to reach the trading posts at Bergen (Jersey City) and Nieuw Amsterdam.

For many years afterward, with but one exception, the forests remained very much the same. They were becoming a hideout for pirates.

The territory comprising the meadowlands was a part of New Netherland and within close proximity of New Amsterdam. By the middle of the seventeenth century there was a considerable amount of piracy and privateering going on along the New Jersey coast.

Piracy had reached such proportions that on Nov. 26, 1653, a meeting was called by Gov. Peter Stuyvesant at the "Stadt Huis" (City Hall) in New Amsterdam.

Complaints were being made of raids by one "Thomas Baxter of Rhode Island, and others, who are coming constantly by sea and land to rob or levy tribute on the settlers."

Other grievances were set forth. The citizens refused to allow the councilors of Stuyvesant to attend the meeting.

It "smelt of rebellion," thundered the governor. So it was agreed the meeting be adjourned until Dec. 10, 1963, when other Dutch and English towns could be represented.

At that date the Dutch towns of Nieuw Amsterdam, Breuckelen (Brooklyn), Amersfort (Flatlands) and Midwout (Flatbush), and the English towns of Flushing, Newton (Middleburg), Gravesend and Hempstead were represented.

There were nineteen delegates, ten Dutch and nine English. "The Remonstrance and Petition of the Colonies and Villages in this Nieuw Netherlands Province" was drafted at this meeting.

Later, during Governor Fletcher's administration of British rule of New York, in the late 17th and early 18th centuries, the town attained notoriety for the encouraging and harboring of pirates.

By now privateering and piracy had become accepted practices used by maritime nations as an effective means of warfare.

The high seas were poorly policed in those days and the business of privateering, considered perfectly legitimate, became attractive to the most adventurous, and often the most unscrupulous class of mariners.

Privateers, with a king's commission, destroyed and plundered the ships of the king's enemies.

Piracy prospered in the Red Sea and on the Indian Ocean. Much of the booty found an eager market in New York. The town became the headquarters for the plunder of privateersmen.

Much of New York's great wealth was attributed to these activities. Pirate captains regaled themselves with Oriental magnificence. Armed with gem-hilted swords and pistols, they were frequent and prominent visitors in New York society.

The gentry and merchants made vast fortunes out of their dealings with the "Red Seamen" as the pirates were known. It was even charged that Governor Fletcher was protecting piracy for his private gain.

It was well known that he had granted commissions to Thomas Ten, John Hoare and other well known pirates. Not only had he taken money for himself, but had taken the pirate ship Jacob as a present and had sold it for 800 pounds, English money.

In 1698 Fletcher's actions were brought before the Lords of Trade in London. However, the king and the Bishop of London were personally friendly to Fletcher. The King merely recalled Fletcher and appointed Richard Coote, Earl of Bellemont, to succeed him.

Bellomont became governor of New York, Massachusetts and New Hampshire. He was appointed to this high position because William II thought him a man of resolution and integrity.

Since New York was "remarkably infected with those two dangerous diseases," illegal trading and piracy Bellomont was more likely than any other William could think of to put a stop to the practices.

Robert Livingston, a wealthy New York citizen, was in London at the time and in the London court circle. He was acquainted with the Earl of Bellomont and they consulted as to the best plans to suppress piracy.

Livingston suggested Capt. William Kidd, master mariner, who had done valiant service in the West Indies. Kidd had been compensated with a grant of 150 pounds by the New York General Assembly, as the best man fitted to command the proposed operations against the pirates.

Captain Kidd bore a recommended reputation in New York. He had married Sarah, widow of wealthy merchant, William Cox. Kidd, his wife and daughter lived in a comfortable and spacious house on Liberty street.

A company was formed with Bellomont, Livingston, Capt Kidd, Lord Shrewsbury, Lord Orford (first lord of the Admiralty), and Lord Somers (Keeper of the Great Seal), as stockholders, 6,000 pounds were subscribed and the 287 ton, 30-gun galley Adventure was purchased.

Kidd was placed in command. He was given letters of marque and special commissions. One authorized him to act against the French and another enabled him to seize pirates and take them to some place where they would be dealt with according to law.

One-tenth of his booty was to go to the king's treasury. The remainder was to be divided among the shareholders, the captain and his crew.

When Bellomont came to New York he commenced enforcing laws against the illegitimate practices. The merchants who had been allowed to work unchecked under Fletcher's rule became alarmed.

Some of these merchants were members of the Council.

Supine and corrupt officials had permitted abuses of the custom revenue to grow. The illicit traffic was causing the merchants to grow rich and fat.

About a week after his arrival the new governor was to find strong opposition to his laws. The ship Fortune, under Capt. Moston, arrived with East India goods in an "unfree bottom." There was no attempt to collect customs duties.

Chidley Brooks, the collector, was then ordered to seize the goods. He claimed it was none of his business to do so.

The Council proclaimed for the old practices and refused to respond to Bellomont's orders. Most of the members, among whom were leaders of the aristocratic party of New York, were dismissed.

Brooke, the dismissed collector, went to England with a petition for the recall of the Earl of Bellomont.

On May 16, 1699 the Earl left for New York for Boston to rule the province of Massachusetts. For fourteen months he gave satisfactory service and became one of the most popular colonial governors there.

In the meantime the ship captain who had been commissioned as a pirate-catcher turned pirate himself. Being a close friend of Captain Kidd, the story soon spread that Bellomont was an accomplice in the pirate raids. The New York merchants now had something to work upon in their castigation of the governor.

It is not known if Kidd started out with piratic intentions on his trip to the Far East to suppress piracy. It is believed by many historians that he had been a pirate before he was given the assignment.

Old records of Monmouth County seem to bear out this theory. They date before his commission and mention the use of the Jersey Meadows by Kidd and his men. They constitute one of the authentic records of Captain Kidd's presence in the Port of New York.

According to the records, there was a fight that lasted until long after midnight. During the engagement a pirate named Moses Butterworth was captured and lodged in the strongroom of the Monmouth Court House.

On the following Tuesday he was arraigned, admitting the charge of piracy and declaring he had just returned from a voyage to the West Indies with Captain Kidd.

During the examination, one Samuel Willett, an inholder, interrupted the proceedings declaring that the governor of justice had no authority to hold court and threatened to "break the court up."

The court attendants attempted to arrest him, but Willett cast them aside. Forcing his way from the court room he called to the pirates, who stood under arms nearby, to rush the court.

According to the records: "He sent a drummer, one Thomas Johnson, who beat upon his drum, and several of the company came up with their arms and clubs, which together with the drum continually beating, made such a noise (not withstanding after proclamation made to be silent and keep the King's peace), that the court could not examine the prisoner at the bar.

"The band of pirates armed with cutlasses, pistols and clubs crowded into the courtroom and Benjamin Borden and Richard Borden, two of the number, attempted to rescue Butterworth and succeeded in carrying him to the body of the courtroom.

"Whereupon the under-sherif and court constables, by orders of the court, seized the Bordens and the fight became general, many other seamen forcing their way into the courtroom, all three of the prisoners being rescued."

"Upon which, the justices and the King's attorney general of the province, then present (after commanding the King's peace and no heed being given thereto) drew their swords and avowed to retake the prisoners and apprehend some of the persons concerned in the rescues, but were resisted and assaulted themselves and the examinations of the prisoners torn to pieces."

The Boroens were severely injured by sword thrusts during the lively scrap. However, the pirates managed to carry them safely away, after which they returned to the courtroom.

A pitched battle commenced. All of the court officers were finally captured and locked up; the record stating: " . . . the governor, and the justices, the King's attorney general and the secretary and clerk of the court and the under sheriff were all confined and held in duress from Tuesday, March 25, until the following Saturday."

During the four days, the pirates ran wild about the countryside. The residents of Monmouth County became aroused and messages were posted off to various places.

On Saturday the pirates departed, separating into small bands. Some of the pirates were chased by the enroused settlers to Amboy where they escaped in boats to the dense Kearney swamp forests.

Two of the pirates were captured by armed boats sent out from New York as soon as the word of the escape was received. The two pirates subsequently were hanged.

(In next week's issue, the story of piracy in the Kearney Meadows will be continued. The legend of how an end was finally reached will be told).

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versity. Since 1953, he has been director of the annual summer Mathematics Institute at Rutgers, designed to help secondary school teachers seeking to improve their mathematical competence.

Within the past four years, the program has been expanded with financial assistance from the National Science Foundation.

A member of the Board of Governors of the Mathematical Association of America and currently chairman of the New Jersey section, Dr. Starke has been a frequent contributor to the "National Mathematics Magazine" and to the "American Mathematical Monthly."

He has served as associate editor of the "National Mathematics Magazine" and is presently associate editor of the "American Mathematical Monthly."

A mathematical consultant for the McGraw-Hill Book company he is also professional consultant for the National Science Foundation.

A graduate of Columbia University, where he received his A.B., Dr. Starke also did graduate study at Columbia, receiving his A.M. and his Ph. D. in mathematics.

He is a member of Phi Beta Kappa, Sigma Xi, the American Mathematical Society, the Association of Mathematics Teachers of New Jersey, and the American Association of University Professors.

Dr. and Mrs. Starke, who have one daughter, reside in Plainfield. He is a member of the Presbyterian Church there, where he served as organist and choirmaster from 1935 to 1952.

Fire Was Used To Destroy Pirate Hangout In This Area

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fischer Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later).

By HERBERT FISHER

If pirates and privateers had their own way during the 17th and early 18th centuries, their escapades were nothing compared to those of the latter part of the earlier century.

By 1751 harbor piracy became so menacing to the prosperity of the port of New York and so great a danger to the honest shippers and sailors that a patrol of armed schooners was organized to drive the pirates from the waters around the port.

This patrol was maintained for several years and during this period organized piracy was practically exterminated. Every vessel entering the port of New York was forced to show its papers.

Should the captain or mates of the ship be lost at sea, a thorough examination was held by the authorities.

Later on rules became more lax and finally the armed patrol ceased operations. Safety from river or harbor pirates now ended.

So far as is known the pirate ships never again entered the port. However, river pirates sneaked in their silent and sinister ways along the Hudson, Hackensack and Passaic rivers. They found their way in and out of the inlets of both the New York and Newark bays.

As the years passed the pirates grew more and more bold. They used the dense forests of Bergen and Hudson counties as their hideouts.

When the Revolutionary war ended and the Americans once more gained control of New York City hundereds of British camp followers fled across the Hudson river. Along with the renegades who had acted as spies for the British forces they joined up with the pirates.

Some of the renegades had committed organized raids upon the colonists of New Jersey. They now turned pirates and carried on their raids against commerce.

The heavily wooded marshlands between New York and Newark, long a place of mystery to the oldest inhabitants, now became their secret hiding place.

It was no longer safe for resident of Orangedale (Orange), Doddtown (East Orange), West Hanover (Morristown), Hanover, Cranetown, Acquackanonk, Watsesson, Second River, Newark and other settlements of North Jersey to cross the woodlands to reach New York.

As the stage coaches rattled and jolted over the heavy roots of the trees they often became bogged down axle deep in the mud.

The roads were but muddy quagmires at best. Wheels often snapped and axles broke. Occupants became at the mery of the gangs.

The renegades would hide in the thick overhanging branches of the trees. When a wagon, coach, or rider passed underneath they would jump down upon the helpless victims.

Family tradition tells the story of how Abraham Godwin, Sr., one of Paterson's leading citizens of pre-Revolutionary days and owner of the stage coach that ran from Godwin's hotel, Paterson, to Paulus Hook, was accousted by a highway bandit on the Belleville Pike.

Godwin would leave from in front of his hotel on one morning, stay at the hotel near the ferry house at Paulus Hook over night, and return the following day.

His route was over the old York road, in Paterson, to the King's highway in Passaic. Following this along the west bank of the Passaic river he reached the old ferry at Belleville.

Crossing the Passaic by means of the ferry, he then proceeded across the old Belleville pike to Paulus Hook, in Jersey City. Here any passengers would dismount and take the ferry across the Hudson to New York.

One day, while crossing the dense swampland, he felt his coach lurch to one side. Glancing in the direction he saw a hand grasping on to the rail of the driver's seat.

Realizing one of the bandits was pulling himself up to the seat, Godwin quickly picked up a hatchet he had beside him, and hacked at the offending hand.

The bandit let go and fell in a heap along the roadside. Godwin did not stop until he reached the safety of his hotel.

It was not until he began to climb out of his seat that he noticed three fingers lying upon the floor. He had aimed well and some bandit was minus three of his fingers.

Not only did the pirate band of outlaws molest the coaches and wagons, but murders of seamen and ship officers were common. The abduction of women and girls aboard the vessels became rampant.

Shortly before the opening of the 19th century these depredotions and outrages became so menacing that public opinion forced the authorities of New York and New Jersey to take concerted action.

'A campaign of extermination was turned over to the sheriffs of Bergen county and New York City. The two officials made lengthy plans and a large force of volunteers was organized.

Several months time was taken in organizing plans. Every detail was carefully gone over.

The authorities were convinced that a well-equipped stronghold of the pirates existed somewhere upon the Kearney Meadows. It was believed the headquarters were located somewhere in the dense forest a short distance north of Snake Hill.

A decision was reached to scour the Hackensack and Passaic rivers as well as the shoreline of Newark Bay. The peninsula now known as Bayonne and the woodlands of Staten Island would be thoroughly searched.

Every pirate, every bandit and every suspicious looking craft would be driven out into Newark Bay and up the Hackensack to the camp hide-out. Here the bandits would finally be disposed of.

The sheriff of New York commandered all the small craft in the port. Aided by the officers and crews of several warships then in the harbor a drive was started early in the morning.

The peninsula of Bayonne, the island of Staten and all the land surrounding Newark Bay and along its shores were minutely investigated.

Some of the inlets were sprinkled with grapeshot from the howitzers that had been placed upon the bows of the sloops.

The sloops had left Manhattan, covering both sides of New York Bay, the Lower Bay, the shores of Gravesend, and the entire shores of Staten Island. They swept through the Arthur Kills and the Kill van Kull into Newark Bay.

At the same time the drive by the sloops was being made against the pirates the Bergen County sheriff was busy with his force of men.

Several hundred mounted and foot volunteers were posted along the Passaic river and the ridge that marks the western boundary of the Kearney and Hackensack meadows.

This line of guardsmen extended from the present Harrison through, Arlington, Lyndhurst, Rutherford, East Rutherford, Carlstadt, and on to Hackensack.

There was also a strong boat patrol on the lower reaches of the Passaic river. The volunteers had all been enrolled as deputies and ordered to kill anyone attempting to escape from the wooded swamplands after the drive began.

The band of pirates at this time was so strong and powerful they decided to fight. As the flotilla of attacking vessels swept into Newark Bay a strong show of resistence was made.

However the howitzers from the warships that had been mounted upon the sloops carried the day. A last desperate attempt was made by the pirates to subdue the sloops.

Just before nightfall they finally fled up the bay to the mouth of the Hackensack. Here they disappeared in the dark vastness of the forest.

The mouths of both rivers were guarded all through the night and the vigil maintained along the west side of the swamplands.

Early the following morning a group of volunteers entered the Hackensack river in force. Opposite the upper end of Snake Hill they found the mouth of a partly hidden tidal creek. This is known as Sawmill creek.

To either side of the base of the creek was a low, marshy area thickly growing with cat tail reeds. The banks of the stream were heavily wooded, the branches of the trees overhanging the muggish waters.

The waters, marshes and banks of the creek were teeming with blacksnakes, some of them ten and twelve feet long. To pursue the course of the creek westward toward the Passaic river and the present town of Arlington was a difficult task.

Nevertheless, a group of volunteers was sent ahead after a number of charges from the howitzers had been sent into both banks of the creek.

Shortly after the adventurous group had disappeared up the watercourse, a sharp interchange of firing was heard. The party men was never seen again. It was probably ambushed and annihilated.

Later in the day another party of men advanced up a smaller creek some distance farther north along the Hackensack. This was possibly Kingsland creek.

The difficult character of the area forced the men to withdraw. Further attempts to dislodge the bandits were given up.

The volunteers went back to the sloops in Newark Bay. A conference was held. A strong wind was blowing from the south. Someone suggested that the meadow grass along the north side of the bay be set afire.

This, in turn, would set the vast forest afire and drive the pirates from their stronghold.

The suggestion was immediately adopted and a messenger sen to warn the mounted patrol along the Passaic River and the highlands west of the swamps.

So, on that very night in 1797, the torch was applied.

According to a writer of the early 20th century, records state that the fire swept up the swamplands as far as Little Ferry. Here the growth of trees became much less dense and more scattering.

During the night many of the pirates sought escape over the riser or highland between Harrison and Rutherford. Some of them surrendered.

Most of the bandits attempting escape by that means were killed by the mounted force. It is claimed that some managed to escape and joined the group known as the "Jackson Whites" in the mountains of the New Jersey - New York State line region.

One of the outlaws was killed by the grandfather of the late John Van Busson, formerly sheriff of Bergen county during the late 19th century.

For three days and nights the fire raged. When it died out the forest covered swampland was denuded of its trees. The ruins of the pirates' lair was discovered, but there was no trace of their loot.

As the years rolled along the soils upheld by the roots of the trees sank. The salt water of the tides crept over the vast area and new trees made no attempt to grow. It became the meadowlands as we know them today.

Industries and super-highways are creeping slowly inward. Many schemes for reclaiming the land have been made. The old den of thieves has long been lost and the Indian trails have become noisy

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Early Bloomfield

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highways. Where forests once stood now meadow grass grow.

There are skeptics today who disclaim the story of the burning of the meadows. It is their contention that the vast woodlands were robbed of their trees by the several sawmills that existed along the creeks and streams.

There are records of attempts made to rid the pirates and there may be more truth to the story of the fire than is given credit.

There could have been a fire started as related here and still enough timber left to feed the sawmills that existed as late as 1900. Perhaps it was the combination of fire and sawmill that made the conversion.

In one of the histories of Hudson county credence is given to the story and the report of John Van Busson. The author does not state from what source or sources he obtained his material.

obtained his material.

Then, in the files of the Bayone Public Library is an old newspaper clipping giving the story. Unfortunately the title of the story, who the author was and the name of the paper was cut away and discarded. However, I believe the article to be one of a series called "The First Hundred Years" that ran in the Bayonne Review in 1917.

The rest of the material presented in this story is factual. Records exist to prove each statement. Only the story of the fire itself may be lengendary. I leave it up to you.

The story of Moses Butterworth appears in the New Jersey Archices, First Series, 1678-1703, Documents and Letters, page 362. He was called before Andrew Hamilton, the governor; Lewis Morris; Samuel Leonard; Jedidiah Allen and Samuel Dennes.

Daniel Van Winkle, in his "History of the Municipalities of Hudson County", states that a corduory road of split cedar logs was built about 1759. It ran diagonally across the Kearney meadows to Schuyler Ferry on the Hackensack River.

More than a mile farther south, a still better road, built of planks and therefore called the Plank road, crossed the extreme lower end of the Kearney meadowland.

There is an interesting letter, written in 1794, by an English traveler named Henry Wansey. It was published in England in 1798. He states:

"I paid $5 and went in a stage called the Industry. All the way to Newark (nine miles) is very flat, marshy country, intersected with rivers, many cedar swamps abounding with mosketos, which bit our legs and hands exceedingly; where they fix, they will continue sucking your blood, if not disturbed, till they swell to four times their ordinary size, when they absolutely fall off and burst from their fullness.

"At two miles we cross a large cedar swamp, at three miles we intersect the road leading to Berghen, a Dutch town, half a mile distant on our right; at five miles we cross the Hackensack River, here a bridge is going to be built to prevent the tedious passage by a boat or a scow; at six miles we cross the Passaic river (coaches and all) in a scow by means by pulling a rope fastened to the other side."

The Old Dodd Sawmill . .

Bloomfield Landmark Once Claimed By East Orange

Operation Dates Back To 1727 In Glenwood Section

By HERBERT A. FISHER JR.

After mention was made of the old Dodd sawmill in one of the previous articles several requests have been made to clarify exactly where the mill site is.

Some parties have insisted the mill was not located in Bloomfield as I stated, but in East Orange. Others have claimed that the building still standing on the bank east of Glenwood avenue near Dodd street was originally the old Dodd sawmill.

Probably some of the confusion about the Dodd sawmill — due to Stephen Wickes, M. D., in his "History of the Oranges." Facing page 40 is a photograph of the mill, under which appears the title: "Dodd Sawmill."

"On page 40 is a description of the mill as follows: "Another sawmill, possibly as old as the last mentioned (Samuel Harrison's—in operation in 1727,) was the Dodd mill; this was located a short distance north of Dodd street, near Glenwood avenue, and was the last in use in this part of town (East Orange.")

"It is impossible to state when or by whom this mill was erected, but it had been in possession of and operated by various members of the Dodd family certainly for more than one hundred and fifty years before it was demolished in 1888. This old mill occupied almost the position now used for the Sewage Disposal Works of East Orange."

This description, naturally leaves the reader of Wickes' book with the impression that the mill was in East Orange territory. Actually this was not the case.

To add to the confusion of searching out the location of the sawmill there are some old postcards of Bloomfield scenes. These were published during the late 1890's and the early 1900's.

There is one of the old Dodd sawmill published by G. Bradley of Watsessing Center. It is titled: "The Old Saw Mill, Bloomfield, N. J." It is a copy of the same photo as appears in the Wickes history.

On still another card the same photo appears, but this time it it entitled: "Old Sawmill, Lindemeyer's Pond, Bloomfield, N. J."

Lindemeyer's Pond was originally one of the Morris ponds. It was located north of the present Bay avenue, Bloomfield, east of the present Broad street.

An error was made by the publisher of the card, mistaking the picture of the Dodd mill for the Morris.

So, it can readily be seen that confusion about the Dodd mill existed, even in those early days. No wonder the readers of my article became still more confused, especially when I stated that the sawmill stood along the Second River in our present Watsessing Park.

To clarify my statement I delved into the matter more completely and did a bit more research. The best material I discovered was a map drawn by John E. Franzen in 1924. It is entitled: "Location of Dodd's Sawmill, Watsessing Park, Bloomfield, N. J."

Mr. Franzen made the map as part of a permanent record on our old landmarks. I have used the map in making the one that appears here.

In my article on industries dated Thursday, March 9, 1961, I mentioned the old Dod or Dodd copper mine. According to the Newark Town Records, it was on Feb. 24, 1720 that John Dod, Gideon Van Winkle and Johannes Cowman (Cueman) made terms to operate a copper mine.

According to their contract Cueman and Van Winkle were permitted to dig for copper on any of the lands belonging to Dod.

Naturally John Dodd was in on these operations. Enough copper was found to warrant the construction of a stamping mill.

Again there is confusion as to just where the stamping mill existed. Some writers state it where Midland avenue crosses the stream in East Orange.

Most authorities agree, however, that the stamping mill was along the Second River, but in our present Watsessing Park on the Bloomfield side of the line. Some state that the mill stood where later the sawmill stood. Others say it was nearby.

The copper mine continued in operation until 1760. As a quantity of water was seeping into the mine and as the ore was running out it was decided to abandon the mine.

The stamping mill was dismantled and the Dodd sawmill erected near the spot.

The sawmill was situated slightly north of the center of the park about 75 feet north of the East Orange—Bloomfield line. If our present Willow street were extended into the Park the mill would sit where it crosses the stream.

At the time, 1760, Glenwood avenue did not exist as such. There was a dirt lane that followed the course of the avenue from Dodd street up a hill to the sawmill. Here it ended and continued no farther.

A few feet west of the sawmill was an icehouse. During the 18th, 19 and early 20th centuries, before the days of electric refrigeration, food in our homes was kept on ice in iceboxes.

The iceman would come along with his horse and wagon loaded with cakes of ice obtain from icehouses such as this.

In the winter ice from t ponds and lakes would be c into blocks and stored in sh like buildings until summ needs arose.

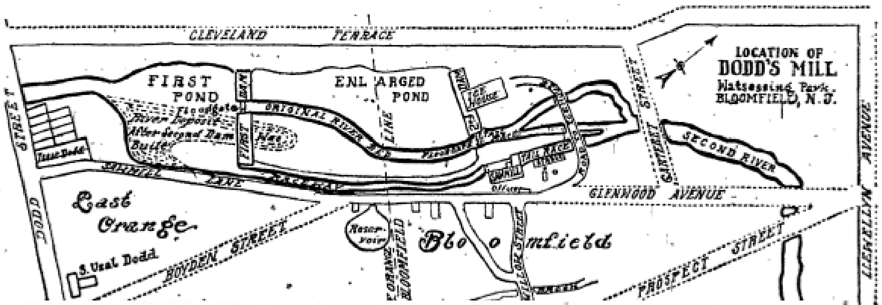
A crossroad ran eastward fr the icehouse past the mill a across the present Glenw avenue where it joined our pr ent Willow street and continu along said street to Prosp street.

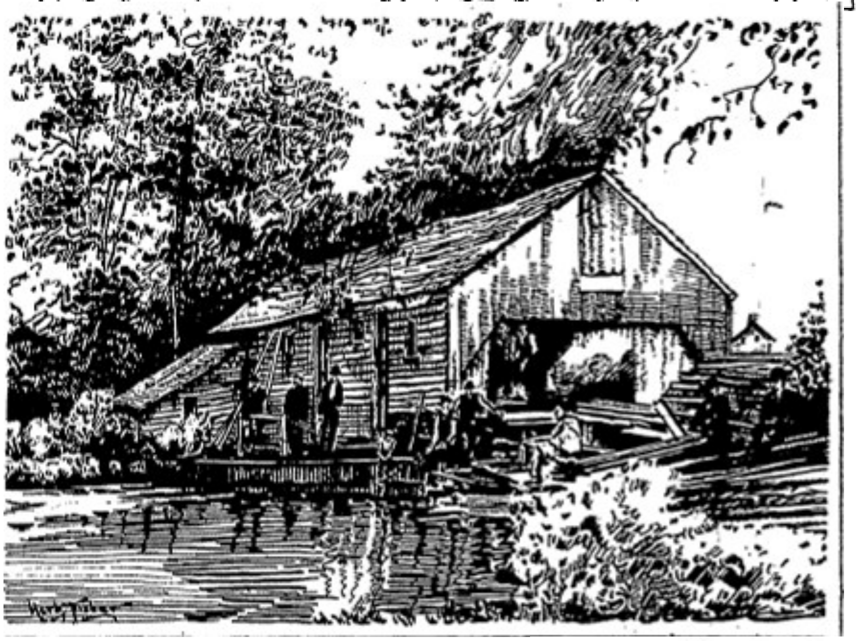
The early and first mill po was located close by the st built for the Sewage Disp Works of East Orange. It c ered the whole width of park.

A dam with a floodgate built across the present p from the Sawmill Lane (Gl wood ave.) westward to the bankment on the west side the stream. It was located slight distance north of the posal works.

From the pond a racew was built along the west s of Sawmill Lane. It led to t sawmill. It was 15 feet w

(Continued On Page 16)





For many years there has been a dispute as to just when and where the Dodd mill was built. East Orange has claimed it and so has Bloomfield. Claims have been made it was built in the early 18th century. Others say it was not until about 1760 that the mill was built. The sketch of the mill, (right) torn down in 1886, is from an old post card. The map, showing the location of the mill, is from one drawn by John Franzen in 1924.

History

(Continued From Page 2)

and 3 feet deep. The west sidewalk and part of Glenwood avenue now covers the site

In all, the pond covered about three acres. The Second River emptied into the pond a short distance north of the Dodd street bridge.

At the other end of the pond stood the sawmill. It stood a good six feet higher than the present street level. At the mill there was a waterfall of nine feet.

At first the mill was equipped with but one undershot water wheel about ten feet in diameter. It was four feet thick. Later, this was replaced by four smaller wheels.

Two of the smaller wheels were each about three feet in diameter with 18 inch face. They were placed horizontally on one shaft.

Inlet gates were arranged so they might be worked separately. One wheel could be used when light sawing required but light power. When heavy work required more power both gates were opened to both wheels.

The wheels created the power to run the frame saw used to cut the logs into boards and lumber.

A third wheel was placed ver-

Early Bloomfield Schoolmaster Leaves Mark On Town

Alexander Wilson, One Of Scotland's Top Poetry Writers

By **HERBERT A. FISHER JR.**

Alexander Wilson was one of our early Bloomfield schoolmasters. Although he spent but one year in our town he left lasting impressions. Recognized as the "American Ornithologist" (American Student of Birds) as well as a great poet, he is best remembered for his saterical letters and poams about the town and its inhabitants.

Wilson was born and spent his early days in Scotland where he became a popular poet. According to Alexander B. Grosart, who wrote a two volume compilation of his prose and poetry, published at Paisley, Scotland, in 1876, Wilson was one of Scotland's greatest poets.

Grosart has this to say about him: "It is a somewhat remarkable fact that with the exception of Allan Ramsay, Ferguson and Burns, none of our Scottish vernacular poets has been so continuously kept 'in print' as Alexander Wilson. Since the publication by himself of the thin volume of 1790, and its re-issue in 1791, there has never been a time when his Poems were not obtainable through the ordinary channels."

There have been many accounts written of his life. These may be found in: I. Thomas Crichton's compilation "Poems" published in Paisley, Scotland, 1816. 2. Thomas Crichton's 'Biographical Sketches of the Late Alexander Wilson," in Paisley, 1819. 3. Thomas Crichton's "Biographical Sketches of Alexander Wilson," as published in the "Weaver's Magazine and Literary Companion," vol. II, Paisley, 1819.

4. George Ord's "Sketch of the Life of Alexander Wilson, Author of the American Ornithology," Philadlephia, 1828. 5. Sir William Jardine's three volume set, "American Ornithology," 1829. 6. Dr. William H. Hetherington's "Life of Alexander Wilson" in Professor Jamieson's edition of the "American Ornithology," of four volumes, 1831. 7. "Poetical Works of Alexander Wilson," Belfast, 1845.

8. Jared Sparks "The Library of American Biography," New York (Harpers), 1851. 9. "Difficulties Overcome," London, 1861. 10. Grosart's "The Poems and Literary Prose of Alexander Wilson," Alexander Gardner, Paisley, 1876.

Not only was Wilson a great ornithologist and poet; he was a scholar and teacher as well.

His poems "My Landlady's Nose", "The Dominie", and "Prayer Addressed to Jove" appeared in American newspapers of the time.

"My Landlady's Nose" and "The Dominie" were written while Wilson was living in Bloomfield. ' "My Landlady's Nose" appeared in the Newark "Centinel" Aug. 24, 1801.

Appearing with the poem was the advertisement: "If the person who found a Pocket-Book which was dropped last Saturday week, somewhere on the read from Newark to Orange Dale and Bloomfield, and in which, among other papers, was a manuscript Copy of the above, will return it to Mr. Gardner, Hairdresser, in Newark, shall be thankfully rewarded. A.W.N." (A. Wilson).

In the March, 1801 issue of Scribners "Monthly" appeared an article entitled "Wilson, the Ornithologist", by Dorsey Gardner. Four illustrations appeared with the article.

The one illustration is an engraved portrait of Wilson. Another is of Bartram's House in the Botanic Gardens, near Philadelphia Wilson's School at Kingsessing and the old "Gloria Dei" church at Philadelphia complete the group.

(Wilson's tombstone is to be found in the burial ground of the old Swedish Church. However, it is not shown in the illustration, due to the angle from which the church is shown.

Beside the publications issued in Britain and America we find his works printed in France and Germany as well.

Alexander Wilson was born on July 6, 1766 in the Seedhills of Paisley, Renfrewshire. The house in which he was born, for many years, was proudly pointed out. It stood within sound of the Falls of Cart, which Wilson celebrated over and over again in his letters and poems.

His father, during his early days, was a smuggler of the secret distillations of the "wee still." His regular occupation was that of a weaver and he soon disintangled himself from his nefarious trade.

He became known as "a man of sober and industrious habits, of strict honesty and superior intelligence; highly respected by all who knew him throughout a very long life." So Dr. Hetherington wrote of him in the Belfast edition of Wilson's poetical works.

Wilson's father came originally from Campbelltown, in Argyleshire, where his grandfather had fled from near Lochwinnoch, in Renfrewshire. This was during the time of the persecution of the Covenanters. He died on June 5, 1816 at the age of 88, surviving his son by three years.

Wilson's mother was Mary M'Nab, who had come from Dumbartonshire to Paisley while a young girl. She was known for her great beauty. She died of consumption when Alexander was but ten years of age.

It was the hope of his parents that Alexander would become a minister of the Gospel and "wag his head i' the puppit (pulpit) yet."

The boy attended the grammar School of Paisley. His attendance, however, was limited and interrupted. Luckily he had an indomitable perseverance that enabled him to master many things.

After schooling was over Alexander was apprenticed by his father to William Duncan, "weaver in the Seedhills of Paisley."

The indenture papers still exist in the Paisley Museum. They were signed on July 31, 1779 by Alex Wier and James Gibson, witnesses, and by William Duncan, Alexander Wilson, Junior, Alexr. Wilson (his father) and John Finlayson.

On the reverse side of the paper young Alexander Wilson wrote in August, 1792:

"Be't kent to a' the warld in rhime,
That wi' right meikle wark and toil,
For three lang years I've ser't my time
Whiles feasted wi' the hazel oil."

About the time of young Wilson's indentureship his father remarried. His new wife was Catherine Brown, a widow with a family of her own.

Young Wilson was boarding with his master William Duncan and his wife. Duncan was his brother-in-law. Although Wilson liked his brother-in-law he did not take kindly to weaving.

He managed to stay his full three year apprenticeship, but only by getting away every chance he had.

The out-of-doors beckoned to him, as did the Muses. He was writing poetry and one of his poems "Watty and Meg" was mistakenly ascribed to Robert Burns. Burns owned that he should have been happy to have been the author.

From 1782 until '86 he continued to work as a journeyman weaver. During this time he resided partly in Paisley, partly in Lochwinnoch and finally in Queensferry, near Edinburgh.

He was still escaping to nature at every opportunity, unconsciously acquiring knowledge that later was to gain him fame as an ornithologist.

At the time the art of weaving was considered a fine occupation. Wages were splendid and jobs eagerly sought after.

William Duncan, to whom Wilson had been indentured, decided to remove from Paisley to Queensferry. But before settling down there he resolved to travel through the eastern section of Scotland as a pedlar of cloths and clothing. Wilson went with him.

He wrote of these times as:

"It fires, it boils my vera blude,
And sweats me at ilk pore,
To think how aft I'm putten wud,
When drawing near a door;
Out springs the mastiff through the mud,
Withfell Cerebean roar,
And growling, as he really would
Me instantly devour
Alive that day."

It was during this period that Wilson arranged with John Neilson, a friend of his from Paisley, for printing an intended volume. It appeared in 1790 and in 1791 a second edition was issued.

In 1792 appeared the penny chap-book without his name. It was immediately attributed to Robert Burns.

By this time Wilson had given up his pack and had returned to weaving at Lochwinnoch. He was in hardship, poverty and in deep melancholy.

In the Paisley Museum are some of his manuscripts written during this period. In them he makes jest of his poverty.

His satire soon involved him in troubles. The people whom he portrayed in his poems considered them libellous. Wilson refused to disavow his authorship. He was heavily fined and condemned to burn his manuscripts and poems at the Cross. Unable to pay he landed in jail.

At jail he continued to write and one of his letters is entitled "Paisley Jail, 21st May, 1793." The letter is written to Mr. James Kennedy manufacturer of Cannongate, Edinburg, and in it he mentions the sum of the fine as 12 pounds, 13 shillings and six pence.

Wilson began looking wistfully across the Atlantic toward

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Alexander Wilson

(Continued from Page 2)

America. Britian was going through a depression. Things were looking dark. He felt that in America he could find himself as a freeman.

Although he had but little money he emigrated in 1793. He landed up the shores of the Delaware. From Philadephia he wrote his father and stepmother on July 25, 1794.

By chance he obtained employment in a copper plate printer"s office. Following this he resumed weaving and finally became a schoolmaster.

He became a teacher in a seminary in the township of Kingess, on the river Schuylkill, about four miles from Philadelphia.

Here he became acquainted with William Bartram, the botanist and naturalist. Wilson sung of Bartram's gardens in his poetry.

Another man of great help to Wilson was Lawson, the engraver. He helped Wilson improve his etching and his drawing from nature.

Then there were the libraries, rich in material for a fertile mind.

Ornithology absorbed him and he began to travel collecting America's finest birds. North, South, East and West he went, gun in hand.

In 1808 appeared his vol. I of "The Ornithologist." Vol. II followed in 1810 and finally in 1814 appeared vol. VIII with the sorrowful announcement of his death. Wilson had died on the 23rd of August, 1813 in the 48th year of his life.

It was in the year of 1801 that Wilson came to Bloomfield to become the headmaster of the little log building that stood at the time on the south east corner of Broad street and Belleville avenue.

Alexander Wilson, Early Bloomfield Pedagogue

Friendless, Wrote Satirical Poems Of Bloomfield People

By HERBERT A. FISHER JR.

(Continued From Last Week)

In last week's article a brief biography of Alexander Wilson was given. This week the story of his life in Bloomfield will be considered.

He spent a portion of the year of 1801 living here, teaching and writing. He does not speak pleasantly of our town, nor of its inhabitants. He gained no friends here and, in fact, most of the citizens were happy to see him leave.

His satirical poems, humorous to us as we read them today, certainly were not considered such by the persons he characterised. He left no doubt as to whom he was referring. Even if he did not mention correct names his readers knew who was meant.

This did not create friendly relationship. We can understand the feelings of the Rev. Abel Jackson when he read the poem, "The Dominie," as it appeared in the "Sentinel of Freedom." We can picture his face getting more and more red as he read:

> **"The grim man of God, with voice like a trumpet. His pulpit each Sunday bestampt and bethumpit."**

The Rev. Abel Jackson, first pastor of the Bloomfield church, was evidently a man of strong personality and very decided opinions. He was known for the powerful revival meetings that he held. The effects of the revival meetings could be seen in the enthusiastic psalm-singing throughout the community after the meetings.

Wilson was not in accord and had no sympathy with the movement. If Wilson had been living in Bloomfield when Jackson was dismissed in 1810 he probably would have been one of those seeking his dismissal. And when the Jackson-Gildersleeve riots came about he probably would have been one of the leaders of the Gildersleeve fraction.

On July 12, 1801 we find Wilson settled at Bloomfield. He had moved there sometime between May 1 and the latter date. On May First he had written a letter from Philadelphia to the writing master of Milestone Academy.

He had been teaching at Milestone where he had had an unfortunate love affair. It was for this reason he was now, May First, at Dock Street, Philadelphia; on his way to New York and perhaps better fortune.

In this letter he writes: "I shall not remain here long. It is impossible I can. I have no friend but yourself, and one whose friendship has involved us both in ruin or threatens to do so."

His first Bloomfield letter, of which we have record, is the one of July 12 to his friend Charles Orr. All of his Bloomfield letters are written to Orr, whose address was in care of "Mr. Dobson's Bookstore, Second, between Market and Chestnut Streets, Philadelphia."

Following are some excerpts from his letter of July 12:

"... I keep school at 12 shillings per quarter, York currency, with 35 scholars, and pay 12 s per week for board, and 4s additional for washing, and 4 s per week for my horse..."

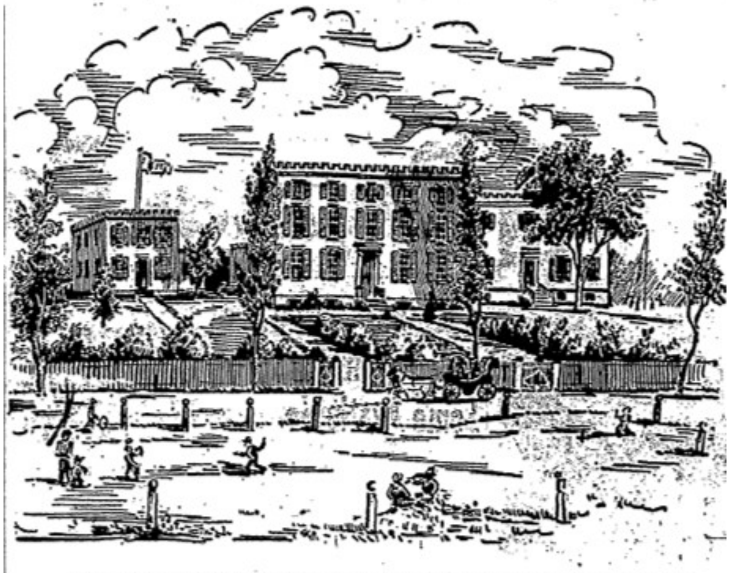
"... I left Wrightstown (N.J.) and steered for New York through a country unknown to me, visited many wretched hovels of schools by the way, in four days reached York ..."

Wilson complains of New York and did not care for it. "... I staid only one night in New York, and being completely run out except about three-penny bits, I took the first school from absolute necessity ... I like six miles from Newark and 12 miles from New York, in a settlement of canting, preaching, praying, and sniveling ignorant Presbyterians. They pay their minister 250 pounds a year for preaching twice a week, and their teacher 40 dollars a quarter for the most spirit-sinking laborious work, six, I may say 12 times weekly ..."

"... I have lost all relish for this country, and, if Heaven spares me, I shall soon see the shores of old Caledonia ..."

"... The bones of a manmouth or some gigantic animal are digging up here, of which I shall send particulars in my next. I shall superintend the whole Process."

Wilson's next letter to his friend was written on July 23. He asks Orr about the girl he left behind and is very much concerned. He continues by giving details of the Bloomfield discovery:



ONE OF THE EARLY Bloomfield schools was the Bloomfield Institute at the corner of Beach and Spruce streets. The sketch above, by Herbert Fisher, shows the school as it looked in 1847.

"The gentleman who discovered the bones of which I spoke is a Mr. Kenzie, who was sinking a well for his paper mill in a swamp supposed formerly to have been the bed of a small creek that runs near. Six feet from the surface, under a stratum of sand 4 inches deep, they found several bones apparently belonging to the tail, 6 inches in breadth, with part of a leg bone measuring upwards of 7 inches diameter at the joint, part of a rib 4 feet long, and many fragments in a decayed state. For want of hands no further search has yet been made, but it is intended to obtain the head and teeth if possible..."

Mr. Kenzie mentioned in the letter was Charles Kinsey, later a member of Congress. He had invented a machine that pro-

He was now erecting a paper mill.

The site of his mill was in a low swampland that exhisted along the Second River north of Franklin street and east of Race street. The site was to the rear of the old Brick Row on Franklin street and where the Garden State Parkway now cuts through.

There is a fine portrait of Kenzie at the New Jersey Historical Society, Broadway, Newark. He also had a mill at Paterson.

In the letter he continues: "The greatest curiousity in this State is the Falls of Paterson, where the river, which is about 40 yards broad, flows along a bed of solid rock. A sudden earthquake or some great convulsion has split the rock as under across the whole breadth of the river, 6 or 8 feet apart and upwards of 70 deep, down which the whole river roars with a noise like thunder ..."

"The schoolhouse in which I teach is situated at the extremity of a spacious level plain of sand thinly covered with grass. In the center of this plain stands a newly erected stone meeting house, 80 feet by 60, which forms a striking contrast with my sanctum sanctorium, which has been framed of logs some 100 years ago and looks like an old sentry box."

The church mentioned is, of course, the Presbyterian Church on the Green. The school house is the log structure built about 1782 on the old Caleb and Joseph Davis property, corner of Broad street and Belleville avenue.

A stone structure later replaced the log building and in 1849, when a piece of property was purchased to the east of the old school site, the stone school house was torn down and a new brick school erected. The town school administration building now occupies the latter site. The school house site of 1782 is now the parking lot.

Wilson continues in his letter: "The scholars have been accustomed to great liberties by their former teacher. They used to put stones in his pockets, etc., etc., etc. I began with such a system of terror as soon established my authority most effectually ...

"The following anecdote will give you an idea of the people's character. A man was taken sick a few weeks ago and got deranged. It was universally said that he was bewitched by an old woman who lived adjoining. This was the opinion of the Dutch doctor who attended him, and at whose request a warrant was procured from the Justice for bringing the witch before the sick man, who, after tearing the old woman's flesh with his nails till the blood came, sent her home and afterwards recovered. This is a fact."

It is belived the Dutch doctor was a Hessian doctor named Bohn of Verona. It is said that he used magic in his practice.

On August 7, Wilson again writes to his friend; "There is a copper mine about 300 yards from my school-house which was lately wrought and many tons of ore obtained from it. It is now neglected."

This was the old Cadmus mine on Chestnut Hill, the story of which has appeared in these articles.

Wilson concludes this letter with the following story: "Among the other effects of superstition here there lives just beside me a man who, being the seventh son, has the power to cure the most inveterate 'king's evil' by simply laying his hands on it. He has had three patients since my coming and tells me he has cured hundreds. He tells me has can feel the disorder ascending his arms, and commonly is indisposed while performing a cure on his patients. They have come 100 miles to him. He is now a man 45, and has praticed this 'laying on of hands' since he was a boy . . ."

Wilson caricatured the people he came in contact with. In many cases he simply told the truth about them. Naturally when his opinions did not agree with the crowd, and usually his opinions were far in advance of those of his day, his neighbors became incensed.

Wilson's main fault was that he was not afraid to express himself. He was far from being tactful, and if it makes interesting reading for us to-day it certainly did not for those whom he satirized.

While in Bloomfield he wrote at least four poems. One he entitled "Bloomfield."

"Hurra, for sweet Bloomfield, that village . . .
Our church like a palace
. . . .
Sound the horn in its praises
. . . .
Our priest's house a palace
. . . .
Here bull headed Ignorance gapes and is courted,
And pale Superstition with visage distorted.
Sweet Science and Truth, while those monsters they cherish
Like the Babes of the Wood are abandoned to perish.

Here 10 times a day they are singing and praying,
And 'Glory to God', most abundantly paying;
Apply for your cash — that's a quite different story;
They lock up the clink,

(Continued on Page 20)

(Continued from Page 2)

but to God give the glory.
Here old withered witches crawl round every cabin,
And butter from churn are eternally grabbing;
Ghosts, wizards, seventh sons to cure the King's Evil.
One touch of their hand and 'tis gone to the Devil.

Sweet Venus ne'er lent to our females their graces.
Likes ducks in their gait-like pumpkins their faces;
No heart-winning looks to ensnare or to charm us-
Their teeth like corruption, their breath- O enormuos!
Here slander, vile hag, is from house to house sweeping,
Still stabbing, and skulking, or wispering and peeping:
From Gibb's honest - heart with abhorrence discarded,
But lov'd by sweet Bloomfield, caress'd and regarded.

Here old Rosinantes, their bare bones uprearing,
Move past us if Death's horrid steed were appearing;
Dogs snuff; turkey buzzards swarm round for a picking;
And tanners look out, and prepare for a sticking.
Here's the one - handed plough, like an old crooked rafter,
The Genius of farming surveys it with laughter,
Wo! Haw! hallows Hodge, as he's zig-zags a shoot-
His pulpit each Sunday, bestampt and bethumpit;
On all but his own pours damnation and ruin,
And heaves them to Satan for roasting and stewing.
Hail Bloomfield! sweet Bloomfield, what a village
Our church like a palace our school like . . .
Sound the horn in its praises . . .
The priest's house a palace
. . . .

James Gibb was an artist and teacher. He was also a Scot, born in Paisley, Feb. 5, 1775. Gibb was the only Bloomfield person for whom Wilson held any regard.

There is said to be in existance a letter written by Wilson from Philadelphia to Gibb in 1812. It does not appear in any of the published collections. During the late 19th century it was advertised for sale by an Edinburgh bookseller.

James Gibb married Lydia, daughter of Bethuel and Hannah Ward. Lydia died Nov. 28, 1854. She and James are buried in the Bloomfield Cemetery.

Sosinates was the bony, lean old mare of Don Quixote's. Wilson used her name in caricaturing our Bloomfield horses.

The Good Deacon Ephraim Morris, who died May 15, 1814 did not escape the trenchant wit of Wilson's pen. He was the subject of the poem "Grumbo the Miller."

Morris and his man Hans operated the mill in the Morris Neighborhood. Morris was an active and well known person. His vigerous influence was felt wherever he might be.

Wilson's poem is as follows:

Hark! Grumbo's mill's a-going,
A-rattling and a-creaking,
While folks to church are flowing,
Yet, Grumbo is a deacon.
The stones are flying,
Grumbo's plying
Round the dusty hoppers;
This holy days:
That makes us pray
To him brings in the coppers.
And yet old Grumbo still groans
Like some poor wealth in Limbo,
And prays, "Lord, dry up their millponds.
That none may grind but Grumbo."
Then night and day,
I'll sing and pray,
Nor ever more be grumbling;
At meeting snore,
And praises roar,
To hear MY mill a-rumbling.

I am for size and MUCH sense,
Set up a great example,
With rattling box I catch pence
Within thy holy temple
The reprobate
May sneer and prate,
And say, I worship Mammon,
But godly folks
Must fill their box,
And learn to save their Gammon.
'Tis true I grind one Lord's day,
My Dutchman, Hans, the other;
His creed accords with mine aye,
GRAB ALL YOU CAN TOGETHER.
But when grim Death
Shall come in wrath,
And we like pigs are squeaking,
Let Satan clutch
The dirty Dutch,
But, Lord, take thou the DEACON.

Wilson signed the poem, Nov. 1, 1801; A. WN.

It seems strange that a man who won international fame should so soon be forgotten. Even our libraries have very few books in their collections.

People were probably afraid of his critical remarks their descendants were possibly angered by the impressions he left of their ancestors. He, and his works were erased from their minds and his books and poetry banished from the shelves of their libraries.

So, today Wilson is practically unknown within our town.

Deacon Davis Home One Of Bloomfield's Oldest

Area Historic Homestead Called House With Path

Close by the commercial center of the town of Bloomfield stands a proud and dignified relic of the past. Only one short block from the hub of activity the old Deacon Davis house stands at 409 Franklin street across from Washington.

The story of the house has been retold many times. Newspapers and magazines have had articles about it and it has been mentioned in several books. References have been made to it in this series of articles on several occasions.

Now, with our Sesquicentennial celebration coming up next year Bloomfielders and persons from our neighboring towns, who have been used to travelling to Boston to see the church made famous by Paul Revere, to Sandwich to visit the site of the old glass works, to Williamsburgh to see the reconstructed Governor's Palace and to Philadelphia to see the Liberty Bell will be admiring more ancient things at home.

One of the oldest and most historic possessions is the old Davis homestead. Like the Old First Church on the Green its exhistance is so wrapped up in the history of our town that it is impossible to write about the one without including the other two.

The Davis family is one of our oldest American families. It originated in Wales and during the 17th and 18th centuries several members came to America. In England some few members belonged to a religious sect known as the Singing Quakers.

The ancestor of the Bloomfield branch of the family was Stephen Davis. He was one of the founders of the Branford settlement in Connecticut. He was living in Hartford in 1646 and in listed as a freeman in 1648.

Stephen Davis was one of the group of 43 men from Milford who, becoming dissatisfied with conditions there, sought religious freedom on the shore of the Passaic in 1666.

Judging from the frequency of the occurance of his name in the old Newark Town Records he was a man of some consequence. He was one of the overseers of work in building the town's first saw mill, one of the nine men chosen "as a Committee to consider such Thing as may tend for the Good of the Town; also they have the Liberty to debate of such Things with any they shall see Occasion so to do, without calling a Town Meeting."

He was appointed a Surveyor, one of the men to burn the woods, to "warn" Town Meetings, a fence viewer, a Town's Man, one of the committee to treat with the Indians about buying more land above the town by the river, and one of a committee "concerning seating people in the Meeting house." With Joseph Riggs he was a night watcher at the meeting house. He was a Grand Juryman in 1676.

His name is found in the list of residents who attended the first town meeting held on Feb. 6, 1667. At this meeting a drawing of home lots was held. Stephen Davis drew Lot 53.

A home lot was a small lot upon which the owner settled and built his house. The home lyots in Newark were centered around Mulberry, Broad and Washington streets. The wood lots and farms lay on the outskirts of the town.

Daily, the farmers would travel from their homes to their farms and back to the protection of their cluster of houses.

Lot 53 was situated between Broad street and the Passaic river "south of the road and bridge to New York." This was a strip of property along hte sooth side of the present Bridge street, across from Washington Park and the north end of Washington street.

The name of Stephen Davis is also found in the list of former Milford residents who wellomed the newly arrived group of 23 members from Branford. This was at a town meeting held on June 24, 1667 when the Branford men were greeted as citizens of Newark.

In the Town Records are several instances of tracts of land granted to or obtained by Stephen. For instance, at the town meeting held on Feb. 13, 1678-9: "Stephen Davis, acknowledging he had taken up some Land contrary to a Town agreement, doth freely resign it to the Town's Disposal; doth request it for his Son John Davis.

"Item—John Davis had granted to him about Twenty Acres of Land up the River; provided he leave a convenient Highway by the River, of four Rods wide."

This, evidently was along the Passaic River where an old Indian trail followed along the west bank, which ater became a part of the King's Highway.

Before then, in 1675, Stephen Davis, Robert Lyman, Hans Albert, Jonathan Sergeant and Matthew Camfield have land in the Mill-brook Swamps, northwest of the Newark settlement. According to the Rev. Charles E. Knox, in one of his articles, the territory was situated along the later Morris Canal in Bloomfield.

Stephen Davis had three sons, Jonathan, John and Thomas. Jonathan died in 1690 and in his will John and Thomas were made administrators.

After 1694 the name of John disappears from the records. He must have died soon after or moved away to some other town.

According to tradition Jonathan had a son Caleb whose son Caleb married Ruth, the daughter of Joseph Bruen. They had the following children: (Deacon) Joseph, Mary Davis Ward, Phebe Davis Baldwin, Elizabeth Davis Carter, Sarah Davis Smith and Jonnna Davis Morris.

Caleb, the father of Deacon Joseph Davis, died Oct. 18, 1780, at the age of 66. His wife Ruth died June 5, 1793, aged 76.

Going back to the second generation and the sons of Stephen, we find in the minutes of the town meeting of Jan. 1, 1686-7; "Jonathan and Thomas Davis have liberty to possess what land was laid out to them by William Camp, upon account of their Father's Purchase." — William Camp, at the time, was Surveyor of the Highways.

Then, on Oct. 2, 1699 'It was agreed by the generality of the Town, that they would endeavor to make a purchase of a Tract of Land lying Westward of our Bounds, to the South branch of Passaic River . . ." Thomas Davis was chosen a member of a committee "to consider, agree, and put forward the Design."

It is not known for certain just when the first member of the Davis family settled within our Bloomfield area. There are several records showing that Thomas, son of Stephen, acquired a number of tracts near the Second and Third rivers prior to 1700.

In 1692 Thomas and his brother John divided some lands within the township of Newark. Then, in 1694 they took lands in the right of their father "an old settler, he being deceased."

In the summer of 1695 Thomas was given "liberty to set up a sawmill' 'upon a tract of his land. This was along the Second River at a site near the old pond above the Wheeler paper mill, of a later period, in Montclair.

This would not necessarily mean the appearance of houses in the area, as some historians have surmised. As the cutting of trees and the shipment of lumber to New York was an important early industry in our section, a mill was necessary to cut the timber into required lengths.

In all probability The Davis mill started out in this activity, later cutting the timber into desired lengths and sizes for home building.

A deed, formerly in possession of the Davis family of Bloomfield, was dated Nov. 7, 1711 in the reign of Queen Anne. It conveyed 111 acres from Thomas Wall of Middletown, Monmouth County, to Thomas Davis of Newark in the Eastern Division of New Jersey.

According to the late Edith McDowell Beeken, a descendant of the Davis family, in her book "My Treasure House," published in 1938, it was Thomas Davis who built the house on Franklin street about 1670.

In the Biographical Encyclopedia of New Jersey of the Nineteenth Century," published in 1877 by the Galaxy Publishing Co. of Philadelphia, we find: "Joseph Davis settled in Bloomfield in 1660. The house built in that year by this remote ancestor is still standing."

Of course, the latter statement is totally incorrect as the house would have been built six years before any settlement was made at Newark.

Other historians and writers give various dates for its erection. Some of these are 1668, 1673, 1676, 1723, 1725 and 1765.

In the spring of 1936 a bronze tablet was placed upon the house indicating it was built in 1676.

According to the Rev. Knox, in his chapters on Bloomfield history in Shaw's "History of Essex and Hudson Counties", the house was built during the 18th century. He states:

"The first authentic dates of dwelling houses in Bloomfield are two—the house of David Dodd . . . still bearing (in 1884) in the cornerstone the initials of himself and wife: "NOUM 10, 1719, D.S.D." November 10, 1719, Daniel and

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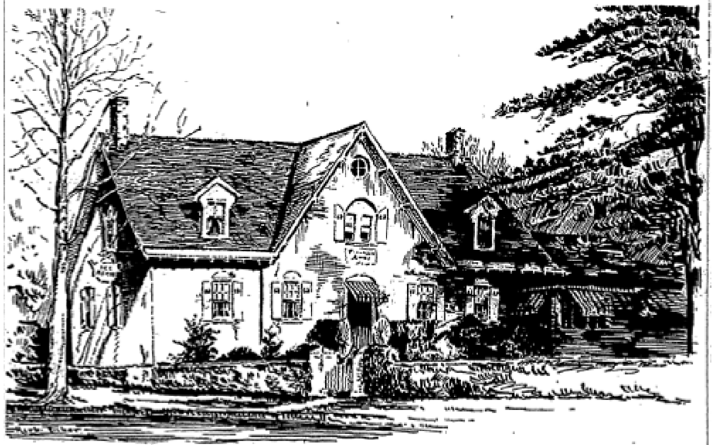


THE DAVIS MANSION, now the Franklin Arms Tea Room on Franklin street is one of our most precious and historic relics of the past. Said to have been built in 1676 its architectural features are of the 18th century rather than the 17th. Never the less its value as a Bloomfield landmark cannot be questioned.

Deacon Davis

(Continued From Page 2)

Sarah Dodd) . . . a dwelling house of Abraham Van Geisen on the east bank of the Third River near Canoe Swamp (in Brookdale). There was also a 'mill lately built'—a grist mill—in 1720 on the Third River, on Capt. John Morris' plantation, and also a dwelling of one Vannevklor, near Tony's Brook, in 1724.

"Among other ancient houses without authentic dates are the following: the Joseph Davis mansion, opposite the Baptist Church, supposed to have been built before the Revolution . . ."

Again, Knox states in his "The Church on the Green": "Stone houses began to appear as the new (18th) century went on—first probably of fieldstone and then of cut stone from the quarry.

If chiseled dates can be relied upon, the first of which we can be certain are the Van Gieson house, towards Stone House Plains, in 1711; the Anthony Oliff house below Eagle Rock in 1712; the Abraham Van Gieson house on the east branch of the Third River, near Canoe Swamp and the Dodd, now (in 1900) Gilbert, house in 1719; the Morris gristmill in 1719, and the Franklin school house in 1758.

The Moses Farrand house below Watsessing Hill, The Abraham H. Cadmus house on Montgomery Street, part of the Joseph Davis house, opposite the Baptist Church, the Thomas Cadmus mansion with its slave quarters, on the south and big Dutch oven on the west, the Wakely house on Belleville Avenue and the Crane house in Cranetown represent no doubt a large number built during that third or half of the century (18th)."

In a newspaper article, the Newark Star of Oct. 4, 1926, we read: "The house was built by Deacon Davis and formerly was the center of a large farm which took in much of the old town, extending from the Old Road (Franklin street) to the Road to Newtown (Belleville avenue) . . . This was then a part of Newark Township."

If the house, as here stated, was built by Deacon Davis it would be of pre-Revolutionary construction of the third quarter of the 18th century. Other sources give the date of its construction as 1765 or thereabout.

The original tract of land upon which the house was situated quite possibly was the one in the Mill-brook Swamps, northwest of the Newark settlement, purchased in 1675. Originally there was a large swamp that ran northward, west of the Second River and east of Race street. A small creek ran through it that was known as Mill Brook; it emptied into the Second River east of Race street.

The Davis plantation extended eastward from the Road to the Great Falls (Broad street) to the line of the later Morris Canal.

It is claimed that the plantation remained intact until Deacon Joseph Davis gave a corner of it to her daughter Abigail as a wedding present.

Then, portions went for the construction of the new church, the school, the Green, the Academy and the Parish House. Caleb, son of the Deacon, took a portion when he built his house next to the Church. Then, bit by bit it went until today only a very small portion remains along with the house.

The walls of the house are built in a fortress-like manner. They are built of solid stone, two feet thick, and at the base as much as eight to ten feet thick. The cellar has an open fireplace, with its old hearth and Dutch oven beside it. The Dutch oven, beside the fireplace instead of behind it, denotes a later period of construction of the 18th century. The early ovens were built into the rear wall of the fireplace opening.

The window embrasures also are of fortress-like construction. They are widened at the outside so a wider angle might be obtained whenever shooting was required.

The object of this type window construction was to enable the person firing a gun to obtain a wider range of fire. By having the jambs built at an angle the barrel of the gun could be put through the window opening at an angle.

On the side wall of the basement is a section that appears to have been a former opening walled in. Originally this was an entrance to a tunnel that led toward the Orange Mountains.

Several of our early houses in this area had such means of escape. The old Stage Coach House, in Brookdale, had a tunnel leading back to the old Indian shelter.

Some of these tunnels were built when there was fear of Indian attacks. Most of them, I believe, were built during the period of the Revolution; that is, those that were built in our Bloomfield area.

When British and Hessian troops came marching through our town the townspeople became dully alarmed. Upon such occasions they would flee with their belongings over the mountain to greater safety.

According to family tradition the tunnel was built for this purpose.

It was usual for frontier villages to have a fort or some house built more strongly and more fortress-like than the others. Here the villagers could run to for protection in times of danger.

We find such fortress-like houses in the old villages of Warren and Sussex counties. From the above descriptions it would appear as if our early village had such a means of protection in the Davis house.

It is claimed that the west end of the house, the section facing Franklin street is older than the rest of the house. This is quite possibly the case.

With the many alterations that have been made to the house it is impossible to verify the age of this section. In order to do so it would necessitate the knocking off the interior wall plaster to find out the type of construction that was used.

It has been pointed out to me that the windows on the west gable end wall are very narrow and typical of those used in the frontier houses. Therefore, the house must be very old.

However, upon study of the house, it is necessary to alter this first impression. The windows are on the end wall and early houses did not have windows on the end walls. Of course there is the possibility the windows might have been added at some later date to an already existing house.

Early houses of this type faced south (the Davis house does) in order to catch as much light and air as possible through the tiny window and entrance.

The window and entrance were in the front wall of the house. Other walls were solid stone, so constructed to ward off arrows and fire-bands.

When there is a cellar beneath the house it usually means that the house was not built before the second quarter of the 18th century. Upon rare occasions we find that a cellar has been dug under an older section of a house. This was not an easy job and not often attempted.

In all fairness I must state that several years have elapsed since I have been in the cellar of the house and I am basing my conclusions upon my observance at that time.

The construction and style of the house is thoroughly Dutch. The heavy oak beams supporting heavy floor boards, the arched windows across the front, and the hallway running from the front to the rear of the house with double Dutch doors at each end, were Dutch characteristics used during the second quarter of the 18th century onward.

Architecturally speaking, the house, as it stands today, is of the third quarter of the 18th century in design. Of course, this is built around an earlier structure of undetermined date, and has a roof, dormer windows, gable over the entrance, and other alterations of 19th century construction.

I am in accord with Knox that the older section is of the early 18th century rather than the late 17th.

Most probably there was a wood choppers hut built here in 1676, or soon after the purchase of the tract. This would be of too crude type construction to be used in the building of a new house. It was merely a shelter to keep off the elements.

Then, the Davis family was of English extraction. The English held on to their earlier houses. Unlike the Dutch, who never wasted anything, they tore down the earlier structures and rebuilt. That is why one rarely finds these tiny houses in New England or Virginia. They once existed, but were destroyed.

In the next article the historic value of the house will be discussed. The many incidents that took place within its walls will be related. They greatly affected our town and helped to mould it into our present day community.

Old Davis Home Rally Center During Revolution

Now Bloomfield Tearoom, It Was Built About 1676

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

The Deacon Davis plantation and house were located at a strategic location at the junction of two old Indian trails that later became main highways of travel.

Our Franklin street, in Bloomfield, upon which the house faces, was a part of the trail that led from the Indiah camps at Jersey City and along the Jersey shore to the Minisink trail and campsite.

During Colonial days it was a part of the old road connecting Jersey City and Newark to Pompton, West Milford, upper New York State and Canada. It also was the main route of reaching Morristown, Easton and points West.

The present Washington and Montgomery streets formed a portion of the old Nishüane Trall. Later, this became an important highway leading from Morristown, Hanover, and Livingston to the Watsesson Dock along the Passaic River.

Both roadways were heavily traveled by farmers, miners, quarrymen and others toting their loads to Paulus Hook and the ferry to New York or to the Watsesson Dock to be loaded upon ships for distant ports.

The two highways became of great importance during the War of the Revolution. Washington and his troops passed by the Davis house many times. Upon at least two occasions he stopped at the old mansion.

However, before going into the historic importance of the house I wish to present some material that has been brought to my attention since writing the first article on the Davis house.

Stanley D. MacDowell, of Passaic, recently lent the Bloomfield Public Library a scrapbook of newspaper clippings about the Davis and McDowell families.

Included was a clipping from the Independent Press of May 15, 1936 that attracted my attention. It was an article about the presentation of the plaque mentioned in last week's article.

At the time the Major Joseph Bloomfield Chapter of the Daughters of the American Revolution was marking the house and having ceremonies. The tablet was unveiled, giving the date of erection as 1676.

Col. Joseph Davis Sears was the principal speaker, making an address in which he stated:

"Stephen Davis built the first part of the house in 1676. Family tradition has it that site or on a site adjacent thereto, was a log house or stockade prior to that time. The Davis family lived for many generations in the house. . ."

The material here given does not alter my opinion as to the period of the erection of the house. Historical facts and architectural features tend to present a later date.

The first actual records of ownership of the house is that of Deacon Joseph Davis during the period of the Revolutionary War.

It is claimed that Joseph Davis was born in 1754 in the Davis homestead and it is known he died there in 1827. He was the son of Caleb and Ruth Bruen Davis.

Caleb and Ruth were buried in the old Watsesson burying ground and later their bodies were removed to the Bloomfield Cemetery.

Colonel Sears, in his address continued: "Joseph, like his father, Caleb, fought in the Revolutionary War. His father Caleb was discharged from the Continental Army in 1780, as a result of wounds from which he died in 1783. . ."

Joseph was 20 years of age at the time. Both men are listed in Stryker's "Officer's and Men of New Jersey in the Revolutionary War."

"Deacon Davis," continued the Colonel, "as he has been styled in historic accounts of the Presbyterian Church, and of the Town of Bloomfield, is shown in records of the time as Squire Davis.

"He was a man of austere but kindly mien, puritanical in his beliefs, with an unchanging devotion to his duty, to his country and to his church."

The Davis home, like others of the time, was practically self substaining. Practically 95 per cent of the food and clothing was produced or made on the place by the members of the family or the slaves.

Joseph increased by purchase his large landholdings that had been left him by his father. His farm was successful and his dealings in land brought him considerable revenue. As has been stated the property was strategically located.

The house was known for its hospitality. The Squire or Deacon liked to have his friends around him and he was liberal with his entertaining. He insisted on the finest quality in his household furnishings. The furniture, glassware and silver he used were of the best.

His was a large family, thirteen children in all. With the slaves and continuous stream of guests the house was always crowded.

It was a learned family. There was a spacious library. Two of the sons graduated from Princeton as well as from medical school.

Deacon Davis was a highly religious man. At sundown on Saturday all work ceased and no work of any sort was ever attempted upon his plantation on the Sabbath.

Food for Sabbath consumption was prepared during the week. No hot food was served until after Sundown on Sunday.

Family tradition has it that the Deacon even averted his face when he passed his cornfields on the Sabbath to avoid seeing the corn grow upon the holy day.

On Feb. 15, 1804, a law for "The Gradual Abolition of Slavery" was passed. The law specified that any slave child born after July 4, 1804 should be freed when becoming an adult.

Males were to be freed when becoming 25 years of age and females at the age of 21. Joseph Davis, however, freed all his slaves at his death by his will.

The wife of Deacon Joseph Davis was Anna Crane. She was born in 1769 and died in 1847.

Many legends of the Davis house during the period of the Revolution have come down to us. Located, as it was, at the intersection of the two important highways it was bound to play a part in the events of the war.

It is claimed that Washington stopped by the house on several occasions. There is strong possibility that he did.

There was an encampment on the old Coejeman plantation in the Forest Hill section of Newark throughout the war. There were also hospitals in Newark and at Morristown.

As has been stated in previous articles, whenever there was a possibility of British attack or pillage by marauding parties the wounded and ill soldiers would be removed from the Newark hospitals to Morristown.

The route over Bloomfield's Franklin and Washington streets was the shortest method of reaching Morristown. Naturally it would be the way chosen to transport these men.

It would also be the route taken by the great general while he was stationed at Morristown to reach the campsite at Newark.

Washington also spent almost a year at Totowa Falls or Preakness. During the Revolutionary period our present city of Paterson was known as Totowa Falls or Bridge. The Paterson Falls were known as the Great or Totowa Falls.

The Dey Mansion, used by Washington as his headquarters, still stands at Preakness. It is claimed that Washington used the old Abraham Godwin hotel, Paterson, as his headquarters part of the time. Some of his letters are marked "Totowa Falls."

At one time, while at the Dey Mansion, Washington planned to fool the British into believing he was going to make an attack upon New York, the British stronghold.

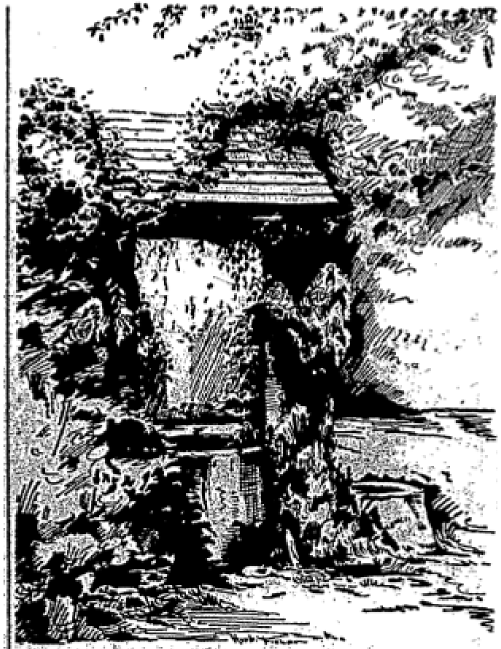
He set up headquarters at the Crane house, that stood on the corner of the present Valley road and Claremont avenue, Montclair. His men were encamped along the base of the First Mountain from the Cranetown Gap (Bloomfield avenue) northward to beyond Paterson.

The British, seeing this formation, were completely duped. Of course, the attack never took place.

It is also known that Washington set up an observation post at both Eagle Rock and at Great Notch. While at Morristown he made several visits to the Eagle Rock post to watch British activities at New York, Staten Island, Jersey City and on New York Bay and the Hudson River.

While at Preakness he used the Notch post for the same purpose. These posts were maintained throughout the war. The posts and the passes over the mountain were heavily guarded.

When the great general was at Morristown and at Preakness he made many reconnoitering trips throughout the area. He visited many families and houses in an attempt to find out the temper of the inhabitants.



THE OLD DAVIS WELL, according to family tradition, is pre-Revolutionary. The sketch shows it as it appeared during the latter 19th and early 20th centuries. It probably started its existence as the traditional well sweep.

Washington's men were in dire need of good, clothing and supplies and he was always on the lookout for ways and means of obtaining the same.

Joseph Davis was not only a deacon of the church, but meetings were held at his house. Furthermore he was the town squire.

It was unlike Washington to let such an important personage go by unheeded. Davis could do much to influence the townspeople in the favor of the American cause.

That Davis was an ardent patriot is shown by his many activities. He lent a portion of his farm for a training field and parade ground. Here the men of the village marched back and forth and learned to obey commands, even if they were rather rustic.

The parade ground is now the Green. It was centrally located along the Old Road and the Road to Totowa Falls. It was near Ward's Lane (Washington street), the road to Newtown and the road to Watsesson Dock. It was readily accessible to everyone from all points of the village.

Even when the building of the church commenced in 1796 the "grounds" were owned by the Davis family. It was not until Nov. 27, 1797, that the parade ground was purchased and the deed obtained.

This was five months after Major Bloomfield visited the town. A subscription had been taken up to pay for the land. When the full amount could not be raised Deacon Davis obligingly forgot the balance.

The original deed for the property has become lost, but on Dec. 4, 1873, the Bloomfield Record printed a copy of it.

So, it can be seen that the old homestead buzzed with wartime activity even before the house was to become the scene of far greater activity.

It must have been the center of many village gatherings. It and the Jacob Ward tavern were the two closest houses, with exception of the Baldwin homestead on Belleville avenue, to the parade ground.

We can picture the men gathered around the Davis well quenching their thirst after a gruesomely drill upon the dusty parade ground.

According to Davis family tradition the well was dug when the house was first built. Historians now scoff at this theory, claiming that wells were not dug until after the Revolutionary War period.

It is a known fact that water was not popular for drinking purposes until that time.

So, we must take the story of the soldiers drinking at the well as legend.

When I started writing about the Deacon Davis house I had no intentions of writing as much about it. However, with its great importance to the area, I felt a brief resume would not do it justice.

(Next week the visits of Washington to the house, its importance as a Revolutionary hospital, its post war activities in the formation of the First Church, the naming of the town and in the field of education will be discussed.)

British Raids In Revolution Struck Enite County

And The Peace Brought Up Questions On New Church

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

For seven long years the people of Bloomfield suffered the effects of British and Hessian raids during the Revolution.

The first of these raids came in November, 1776, after Washington and his men prayed in the old Acquackanonk churchyard and left Acquackanonk Landing for Newark on the 22nd of the month.

The British encamped for several days at Tony's Nose, Acquackanonk and foraging parties ransacked the countryside. Several groups came down Broad street from the present Richfield area as well as West Passaic avenue from the Allwood section of Clifton.

It is doubtful if they came farther south than Watchung avenue at that time. However, a few days later the British were encamped at Newark. This was after the American troops had left on the 28th of November.

The British immediately occupied the town and at once went out to the neighboring farms for supplies. It was at this time the greatest damages were carried out. Lord Cornwallis was head of the troops at the time.

They spent several days foraging throughout the town and other nearby points. Washington had warned the inhabitants to carry off their valuables. Many fled over the mountain to Horse Neck.

Some merely hid their possessions in barns, hay racks and wood lots. Later they were sorry, as the British discovered the hiding places and made off with the goods.

The second large foraging expedition was held in September, 1777. General Sir Henry Clinton came out from his headquarters in New York by way of the old corduroy road. He occupied the old Schuyler mansion and made headquarters there.

The Schuyler house was across the Passaic river from Belleville in North Arlington. It was destroyed in 1924.

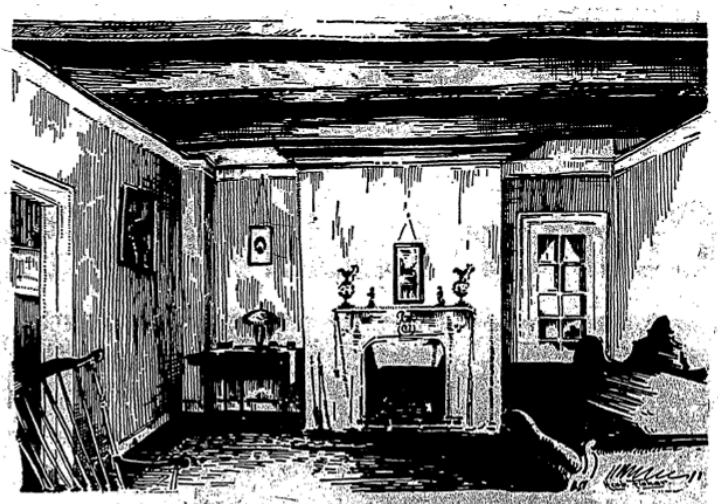
From this point raiding parties were sent out to obtain supplies for the troops stationed at New York.

On Jan. 25, 1780, the third large raid took place. Major Lumm of the 44th Regiment of the British Army led the party. It was at this time the Newark Academy building was burned.

Joseph Hedden and Robert Neil and some 34 men were taken prisoners. Some seven or eight were killed

The fourth large raid was made under the charge of Capt. Thomas Ward. This was on Nov. 21, 1780. One hundred men came up the Passaic river on floatboats and gunboats. A picarooning expedition for sheep, hogs and cattle was carried out.

Finally they were driven back to their boats by the patriots. While there were no battles or heavy skirmishes in the Watsesson or Bloomfield section, there were extensive foraging visits.



THE ROOM where Bloomfield received its name is the living room of the Davis house on Franklin street as it appeared before the house was converted into a tea room. Here Washington, Gen. Knox, Gen. Bloomfield and other important personages were entertained.

Just how often the Davis house was visited during the Bloomfield raids is not known. At the end of the war, when residents of New Jersey made known their losses for reinbursement, Joseph Davis made claims for the Nov., 1776, and the Sept., 1781, raids only.

This does not mean there were not more raids on his house and property. Quite often the Patriots did not list all the raids, nor all the items taken.

The list of Joseph Davis was as follows: 1 horse, 10 pounds; 1 mare, 16 pounds; 1 wagon, five pounds; two gears, iron braces, collars, harness, two pounds; Caslew hat, one pound; pair stockings, shoes, 10 shillings gallon bottle, four shillings; stock of sale hay, one pound, 10 shillings. Total 36 pounds, four shillings.

It is generally agreed by historians that in November, 1776, Washington took the old King's Highway from Acquackanonk Landing to Newark. This led along the west bank of the Passaic river through the present Delawanna, Nutley and Belleville.

However, as explained in the articles upon the Revolutionary War, the army was divided into three groups. The main group was with Washington

A second group came over West Passaic avenue and Broad street and encamped along Chestnut Hill. The third group came along Valley Road and encamped at Cranetown Gap.

Therefore, it was quite possible some of the officers and men of the second and third groups stopped by the Davis house at this time. This may have been the basis for the legend that Washington and his troops stopped here in 1776.

The Rev. Knox, in Folsom's "The Municipalities of Essex County", states that on a number of occasions large detachments and even the whole army, passed through Watsesson, because it lay on one of the military routes from the Highlands of the Hudson to Morristown, and the South.

On June 28, 1778, the Battle of Monmouth was fought. The British Army retreated from

(Continued on Back Page)

British Raids

(Continued From Page 2)

New Jersey by way of transports from Sandy Hook to their stronghold at New York.

Washington, desirous of protecting the Hudson river at all costs, led his troops to New Brunswick where they spent the Fourth of July. On the fifth they began moving by stages toward the Hudson.

According to a diary written by Joseph Clark, the first stage ended at Scotch Plains, the second at Springfield, and the third at "Wardiston" (Wardsesson). The fourth was at Acquackanonk. They reached King's Ferry on July 17, 1778.

This sector of the American Army reached Watsesson on July 8. Just where they encamped is not known.

Washington, himself, was still at New Brunswick on July 7th. On that date he wrote to the Continental Congress that his troops had started to move out on Sunday the Fifth.

On July 10th, according to letters written by James Mc Henry, Washington's Secretary, the General spent a portion of the day viewing Totowa (Passaic) Falls. According to historians he reached the Falls after having been at the Newark encampment.

To reach the Newark encampment it was necessary to pass through Watsesson. It is claimed he stopped for dinner at the Cadmus house on Washington street on July 9th. It was upon this occasion he held the two Cadmus boys upon his knee.

Continuing on his way toward the Newark encampment he stopped at the Davis homestead, seeking shelter for the night. However, General Henry Knox of the artillery, was already quartered here with some ill soldiers.

Knox had been given permission by the Deacon to use the house as a hospital. When he discovered the purpose of his general's visit, it is claimed he offered to have his men removed at once.

Washington refused and moved on toward the campsite at Newark. Passing over Watsesson Hill he came to the Farrand house where accomodations were found.

For many decades at the old stone house an old table was proudly shown at which Washington is said to have taken a meal or refreshments of some sort.

It is claimed that Washington also stopped at the Davis house on some of his trips from Morristown to Newark while making the Ford mansion his headquarters. At one time, it is said, he stopped there to seek some information.

Washington must have passed by the house on several occasions, and if he did not stop by, his soldiers must have while marching past.

It was unlikely that the great general would have passed the house without stopping by to converse with the members of his family. Already stated, he was always anxious to obtain any news that might prove helpful to him.

With the important position the Davis family held within the community they would be of the upmost assistance in informing Washington which persons held Tory sympathies, how and where he might obtain food and supplies for his men, and other vital information.

One of the legends about the house that has been handed down to us is that one day a wounded British soldier, unable to march along any farther, was taken within the homestead.

The women of the house nursed him back to health. This in spite of acid criticisms and mutterings of their fellow townspeople who thought it highly treasonable to harber an enemy.

Mistress Anna stamped her pretty little foot and declared: "He is one of God's children. As such I am caring for him!"

When, at last, he was well he showed his appreciation by hewing out of a large rock two stones. One he made into a well curb; the other a basin in which the slaves washed.

After the war was over the townspeople began to feel the need of a church of their own. Although there were two churches within Newark Township that they might attend they had become too small for the increasing number of members.

Furthermore, attending these churches meant a long distance to travel.

The one church was within the district of the home lots, on the present Broad street, in Newark. This was the First Presbyterian Church. The second church was in Orange Dale; the Second Presbyterian Church.

The idea of a new church in the Watsesson area was agitated in 1794. On May 7 of that year, Ephraim Morris went before the Presbytery of New York and stated that the people of "Wardseson" wanted to organize a church.

He presented an application from various members of the Newark, Orange and other churches who were living in the north-west section of Newark Township.

It was agreed upon a meeting was to be arranged to confer with committees to be sent from various churches concerned. They were to meet on Wednesday, June 11th, at the house of Joseph Davis.

The conference was favorable, and on July 22, 1794, Ephraim Morris, Joseph Davis, John Dodd and Stephen Forham presented to the Presbytery a petition signed by 98 people. The request for a church was now granted.

Meetings began to be held at the schoolhouse on Watsesson (Franklin) Hill, which had been built in 1758, and at the house of Joseph Davis.

On April 30, 1795, the new society began to engage preachers to act as temporary supplies.

On Oct. 24, 1796, a meeting was held at the Davis homestead to elect trustees. Again, on the 27th, a meeting was called when a subscription was begun to raise funds for a building.

In 1782 a little log schoolhouse had been built on the corner of the present Broad street and Belleville avenue, Bloomfield. This was the school made famous by Alexander Wilson. The deed of the school property showed that formerly it had belonged to the Davis plantation.

Now, according to tradition, church services were being held within its walls.

On the same date of Oct. 24, 1796, a deed was made out by Joseph Davis and his wife, conveying for eight pounds "That lot of land called the church lot in Wardsesson adjoining the east side of the parade ground, being one hundred and twenty feet in front and rear, and extending eighty feet deep; the northeast corner of said lot being distant four chains and sixty links from the south side of the Newtown road, the whole containing twenty-two hundreds of an acre."

Progress was made in the subscription of the new house of worship in 1796. At the meetings held in the Davis house an agreement was reached that "The ground and material house shall be under the control of the regular and constant supporters of the gospel" and "that the minister shall be chosen by the church members."

The total subscription made payable to the five trustees was 1615 pounds four shillings, or at New York currency, $4040. The subscription ranged fom one pound to 100 pounds. Joseph Davis was one of those subscribing 100 pounds and his house became the center of these activities.

Joseph Davis had been active in religious activities long before the newly aroused enthusiasm in the Wardsesson area. The First Church of Newark building had been under construction from 1787 to 1791.

Moses Farrand and Joseph Davis were on the building committee. Joseph was also on the committee "to hold vendue and sell the seats."

After the new society was formed at Wardsesson and religious services were being held at the Davis house, Dr. John Rodgers performed the services. He was from the Presbytery of New York City and had quite a journey to reach the Davis house.

Two routes were open to him. One was by means of a sailing vessel through New York Bay, the Achter Kol and the Passaic river to the Watsesson Dock at the mouth of the Second River.

Then a three mile journey by horseback, by way of the road to Watsesson Dock (Mill and Montgomery streets), was necessary to reach the house.

The second route was by the rowboat ferry to Paulus Hook, then by stagecoach to Newark, and finally on horseback by way of Black's Mill and Watsesson Hill over the Old Road to Wardsesson.

Deacon Morris ran a stagecoach from Wardsesson to Paulus Hook. His son was the driver, and if proper connections were made Dr. Rodgers could use this. It followed the above route. The coach existed until about 1885.

Whenever Dr. Rodgers came to visit the Bloomfield parish he stayed overnight at the Davis house; so tradition informs us.

On June 10th, 1794, Mrs. Anna Crane Davis wrote to her sister at Swedesborough:

"We have had preaching at our house six Sabbaths this spring. We expect Dr. Rodgers will preach here on Monday next. We are about forming a church here and Dr. Rodgers and Mr. . . . (illegible name) were appointed to meet a committee here for the above mentioned purpose."

It was proposed to build a temporary wooden structure to suffice until the people were able to erect a more substantial edifice.

Carpenters had already been chosen and had gone to Springfield to study the frame church there. They returned and at a meeting held at the Davis house advised that a church be erected like the one there.

Window frames were made and preparations started to erect the frame church along the side of the road leading to Totowa Falls.

Deacons Davis, and Baldwin were of a group of the more influential citizens who opposed the construction of an edifice of this type. They felt a more permanent and lasting structure should be built.

They persisted and so a more commanding site was chosen upon the Davis plantation, at the head of the parade ground.

Plans were now projected for a stone edifice, of wider dimensions and much more noble proportions. But, even this was not large enough in the opinions of Davis and some of the other members.

A story has been handed down through the Davis family of how the Deacon and his wife, Anna, upon hearing and seeing how small the stone church was to be, went home and prayed that it might be larger.

At midnight they and Deacon Baldwin went out and removed the stakes so that when the workmen came back the following day they would unknowingly start digging for a larger edifice.

It is said, according to the legend, that when the congregation discovered the change, Deacon Davis and his wife were called before them.

They claimed that the Lord had advised them to so do through their prayers. They were forgiven and all was well. Mrs. Becken tells the story in her book.

However, according to the Rev. Knox, this was not entirely the case. Instead of the romantic midnight visit, Davis and a group of the members prevailed upon the workmen to push the walls as far to the outer edges of the dug trenches as they possibly could. This was done and so a larger building was obtained.

With the construction of a new church in view a name had to be chosen for it. At a meeting held Oct. 13, 1796, after a heated discussion, the parish was named in honor of Major Joseph Bloomfield of Burlington, who later became governor of New Jersey and a general in the War of 1812.

The Parish of Bloomfield included Montclair as well as our present town. The territory thus became known as Bloomfield Parish. Then in 1812, when the Township of Bloomfield was formed, it was decided to name the township after the Parish.

The October 13 meeting was held at the Davis house, and so it might be claimed that the naming of the town originated in the Davis house.

On July 6, 1797, Major and Mrs. Bloomfield were entertained at the Davis house when they made their visit to the town. For several days the women and girls of the neighborhood had been meeting at the homestead making preparations for his arrival.

A bower was constructed, to be covered with flowers. Dresses were made. Songs were learned and a bit of poetry composed with which to greet him.

(More will be told about these meetings in a series of articles on General Bloomfield I am working on.)

When, in 1840, the need of a lecture room arose for the Presbyterian Church it was decided to build it near the church and upon the old Davis plantation.

From the very beginning the Davis family was interested in educational facilities. As early as 1780 or before, according to Shaw's "History of Essex and Hudson Counties", Thomas Davis gave land for a schoolhouse on Franklin street, near Montgomery, Bloomfield.

The land was never used for that purpose and when the decision was made to build the little log schoolhouse near the First Church, Caleb and Joseph Davis exchanged this property for the former.

Later, from 1851 until 1868, Charles M. Davis was headmaster of a school for boys on Liberty street, corner of Spruce. This has been written up in a previous article and a series of letters written by Charles M. Davis has appeared.

Former Superintendent of Schools William E. Chancellor, in some of his historical notes wrote of Charles M. Davis:

"In the history of the schools the most prominent man has been Charles M. Davis, for 25 years County Superintendent and afterward Superintendent of Schools in Bayonne, who always stood for progress in Bloomfield where five generations of his family were born . . ."

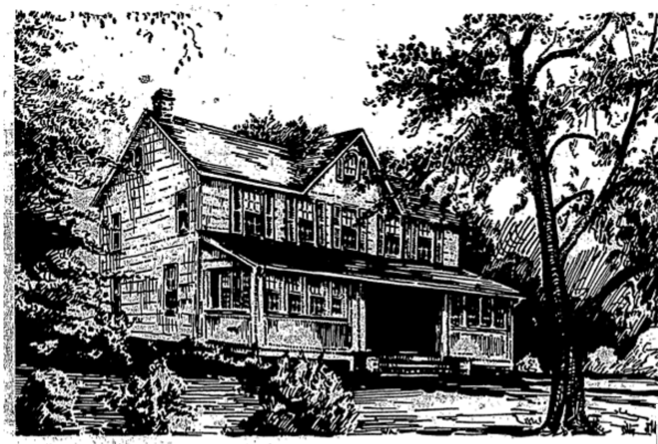
Joseph Austin Davis also gained fame as an educator. He was the first superintendent of the free school system in Bloomfield.

He was born in the Bloomfield house on July 1, 1813. He graduated from Princeton in 1834. In March 1838 he obtained his degree of M.D. from Jefferson College, Philadelphia, and began practice in Bloomfield.

Joseph Austin Davis was recognized as one of the most learned and skillful doctors of his day. His interest in education early manifested itself. He labored hard for the passage of the first free school law in 1842.

Gen. Bloomfield's Family Tree Part Of State's History

Hero Born In Woodbridge Is Buried In Burlington



THE BLOOMFIELD HOMESTEAD in Woodbridge is said to be the house that Gen. Joseph Bloomfield lived in at Woodbridge. However, it is more probable it was in an earlier section he lived and not in the unit still standing. The sketch shows the house as it appears today.

I could vision the gen

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

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By HERBERT FISHER

In the beautiful old burying ground of St. Mary's in Burlington are two white marble slabs. So old are they that the lettering upon them has become hardly discernible.

They mark the graves of General Joseph Bloomfield and his second wife, the beautiful widow Macomb.

The two graves are in the McIlvaine plot nestled close by the old original St. Mary's Episcopal Church. Unless one was in search of them one would be apt to pass them by unnoticed; so simple and uneffected they are.

Bloomfield's first wife was Mary, daughter of Dr. William McIlvaine of Burlington. Bloomfield had married her soon after his retirement from the Revolutionary Army.

Mary died in 1818, soon after her husband had retired from the War of 1812. Her grave is also in the McIlvaine plot. It is said that she and her husband had lived together in unbroken harmony and affection.

Recently I paid a visit to the historic old town because of its close ties to our own early village of Bloomfield.

I had also visited Woodbridge where General Bloomfield was born, as well as Trenton where he spent several years as Governor of New Jersey.

I was deeply impressed by the old Burlingtgon burying ground with its huge boxwood trees, massive pines and the two beautiful churches, old St. Mary's and the newer and more impressive stone church.

The quaint old streets, leading down to the Delaware, lined with old brick houses and unhurried by the rush of modern traffic seemed to take me back to the period of our early Federal days.

I could vision the general and his bride riding past in their gleaming black carriage richly upholstered with velvet. I could see Mary, beautifully gowned, waving to acquaintances and her husband beaming with pride as the driver skillfully drove the horses.

Leaving the old section of the town, as it was getting late in the afternoon and I was getting hungry, I walked to the main business sector.

I wanted some picture postcards and headed toward the five and ten. Not finding any on the racks I asked a pretty young cashier if the store carried any.

"Pictures of our town?" she asked in amazement. "What is there to see in this burg?"

"Girlie," I replied, "you don't know what you have here."

Somehow, her reply had a familiar ring. I had heard the same remarks so often in our own town.

The encounter with the young lady brought me down to earth and I went over to the very old library to do some research on the man responsible for the naming of our town.

The Bloomfield family was of British extraction from the region of Norfolk. During the Second World War I paid a visit to Norfolk looking up some of my ancestors named Godwin.

On one of the stones of the old church I found the name of Godwin and nearby was a stone with the name of Thomas Blofield.

The family of Blofield (later known as Bloomfield) had settled in the shire at a very early period. A Thomas Blofield had possessed a huge estate and lands in North Repps, which he sold before 1466.

In 1479 a Robert Blofield was living at Hickling. There was also a Thomas B. Blofield, of Suestead Hall, Beeston Priory, Norfolk, who was a son of Thomas of South Repps.

In 1731 to 1775 the Rev. Francis Blomefield, rector of Fersfield, in Norfolk, published an eleven volume set of books entitled "An Essay towards a Topographical History of Norfolk, containing a description of Towns, villages and hamlets, foundations of monasteries and churches, also an account of villages and likewise, an historical account of castles, seats and manors, their present and ancient owners."

Quite a lengthy title for such a voluminous set of works; at least it seems so today with our method of terse writing.

Among the subscribers to this work was one Thomas Blofield, of Salhouse, Norwich, Norfolk.

In the first volume the author gives many details concerning his family and traces his own descent from Henry (1st Blomefield, Gentleman, of Fersfield, England.

He also refers to "Sir Henry Broumflete, alias Bromefeldt" an early member of the family, who was sent by King Henry VI, in 1433, to the Council of Basle.

Sir Henry, at the time, carried a coat of arms. It was the same as used later by Gen. Joseph Bloomfield. The Bloomfield and Lancaster (Henry VI was of the Lancaster family) families had close associations, at least in a friendly way.

Many members of the Blomefield family died at Fersfield and their tombs are to be found in the parish church there.

The epitaph of John Blomefield, fourth generation from Henry (1st) Blomefield says he was "sometime of Corpus Christi Coll(ege) in Cambridge and afterward an inhabitant of this place where he lived a very charitable, humble, peaceful, devout, good son of the church and died Dec. 22, 1700."

His son, Henry, was father of the Rev. Francis, author of the eleven volume set of history.

Many members of the Bloomfield family came to America. Some settled in New England and a book entitled "King's Chapel Burial Ground, Boston, Mass.", by Bridgeman, gives an obituary notice from which the following is taken:

"The Bromfield's were first heard of in Wales in the time of Edward 11 (1307-1327), where they had extensive possessions. Next in Derbyshire whence a younger son, William removed to London and became Lieut. of Ordinance in the Tower under Queen Elizabeth (1558-1603).

"He acquired by marriage, large estates in Norfolk where before this time, a branch of the family had settled to whom Edward VI in 1553 granted an augmentation of their coat of armor.

"Sir Edward Bromfield was Mayor of London in 1635, some of whose descendants came to America. The family seat was Haywood House, near New Forest."

Barber tells us, in his "British Family Names," that the name Bloomfield, Broumflete, Bromfeldt, Blomefield, Blofield, etc., was originally French, coming to England from Blomeville near Caen, Normandy.

oming , to England

Of our New Jersey branch

(Continued on Back Page)

Gen. Bloomfield

(Continued from Page 3)

of the Bloomfield family Thomas Bloomfield with his four sons, Thomas, John, Benjamin and Ezekiel and his daughter, Mary, came from Woodbridge, Suffolk County, England.

Thomas, the first, had been a major in the army of Oliver Cromwell. It is believed he went directly to Newbury, Mass., to settle when he came to America. From there he came to Woodbridge.

Mellick, in his "Story of an Old Farm," states that Thomas Bloomfield migrated in 1666 with John Pike, Daniel Pierce, and seven others from Newbury, Mass., and aided in the settlement of Woodbridge.

These men were representative of at least 60 families of Newbury. They took a lease of the Proprietors of New Jersey, the Duke of York and Lord Carteret. The tract of land consisted of 64 square miles including the present towns of Amboy and Woodbridge.

The newly acquired lands were settled between them. Several made their homes at Woodbridge, named after the town in England from whence many of them came. Of course, Thomas Bloomfield was a member of this group.

Of the children of Thomas, his son Benjamin left no issue. His daughter, Mary, married Jonathan Dunham. She was afterward shot by a slave who was burned to death for the crime. She left two children, Thomas and John Dunham.

Ezekiel, born 1653, married Hope Randolph and they had six children: Mary, Timothy, Jeremiah, Benjamin, Ezekial and Joseph, born 1695. Ezekiel was a representative to the General Assembly in 1687 and died in 1702.

Joseph Bloomfield, son of the above Ezekiel, married Unis Dunham in 1721. She was the daughter of Jonathan Dunham and his second wife, Easter Rolph.

Joseph and Unis (Eunice) had three children who grew to maturity. They were Moses, born 1729; Hannah, born 1724; and Jonathan, born 1735.

Joseph died in 1782 and according to the custom of those days left the greater part of his estate to his eldest son Moses.

Moses was extremely well educated for those days. He studied at Edinboro and after his return to Woodbridge, he married Sarah, daughter of Moses Ogden, of Elizabethtown.

Moses Bloomfield became a leading doctor of Woodbridge. He was a senior physician in a U. S. hospital during the Revolution.

He was also a representative to the Provincial Congress and a Magistrate and an Elder in the Presbyterian Church. He died in 1791.

Moses and Sarah Bloomfield had six children. General Joseph and Samuel were two of the sons.

When his first wife died Dr. Moses Bloomfield married for his second wife Mrs. Ward, widow of Dr. Ward of Cumberland. She died in 1772.

Joseph Bloomfield, the son of Moses, was born in the old Bloomfield homestead at Woodbridge on Oct. 18, 1753. It is claimed that the house in which Joseph spent his boyhood still stands.

Amy E. Breckenridge, in her book "Disappearing Landmarks of Woodbridge" has this to say of the Bloomfield house:

"Dr. Moses Bloomfield, surgeon in Washington's Continental Army, one time representative in the Provincial Congress and General Assembly, owned on Freeman street what was known as the Hance property, later on bought by Mr. Hinsdale (Mrs. E. H. Boynton's father).

"The house stood back of Stanley Potter's present home (1946). It was a lovely rambing house with spacious grounds, having a fountain in the middle of the lawn.

"Gov. Joseph Bloomfield, son of Dr. Moses, lived there. Later the house was removed to Harrell avenue, remodeled into a two family house, and now owned by Mr. L. C. Holden."

When I visited the town of Woodbridge, I stopped by the library to discover what I might find on the house. The Librarian and her assistant were most kind and helpful in getting material for me.

To my surprise and delight the assistant librarian informed me that she was living in the Bloomfield house and invited me to visit it and make myself known to Mr. Holden.

I lost no time so doing and found Mr. Holden a most congenial host. He invited me in and took me through his part of the house.

Mr. Holden is an artist and instructor. Many of his oils adorn the walls. The house is furnished with antiques that seem to be perfectly at home in the old house.

He refinishes them himself and each piece reflects the loving and painstaking care he spent upon it.

Through the kindness and assistance given me by the librarians and Mr. Holden I discovered the following facts about the house:

Woodbridge is the oldest original township in the States of New Jersey. Charles 11, in 1664, granted the land now comprising the State to his brother the Duke of York. Five years later, in 1669, the charter for Woodbridge was granted.

Woodbridge included the present Carteret, Rahway, New Dover, part of Edison Township and all of the present Woodbridge Township.

Evidently the settlers of Woodbridge were in dire need of a blacksmith, for in the Town Meetings of Woodbridge, under the date of Sept. 26, 1698, we find the following entry:

"Granted to John Crandal, blacksmith, 100 acres of upland, eastward from John Bloomfield, provided he doth settle amongst us and work at his trade for seven years more to come."

Highways were established as early as 1667. The first highway to be mentioned, on Feb. 8, 1668, ran by the "Kirk (Dutch word for church) Green over Papiack Creek into the upland beyond."

A second highway was laid out running north from Strawberry Hill or the Sheep Common, as it was then known, crossing Manning's brook.

A third road began on the southwest corner of Strawberry Hill, crossed Spa Spring and then travelled on to Perth Amboy. Another highway led to Piscatawaytown.

It was along these highways the freeholders of the Township built their homes.

The property of Thomas Bloomfield was along the old highway, now known as Freeman street, not far from the Presbyterian Church.

The house set far back from the road and was a small one and a half story structure such as pioneer settlers usually built. Later, it was added on to.

This section still later became a wing unit to a two story frame unit covered with large Dutch type shake shingles of Jersey cedar. (Many of these original shingles still remain on the house.)

According to Mr. Holden a long path led from the highway to the house. In the center, half way up the path, was the fountain which was always at play. The path divided and went around the fountain.

When the property was sold for development and the house removed, the older wing unit was destroyed. The house was removed but a few feet to Harell avenue which runs off from Freeman street.

At the same time the house was converted into a duplex dwelling. This was easily accomplished as the house has a large hallway on both floors, running from front to rear.

It was at this same time the two glassed in sun porches were added on the front of the house.

The house, as it stands today, appears to have been built during the second quarter of the 19th century. All of its architectural features proclaim this.

The overhanging roof at the gable ends, the large roof gable over the entrance, the heavy and massive entrance itself with the heavy transom and sidelights — all bespeak the early Victorian period.

The interior trim also is of the 19th century. Two features that might give credance to the story that the house, as seen today, was in existance during Bloomfield's life in Woodbridge, are the large reception hallways and the corner fireplaces.

During the 18th century large mansion type houses had such upper and lower hallways where balls and dances were held. There were always front and rear entrances to these hallways allowing a cool breeze to sweep through when the doors were opened.

This system was brought over from Holland and was used a great deal in New Jersey and the South. It was a good method of airing out the house.

Corner fireplaces were quite often found in the old Dutch houses of Middlesex County. Mr. Holden said that it was his belief that originally there were such fireplaces in every room of the house, but some of them were ripped out when the house was converted.

The fireplaces that remain have been altered, so that it is impossible to tell the date of their construction.

There is, therefore, a possibility the house is of 18th century construction, undergoing vast alterations during the second quarter of the 19th century.

Certain it is that the older portion was standing, and as such the present house should be preserved as one of our historic relics of the past.

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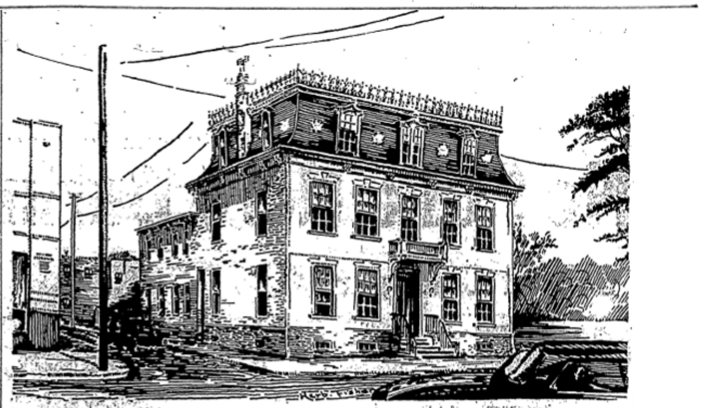
In next week's article more will be told of the life of Bloomfield in Woodbridge, his student activities, his experiences as a soldier in the Revolution and his marriage to Mary McIlvaine of Burlington.

It was during his early marriage and while he was living at Burlington that Bloomfield made his visit to the town named after him.

So much has come down to us about this visit that perhaps it will be better to devote a whole article to his visit alone.

Bloomfield Family Noted In Early History Of State

Gen. Joseph Saw Combat As Captain In Revolution



THE GENERAL BLOOMFIELD HOUSE still stands on High street, corner of Library, at Burlington. The roof was changed from a gable type to the present Mansard style during the mid-Victorian period. Otherwise it remains much the same as when Bloomfield lived there in high style.

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

From the very beginning the Bloomfield family played an important part in the history of Woodbridge. In the minutes of May 19, 1696, we find that Jonathan Dunham and Ezekial Bloomfield were "apoynted by ye town to finish the meeting house gallerys or to imploy any other person or persons to do it and when finished to be payed out of ye town rate."

In January of 1694 the town sent Nathaniel Fitz Randolph and John Bloomfield to "Discourse with John Browne of Amboy or any other person that May Be Suitable" the possibility of securing him as a teacher.

Then, on Jan. 25, 1701, it was decided the "Free School Land" should be laid out before any division of the common land be made. This property was in the present Iselin section of Woodbridge Township.

A survey of the free school lands was made. It was so reported in the minute books and signed by Samuel Dennis, John Bishop, Samuel Hale, John Bloomfield, Jonathan Dunham and Thomas Pike.

It was not until 1793, however, that any real attempt was made for a public school education for the young in Woodbridge.

On June 15, 1793, there was a meeting of "the subscribers to the Woodbridge Academy." Jonathan Bloomfield's name appears in the list.

That the Bloomfield family was just as interested in the welfare of their country as in the education of the children is shown by the list of the members of the family who served in the Revolution.

Beside Joseph Bloomfield we find the name of his father, Dr. Moses Bloomfield. There were also Timothy Smith, James, Ezekial, Jonathan and Thomas, 5—all from Woodbridge Township.

The long list is probably due to the fact that feeling ran high in Woodbridge when the "shot heard round the world" was fired in Lexington, Mass.

Located as it was on the King's Highway (the same highway that ran along the west bank of the Passaic River) Woodbridge became a center of activity. It is believed that the home of Timothy Bloomfield near Ford's corner was the headquarters of the Jersey Blues.

The house of Timothy Bloomfield no longer stands. It was torn down a few years ago.

In the list of members in the Civil War I found only two names of the Bloomfield family from Woodbridge. They were Edward A. Bloomfield and Lot Bloomfield, who was either in the navy or marines.

Then there was a Bloomfield Tappen, probably a descendant of the family.

Dr. Moses Bloomfield was strongly in favor of good educational facilities. He had had an excellent education himself and saw to it his children received a "gentleman's education."

He had an extensive library and encouraged the children in the neighborhood to use it.

That he was keenly interested in education is shown by the town minutes of March 12, 1776, when Moses Bloomfield and others were made "trustees to the School Land and

Dr. Moses Bloomfield, son of Joseph, grandson of Ezekiel and great grandson of Thomas, was born at Woodbridge on Dec. 4, 1729. He died there on Aug. 14, 1791, in his 63rd year, according to the cemetery inscription.

He married twice. His first wife was Sarah Ogden, born March 1734, died Oct. 25, 1773 aged 39 years. She was the daughter of Robert and Phebe Baldwin Ogden.

His second wife was Phebe Holmes Ward, daughter of Janathan Holmes and the widow of Samuel Ward.

Dr. Moses was an influential member of the Legislature and of the Provincial Congress before the Revolution.

His will was dated Dec. 20, 1790, and proved Aug. 20, 1791. In it he mentions his wife Phebe, his sons Joseph and Samuel, his daughters Hannah, wife of James Giles, and her heirs, and his daughter Nancy.

His grandson, Moses Bloomfield, son of Dr. Samuel Bloomfield, also is mentioned.

Children of Moses Bloomfield by his first wife Sarah Ogden were: 1. Governor Joseph, born Oct. 18, 1753; 2. Samuel, born March 10, died March 20, 1755; 3. Dr. Samuel, born Feb. 14, 1756, died Nov. 25, 1806. He married Abigail Ellis, daughter of Joseph Ellis of Gloucester, N. J.

4. Isaac, born May 20, 1759, died in his fourth year; 5. Nancy, born Dec. 3, 1761, died Sept. 5, 1764; 6. Hannah, born Jan. 12, 1763, died Dec. 30, 1823. She married James Giles. 7. Isaac, born June 1764, died Jan. 1768; and 8. Nancy, born June 16, 1766, married Dr. John Garet Wall.

Dr. Bloomfield sent his son, Joseph, to Rev. Enoch Green's Classical School for Boys at Deerfield, Cumberland county. Here he was known as a first rate scholar.

He received a strict religious education. Each morning the pupils read from the Bible and were required to explain the meaning of each passage.

This they had to do with brevity and clarity. One error and the cat-of-nine tails was freely applied.

This was followed by a prayer, a different prayer for each day of the week. With attentive ear the pedagogue listened for any slurring of words. All voices had to be so distinct that they appeared as one.

On Saturdays the Bible lesson took up the whole morning. Each morning of the week when a bell was rung, every pupil said a fifteen minute prayer in the privacy of his room. This was repeated again in the evening.

Religious services in the morning were followed by studies in Latin and Greek, mathematics, composition and grammar, geography, science and literature.

Studies began at seven-thirty in the morning and ended at five in the evening. Then came the dinner hour and two hours for study.

At nine all pupils were required to retire, for at five-thirty in the morning the "rising bell" rang.

No daubling was permitted. Rules were strict and so designed to train the children to become worthy gentlemen. School studies continued for six days per week and on the Sabbath an eight-hour church session was held.

There was not time for idleness or for juvenile delinquency. The training young Joseph Bloomfield received here was to show itself in his later life; his love of books, religious interests, his dealings in law and his other activities.

After leaving Green's Classical School Joseph studied law with Cortlandt Skinner. Skinner was the last provincial attorney general designated by the British King.

He was a man of high standing and influence as a lawyer and as a member of the Assembly and Council. Under his supervision Bloomfield received the very finest training.

When hostilities broke out Skinner remained true to his King. A letter of January 1776, to his brother, a lieutenant-colonel in England, was discovered.

The discovery induced the Continental Congress to turn it over to the Committee of Safety of New Jersey.

Orders were made that a sufficient force be made to keep him in safe custody at Amboy until further orders be given.

Skinner took refuge on board a man-of-war. All the Provincial Congress could do was order their treasurer not to make any payment of salary to him.

He took a commission as brigadier-general from Gen. Howe, with authority to raise five battalions from among the disaffected of New Jersey. He succeeded in getting 517 members.

Skinner did everything within his power to aid the royal cause. After the war he went to England to live and received compensation for his confiscated estate and half pay for life. He died in Bristol at the age of 71.

In the meantime, Joseph Bloomfield had joined the American forces. The first duty that was assigned to him was to arrest Skinner. This was after the discovery of Skinner's letter

It must have been a sad duty to go to the house that had been like a home to him. Of course Skinner was not there, nor was Mrs. Skinner. This probably made it more easier for Bloomfield to order his men to search the premises.

In the depositories of the State of New Jersey, including manuscripts, private papers and other records, is a letter by Azel Pierson, Cumberland county physician and President of the Officers Club, to the Provincial Congress.

The letter is signed Jan. 16, 1776, and gives notice that the officers of the 2nd Batallion of Foot Militia in Cumberland had formed themselves into a Society for the design of promoting military knowledge."

It recommended Joseph Bloomfield as captain, Joseph Seely as 1st lieutenant, Ebenezer Elmer as 2nd lieutenant, of a company in new battalion forming for Continental service.

It mentions their qualifications and believes "they will act with spirit and resolution in these respective offices."

Bloomfield was given charge of a company of men to join the campaign to take Quebec.

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History

(Continued from Page 2)

The company embarked on board sloops at New York on the third of May, 1776. They reached Albany on the evening of May 6, "wet and weary."

They were given orders to be in readiness to march to Quebec. However news came through of the American retreat from Quebec, which caused a change of plans.

A part of the regiment was directed to march up the Mohawk "to subdue Johnston and his brood of Tories." In the evening of May 19th, Capt. Bloomfield returned to Albany with Lady Johnston a prisoner.

Bloomfield also brought news that the regiment was to be stationed at or near Johnston Hall to keep back the Indians, who were friendly to the British.

A guard was set over the hall and maintained for some time. Some of the officers and men contrived to steal many of the articles and books from the hall. They were tried by court martial and one of the officers was cashiered.

Most of the regiment went to German Flatts and Fort Stanwix near Rome. It was here, on July 14, 1776 that Lieut. Elmer wrote in his journal:

"Capt. Bloomfield returned with a whole bag full of news. He had received a letter from his father, in which was enclosed a Declaration of the Continental Congress, passed the 4th day of July, declaring the colonies free independent States, which, may God prosper and protect."

Monday 15th, about 12 o'clock, an assembly was beat for the men to parade, in order to receive a great treat and drink the State's (New Jersey's) health.

"When having made a barrel of grog, the Declaration was read and the following toast given by Parson Caldwell . . ."

Under the date of August 14 1776, the journal gives the following opinion of Elmer toward his superior officer:

"Captain Bloomfield, active, unsteady, fond of show, and a great admirer of his own abilities; quick passions, but easily pacified."

The journalist was older than was Bloomfield, his superior officer. By several statements he makes in his journal it can readily be seen that he was provoked by his inferior position.

This probably was the cause of his caustic remarks, for later on, after the war, they were to become personal and political friends.

Early in November of the same year the troops marched to Ticonderoga. It was here that Bloomfield was appointed judge advocate of the Northern Army.

There was a great amount of illness at this post. The captain fell a victim and on Dec. 25 left for home. Later, he was promoted to major of the 3rd Regiment.

His regiment was at the battle of the Brandywine and was actively engaged there. It was also at the battle of Monmouth.

It is stated in the register of the Cincinnati of New Jersey that he was wounded, but upon what occasion is not given.

Sometime in 1778 he evidently resigned his commission in the army, for in the fall of that year he was chosen clerk of the Assembly, and for several years he was register of the court of admiralty.

He was one of the charter members of the Order of Cincinnati. In 1794 he was elected vice president and in 1808 president.

Soon after his retirement from the army he married Mary, daughter of Dr. William McIlvaine of Burlington. He settled there as a lawyer in the style of a gentleman of fortune.

He had been licensed as a lawyer in 1773, before he had reached the age of twenty, and had set up practice in the Bloomfield house in Bridgeton.

He was much respected at Burlington. Known as a man of integrity and great courtesy of manners, he was also "benevolent of little things."

For several years he was mayor of the city and in 1783 he was appointed register of the court of admiralty, established by the state.

The same year he became New Jersey attorney general upon the resignation of William Paterson. He served until 1792, when he resigned.

During the time Bloomfield held this office, courts of oyer and terminer were held in the different counties, usually twice a year. Bloomfield never missed a meeting. His salary was but 30 pounds per year.

In 1793 he was chosen one of the Trustees of Princeton College. When he became Governor of New Jersey in 1801 he resigned. In 1819 he was chosen again.

In January, 1796, estimates were made of the losses sustained by the corporation of the College of New Jersey (Princeton) in the War of the Revolution. Joseph Bloomfield was one of the signers.

In 1794 he, being a general of militia, took the field as commander of a brigade of militia, called into service to quell the Wiskey Insurrection in Pennsylvania.

He proceeded to the immediate neighborhood of Pittsburg and accomplished his mission without bloodshed.

In 1792 he had been appointed by the legislature one of the presidential electors. He gave his vote, along with his associates, for both Washington and Adams.

However, in 1796 he was not appointed as he had shown he was not favorable to the election of Adams, the Federal candidate.

During his residence in Burlington he was an active member and president of the "New Jersey Society for the Abolition of Slavery."

In 1794 several of the societies met at Philadelphia and Bloomfield was one of the representatives of the New Jersey society.

In Oct. 1796, a group of inhabitants of Burlington company wrote to the Legislative Council and General Assembly of New Jersey asking them to pass a law to lay the foundation for the gradual abolition of slavery. Among the names of signers is that of Joseph Bloomfield.

It was in 1795 that Bloomfield was elected mayor of Burlington. He served in this capacity until 1800. He was, therefore, mayor when he paid his visit the town named after him in 1797.

Bloomfield had been a member of the Presbyterian Church at Woodbridge. When he married Mary Mc Ilvaine and removed to Burlington he attended St. Mary's Episcopal Church.

That his interest in Presbyterianism had not died out is manifested in the fact that it was Joseph Bloomfield who gave the property, in 1788, for the first Presbyterian Church in Burlington.

The church was built, a simple frame one in the Quaker manner, on the north side of Library street near its turn into Broad street.

It was to the rear of his mansion on the corner of High and Library streets.

His mansion was one of the most attractive houses in Burlington. Built of red brick with Pennsylvania keystone type lintels to the windows, the house originally had a gable roof.

In the sketch, the house is shown as it appears today, painted yellow and with a Mansard roof. Many years ago the roof was changed, greatly marring the appearance of the house as a colonial residence.

During the time of Bloomfield's occupancy it was kept in the very finest style. Thousands of books lined the shelves of its library.

(In another article we shall discover Bloomfield's activities in the building of a new library at Burlington).

This, then was the background of the man who was to play such an important part in our early history.

Bitter Hassle Marked Adoption Of 'Bloomfield' Name

'Crab Orchard', 'Hopewell' Lost Out To The General

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other aspects of our historic past will be published later.)

By HERBERT FISHER

Excitement was running high in Newark Township. It was feeling growing pains. The township had long since expanded westward and northward from the little cluster of home lots situated around Mulberry, Broad and Washington streets.

The single little church that had been sufficient for the needs of the community was now bursting at the seams. A new church was built "Under the Mountain" (Orange), but even that did not seem to fulfill the needs.

Moses Farrand, who lived on the Old Road below Watsessing Hill, and Squire Joseph Davis, who lived along the same road at Wardsesson, had worked hard on the building committee of the newly built First Church of Newark.

It had taken from 1787 until 1791 to complete the church.

About the same time a new church was being built at Elizabeth Town, then a part of Essex county. Begun in 1780 it was completed with spire and bell in 1789.

The British had burned the little frame church at Springfield after Parson Caldwell had fired Watts at the enemy. After the war a new and larger frame church arose.

GEN. JOSEPH BLOOMFIELD

Construction had started at Horseneck (Fairfield) on a new church shortly before the war. Activity ceased during the war and the timber rotted on the ground.

After the war Rev. Stephen Grover became its pastor and, under his enthusiastic leadership, a new building was enclosed in 1794. In April, 1796, some singers from Wardsesson went up to the dedication.

In 1794, as we have seen in a previous article, Deacon Morris appeared before the Presbytery of New York and requested the organization of a Presbytery Society in Watsesson or Wardsesson.

It was to become known as the Third Presbyterian Congregation of Newark, the First being at the Home Lots and the Second located Under the Mountain.

However, the Third Congregation, although organized in 1794, was not legally organized until 1796 and did not obtain an official title until the latter date.

In the meantime preaching proceded at the Watsesson Hill School and in the living room of the Davis house. With each meeting a greater feeling of community pride was fostered.

A name more distinctive than the Third Presbyterian Society of Newark was desired. The members began to want a name that would tend to unify and identify the parish.

Heated discussions were held in the living room of the Davis house and finally it was decided that a meeting of the entire congregation should be held a tthe little log schoolhouse at the corner of the Road to Towa Falls and the Newton Road (Broad street and Belleville avenue in Bloomfield.)

Notices were "set up in three of the most public places," possibly at Jacob Ward's tavern, the Watsesson Hill schoolhouse and the Union schoolhouse at the corner of the present Hoover avenue and Morris place. (At the time Morris place was a part of the Road to Towa Falls, now the city of Paterson)

The meeting was to be held during the afternoon of Oct. 13, 1796. As the date drew closer, tension mounted higher and higher.

The Davis' house became a veritable beehive of activity. Persons who had ideas for naming the parish came knocking at the door seeking the support of the Squire.

It was early in the morning of the 13th, the day of the meeting, when a horse at a fast gallop could be heard coming down the Old Road from Cranetown.

The rider was a young man of stately bearing. He was Nathaniel Crane of Cranetown, at whose house Washington had stayed and had made his headquarters in 1780.

Cranetown had received its name from the numerous families named Crane that had settled along the base of the Watchung Mountain.)

Nathaniel had been through the Revolutionary War and had been in both the Battle of Long Island and the Battle of Monmouth. At the Battle of Monmouth he was with a young major from Woodbridge named Joseph Bloomfield.

Bloomfield had won honors at the Battle of Monmouth and Crane had formed a strong liking for him. Already, the major was showing possibilities of a promising future.

After the war Crane had acted as a major in the New Jersey State Militia and had kept close contact with Bloomfield. It was on behalf of his friend that he now hastily dismounted from his horse and pounded upon the door of the Squire's house.

It was a cold, crisp October day. he rays of the sun were just beginning to shine through the few remaining leaves left upon the trees.

The wind, with gusty blasts, swept through the long avenues of apple, peach and plum trees, which surrounded the superb greenhouses and conservatories. Relentlessly the wind scattered far and wide the remaining leaves of gold, russet and brown.

The garden was quiet and solidary. The closed shutters of the house proved that not only the master, but the entire household, from the dignified house cook to the lowly field hands, were not as yet active upon the premises.

Finally a window opened and a sleepy voice asked the purpose of such an early morning intrusion. Upon being informed it was in regards to the meeting being held that same day and the naming of the parish, the Squire went to the door and admitted Nathaniel to the living room.

There followed a long discussion in which Nathaniel praised the merits of his friend.

"Joseph not only has won credit in the war," concluded Crane. "but has won many friends, not only in our township of Newark, but throughout the State. You know he has relatives here. Sarah, wife of Aaron Dodd, is a cousin and so is the wife of Dr. Matthias Pierson."

"Yes, that I know," replied the Squire.

"Many of our men were with him during the war. My brother Joseph was with Captain Dodd's company of the Second Regiment and thinks as highly of Joseph as I do.

"Isaac also speaks well of him. He is so well known here that I think his name will be accepted. He is a man of wealth, good breeding and of strong influence. I am certain that he will soon become of greater influence.

"He is an excellent scholar and has a fine library. He is benevolent and extremely unselfish. His acts have proven he is a good and sincere member of the Church.

"My brothers and I feel that his name will go down in history and will add lustre, if accepted, to our parish."

By now the squire was in total agreement. He suggested that a meeting of the three Cranes, Deacon Baldwin and himself be held that very morning to decide upon a plan of strategy to put through the name of Bloomfield.

Although it was at the meeting of the congregation at the little log schoolhouse that the name of Bloomfield was decided upon, actually it was at this little meeting in the living room of the Davis house that the fate of the town was decided —the fate as to its name.

The five men gathered before the fire in the room. At the end of their discussion each of them realized that Bloomfield would not decline the honor thus bestowed upon him.

The General was an astute politician and with the acquaintance between him and the people he could not afford to say no.

A large crowd attended the meeting in the afternoon. All were desirous of obtaining the most fitting name for the new parish. Joseph Davis was in the chair and Isaac Watts Crane was secretary of the meeting.

It was a heated discussion, to say the least. Tempers ran high as one name after another was suggested. Crab Orchard was suggested as a name as the log schoolhouse was situated in that neighborhood and the planned church was to be built there.

Most of the members objected as the title probably sounded too sour. Then Newtown was placed before them and again the suggestion was rejected; it was too non-committal. Cranetown, Doddtown and other local names met with the same fate.

The name of Hopewell was submitted and met with strong favor with the younger members of the congregation. Of the several names suggested this

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History

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one seemed to be gaining in favor.

Then Isaac Crane came forth with the name of Bloomfield, that had been decided upon that morning.

But, let us hear of the meeting and its proceedings as Isaac Crane himself, wrote of it from Bridgeton, N. J., Feb 28, 1842.

"Sometime in the spring of 1797 (correctly Oct. 13, 1796) the trustees of the Presbyterian Society at Wardsesson, being about to assume a corporate name, and desirous of having the voice of the people on the subject, caused public notice to be given of a meeting at the school-house, near the house of Isaac Dodd, Esq., of which meeting Isaac Dodd was chosen (if I recollect right) chairman, and myself secretary. Several names were proposed, viz., Jefferson, Randolph, Greenfield and Bloomingfield, when I proposed the name of General Bloomfield.

"There were those present who had served under him in the Western expedition of 1794, and who bore testimony to the benevolence of his character, his kindness, and his disposition, as the soldier's friend, to promote comfort of the troops under his command.

The result was a vote, unanimous, or nearly so, in favor of the name of Bloomfield, which the trustees assumed, and a certificate thereof was transmitted to the clerk of the county to be recorded. . ."

The Rev. Stephen Dodd, of East Haven, Conn. in his Manuscript History of Bloomfield, prepared in 1846 states:

"It has been the practice for many years to use the word Wardsesson, supposing that it was derived from some person or family by the name of Ward. But, this was a palpable mistake.

"The real name was of Indian origin Watsessing. Watsesson, written in both forms in the ancient records of Newark; but the first is doubtless the correct spelling. It was first used with reference to the Schoolhouse Hill (Watsessing or Franklin Hill) and the adjacent Plains, as formerly named.

"Thus the ancient deeds of our ancestor, Daniel Dodd, and his brother Samuel Dodd, the grandfather of the late Aaron Dodd, mention Watsessing Hill, Watsessing Plains, as also some other records. . .

"The neighborhood north of the Meeting-house was once called Crab Orchard, from the crab-apple trees which were standing there in the time of the first settlers. . . the road that ran from the Old Totowa Road (Broad street), at this point, to Second River (Belleville) was known as the Newtown Road, as it passed through a group of houses in a settlement known as Newtown

"North of Crab Orchard was the Morris Neighborhood and further beyond was Stone House Plains.

"There was an active settlement known as Montgomery at the east end of town. It was the road to Watsesson Dock. Where the Dodds settled was known as Doddtown. This was along the south end. . . And, of course, at the west end was Cranetown, named after the Crane family.

"When a name for the church was desired all these names were considered, but none seemed to suit. It was Isaac Crane who suggested the name of Bloomfield. David Baldwin quickly spoke up and agreed that Bloomfield had a good sound to it

"Some other Cranes told of their experiences during the war with the general, and one by one others got up and told of their friendships with the soldier. Finally, his name was agreed upon and a loud cheer arose."

In the "Sentinel of Freedom," Dec. 7, 1796 the following notices appeared:

"At a numerous meeting of the Congregation of Wardsesson, Oct. 13, 1796; Joseph Davis, Esq. in the chair:

"It appearing that agreeably to a resolution of a meeting held the 10th inst., advertisements have been set up in three of the most public places within bounds of the Congregation, notifying the objects of the present meeting; the members proceeded to choose a name by which the Society should be distinguished, when it appeared the name of Bloomfield had a large majority of votes.

"Extract from the minutes.
Isaac W. Crane, Sec"

"To the preceding I will add, from memory, in which I may be incorrect, that Isaac Watts Crane being aquainted with General Bloomfield, of Burlington, a man of wealth, and having no children thought it might be policy to take his name and engage his generosity towards this child of adoption.

"And, as it will appear in the sequel, the plan produced some good fruit. This plan was carried out by giving General Bloomfield suitable notice of what had been done respecting the adoption of his name, accompanied with a barrel of cider, the produce of Bloomfield."
—Stephen Dodd

Before the meeting was closed it was decided a Board of Trustees should be elected and a meeting held to agree upon the new name for the parish.

On Oct. 24, 1796, the newly formed board met in the house of Joseph Davis and assumed the name of "The Trustees of the Presbyterian Society of Bloomfield." Three days later a subscription was begun for the erection of a church edifice.

The building was erected of brown freestone (red sandstone) and above the entrance a stone, inscribed "Bloomfield 1796", was placed.

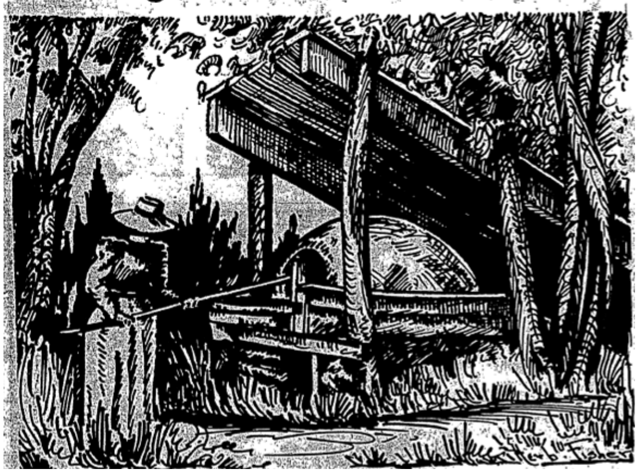
At the meeting of the Trustees it was agreed to notify the General of their decision and send an invitation for him o visit the newly formed parish.

That this met with the approval of the general, the preparations made, the story of the parade, the speeches and the dinner will be told in the next article.

Bloomfield Area Went All-Out For General's Visit

fair maid" had their fish lines

Cooking Was A Major Operation



OUTDOOR OVEN of the type used in preparing food for the welcome of General Bloomfield on July 6, 1797. Many of our more simple houses had such ovens for summer cooking.

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

* * *

By HERBERT FISHER

Once again the newly formed parish of Bloomfiled was in a fever pitch of excitement. A year had not passed since the parish had adopted the name of Bloomfield in honor of the young man who had captured the love and imaginations of the inhabitants.

Now, the General and his wife were to pay the congregation of the Bloomfield church a visit. At the meeting of the Board of Trustees, eld on Oct. 26, 1796, Isaac Watts Crane had been asked to write to Gen. Bloomfield inviting him to pay a visit to the parish.

Let us permit Isaac to tell it in his own words and copy from the letter, he wrote in 1842:

"I wrote General Bloomfield and informed him of this occurrence (the naming of the church and parish) by Mr. Abraham Ogden, who was going to Trenton to attend the supreme court.

"In my letter I stated that the Society was about building a church. In his answer he expressed his acknowledgment for the unexpected honor, and promised to make a visit to the society on the 5th of July, when he would contribute his mite to the building of the church."

-(Historians have placed the date of the visit as July 6. Crane's letter was written when he was an elderly man. His memory may have erred.)

"He was engaged on the 4th to deliver the anniversary address before the Society of the Cincinnati, at Elizabeth Town. On the 5th a very large meeting assembled on the Green, and an address was delivered by General B., expressing the most kindly feelings, which was responded to by myself on behalf of the society.

"General B. requested me to accompany him to the library, and at his request I made out and furnished him with a catalogue, he wishing, as he said, to know what it contained, that he might present it with such as it had not.

"The amount of his donation in books and cash you must know better than I do. Mrs. B, who accompanied her husband, presented the society with an elegant gilt Bible."

Quoting from Mr. Crane's letter I have permitted myself to get ahead of my story. Upon the acceptance of Bloomfield's letter of acknowledgment, the Society immediately got busy

Meetings were held at the making plans for his visit. Davis house in preparation. The building committee of the church began to hustle to get as much done on it as possible before July. Tey desired to show the General some results. It was a busy spring.

The women and girls were busy cooking and selecting the best salted meats and stored vegetables the households had to offer. Dresses "fittin' for the occasion" had to be made. Plans for the decorations had to be arranged.

Wild bird's eggs had to be gathered and placed under water glass in huge stone crocks and stored away in the cellar. This was a job for the boys.

As yet, chickens were not raised in the barnyards. There were flocks of wild pigeons and other game birds nesting in the trees. Wild game was much preferred to domesticated fowl. It had a much richer flavor and it took but little effort to gather the eggs.

Even as late as the latter part of the 19th century huge flocks of blackbirds would fly across the sky. So large were these flocks that the sun would be blocked out and shadows cast across the earth.

If, at this late date, birds were so abundant it can be imagined what it must have been like during the 18th century.

Robin pie, at this period, was a national delicacy. Passenger pigeons flew across the sky by the millions. Audubon, in his writings on American birds, stated that columns, one mile in breadth, often passed overhead for over three hours.

He estimated that in such a column would be one billion, one hundred and thirty six thousand pigeons.

An old account from the "Times Telescope" of Sept. 1826, states: "... The dung of such a flock becomes several inches thick, covering the bed of their roosting place like a bed of snow. Many trees of two feet in diameter have been observed broken by their weight, at no great distance from the ground."

Huge pigeons nets were woven and attached to high poles. The pigeons, during nesting season, would fly close to the ground and beat up against the nets.

Men and boys would stand at the base of the nets. With long wooden flails they would thrash the birds to death.

Wild turkeys were abundant and to be had for the catching. George Washington, in 1789, had brought over several pairs of Chinese pheasants for his Mount Vernon estate. He attempted to tame them, but the pheasant was too shy and untamable.

However, the pheasant found the American countryside to its liking and when Washington let them loose they multiplied by the thousands. They are found throughout the United States today.

Fishing was one of the prime country pleasures, particularly for young boys. Pins were used for hooks and horsehair for lines. Gray or white stallion's hair was considered the best. Only the longest "haire which groweth from the middle and in most part of his dock" was used.

The line was weighted with lead shot clamped over each horsehair knot. Those who were fortunate enough to have the shot "bitten onto the line by a fair maid" had their fish lines so blessed and were assured of good luck.

In the winter the men would travel over the to Passaic river at Belleville to catch shad. The fish was then salted, packed with ice and placed into barrels to take home and stored in ice houses.

Venison and bear meat could be had for the shooting.

(Continued on page 6)

History

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The land between the Second and Third rivers, from the crest of the Watchung mountain eastward to the Passaic river, was abundant with dear.

The Canoe Swamp, in Brookdale, and the Big Bear Swamp, in Styertown, were noted for the huge black bears that inhabited these places. There was no lack of good tasty meat.

Wild game, like wild fowl, was much preferred to domesticated varieties. There are credible reports of foot-long oysters and six-foot lobsters obtained from Newark and New York bays.

These were caught and eaten in summer as well as winter. There were no restrictions to the months with "R" in them in those days. So plentiful were they that they could be caught in breeding season as well as others.

Meat was never baked, except in pies. Even then it was mostly precooked. "Spoon meat," better known as stew today, was a great favorite.

Meat was often minced and cooked in a pot. These were prepared in huge pots of iron. By bringing a stew to a boil every day it could be kept presentable for a long time without refrigeration.

Naturally, some fresh meat was broiled, much was fried and a lot of it was roasted. The standard roaster was a spit, some three feet or more long, thrust clear through the meat.

It had a crank at one end for turning it and a couple of prongs, made near the same end, that stuck into the meat and forced it to turn with the spit. The spit was supported on a series of hooks built up along the front of the andirons.

Most of the houses in the Bloomfield area had summer kitchens; little one room houses built outside the kitchen door. If these were not to be had, then an outdoor fireplace was built, where the housewife or cook could do her baking and cooking in coolness.

Such an outdoor fireplace was built across the Road to Totowa Falls from the newly arising church to meet the needs of the feast. This was near the house of Isaac Dodd on the south west corner of the Road to Cranetown or the Old Road (Park avenue) and the Road to Totowa Falls.

Nearby this, the tables and benches were built for the huge feast. At the time, a huge crabapple orchard covered the area on the west side of the present Broad street where the high school now stands as well as south of the Dodd house.

In which orchard the preparations were made I am not certain, but presume it would be directly across from the church on the present high school property.

The outdoor fireplaces were known as Dutch ovens. They were unlike our outdoor fireplaces of today, built for pleasure purposes only. They were built of brick in the shape of a bee-hive. The opening faced the north, so as to obtain a good draft.

Quite often a wooden house, like structure was built surrounding the oven in order to protect it from the elements. It was a crude, but effective, means of preparing one's food.

Of course, the outside kitchen of the Dodd house was put to advantage as well as the kitchens of the Davis, Baldwin and other nearby houses. And, naturally, the Ward tavern at the foot of the parade ground was a busy place.

Cooking utensils were of iron for the most part. To be used in the cavenous fireplaces it was necessary for them to have long handles. There was a great variety of pots and pans. Only some dippers and strainers were of brass.

In addition to having long handles, skillets had quite long legs, so that they would sit up above the embers. The broilers also had long legs. Long handles forks were used for toasting. Toasters (not electric) and plate warmers were coming into fashion and could be found in the better homes. They were considered refinements and generally not used as yet.

Pot hooks were plentiful. The height of a stewpot above a fire had to be adjusted according to the heat of the fire and the rapidity in which it was desired to boil to pot. Adjustable pothooks called trammels were also used for this purpose.

(During this article I have digressed somewhat from the topic of Bloomfiled's visit to that of the culinary arts. My purpose is to present a picture of the work involved in the preparation made for the visit. Also, I hope that it will be of assistance to the Sesquicentennial Committee in its preparations for the Bloomfield anniversary program next year.)

According to Folsom, in his "Bloomfield Old and New":

"On the occasion of General Bloomfield's visit a big supply of apple butter was necessary for the feast. The only kettle large enough for the purpose was owned by Isaac Dodd.

"Many years afterward this brass utensil was purchased at auction by Mark W. Ball for ten dollars, and is still preserved (1912) at Newark. The new owner had the top of this historic relic cut down and refinished at Joseph B. Harvey's tin shop because it had become perforated through long use."

According to Edwin Tunis, in his book "Colonial Living", iron was the material used for such purposes during Colonial days and for some time after. Other writers on the subject agree.

Brass kettles that I have seen have been mostly of the Civil War period and later. The earliest period for brass kettles would appear to be of the second quarter of the 19th century.

If the brass kettle, mentioned by Folsom, is actully of the 18th century it would be a rarity. More likely it is a 19th century kettle and the story a family of the Cadmus bureau. myth, the same as the legend

More likely huge iron pots were used. Some of these came in tremendous sizes; large enough to scald pigs in.

Eric Sloane, in his "The Seasons of America Past" states: "Most antique shops have gaint iron kettles such as were used for scalding water at butchering time.

"These kettles were also used during the apple-butter season. The fact that apple butter had to be boiled and stirred for about eight hours made it an all-day family affair ..."

Ev[illegible] had its ap- p[illegible] the cellar [illegible] ironstone [illegible] illed with [illegible] a job ac- [illegible] e month of O[illegible] ples were at the peak of their goodness.

It is doubtful if any apple butter was prepared during the early part of July. It is more likely the closets were searched for the best of the remaining crocks of butter.

The season of apple butter making followed the season of picking. Only the finest apples were selected for the purpose, for making cider and for winter storing.

Apple cellars were dug into the earth and lined with sand and then a layer of salt hay. All farmers owned a piece of the Kearney meadow lands where salt hay could be obtained.

The mound of apples would

The mound of apples would be piled high above the surface of the earth, covered with a thick layer of hay and then sand, finally being covered with a heavy layer of earth.

This method of storage was learned from the Indians and kept the fruits and vegetabes from being frozen.

Cider was a year round drink. So were perry (pear cider) and peachy (peach cider). All three were favorite drinks of the time. We have records of the presentation of the barrel of cider to Gen. Bloomfield.

The parish of Bloomfield, known for its cider mills, would be unlikely to celebrate such an occasion without a good supply of cider on hand.

Very few of us today have ever heard of mead. Yet, during our early days, it was a very popular drink. Like the cider of olden days, it was strong and powerful.

It was always used for toasts on New Year's Day and for all special celebrations; yes, even church, during the year.

Mead was made from honey. It was our earliest ceremonial drink. Cherries, strawberries, gooseberries and mulberries-one kind or a combination-were soaked in water for several days. Then they were put into a cask and honey added.

The honey could be plain or kneaded with sesame flavor. A slice of beer soaked bread was thrown in. The cask was sealed and kept in a warm room. In six or eight days fermentation began and continued for six weeks. It was then drinkable, but improved with age.

If you have wondered where our word "honeymoon" originated, it was the custom for newly married couples to celebrate with mead. March used to be the first month of the year and New Year's day came then. Weddings took place in March.

For one full moon season the couple celebrated with mead. The season was called the "honey-moon season". Thus, it has come down to use as "honey-moon" with its true original meaning lost in antiquity.

Crullers were always eaten with cider, hard or otherwise. Brought to America by the Dutch their popularity soon spread over into the nearby English areas.

Shaped like a quoit, the cruller was designed to be tossed into the air for children to catch on Fat Tuesday or Mardi Gras, the gay and happy day before Lent.

Olijkoecks, a doughnut with apples, citron and raisons was a great favorite in the Bloomfield area. Like the cruller, it was brought here by the Dutch. It sounds so good it might be worth reviving.

Waffles, hot and covered with sugar and butter, were appealing to the Dutch. They were baked in long-handled, hinged waffle irons.

Baking was usually done twice weekly in most houses. With large families this was a necessity. On baking days a roaring fire of "oven wood" or maple sticks, was maintained in the stone oven, better known today as a Dutch oven.

When the brick or stone walls were hot enough the charred embers were raked out. While th oven was being heated the dough was mixed and placed upon the hearth to rise.

After supper the oven was scraped of the hot embers and the flue was closed. Leaves were spread upon the floor of the oven and the loaves were slid in by means of a flat wooden shovel known as a peel.

The loaves of dough were twitched off onto the leaves. The front openings were sealed as tightly as possible and left for the night. In the morning the oven was opened and the baked bread taken out.

A great-aunt of mine use to bake in this method. I can still smell the fragrance of the brown, crusty bread. There is no bread like it. The "wet cotton" we buy in our supermarkets today has no comparison.

Biscuits shortbread and pone were baked in a little iron bake kettle, very much like a stew-pot on legs. The pot was banked with embers in the fireplace and more embers were piled upon its led. This is also known as a Dutch oven.

The tables probably groaned with the loads of food piled upon them. By this time the Dutch influence of hearty meals and having a gas occasion had probably influenced the Puritans enough to make this an outstanding affair.

Even the herb gardens must have received special care that spring and summer. At the time, seasoning one's food was considered a delicate art.

Our present method of a quick bombardment of ketcup or mustard would be considered revolting. It would be considered a great rudeness to the host or hostess.

Spices were never ground before time to use. Even nutmegs were brought to the table in their whole form. Silver nutmeg graters were popular. Today they are practically unknown, even to antique dealers.

There was a great demand for pepper and other spices. This was due to the need of concealing the taste of overripe meat. In those days it was a difficulty to preserve meat. Wells, spring houses and ice houses were used to keep the meat in.

Hats were no longer worn by men when they were indoors. Therefore they no longer wore them at the table. Since wearing wigs became the mode the custom of hat-wearing indoors was frowned upon.

When there was a serving maid or an older daughter to do the serving the wife sat down too, not at the end of the table but next to her husband. She sat to his right.

The children stood at the table in absolute silence and were thankful to take whatever might be given them. In some of the houses they stood at a separate table.

They were forbidden to take salt except with a clean knife. And they never threw bones on the floor!

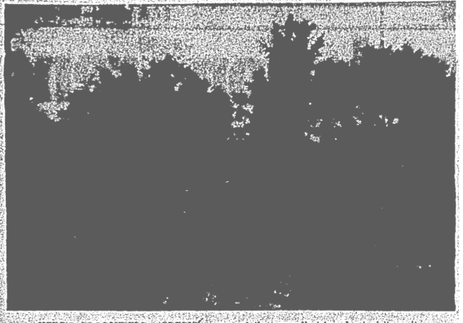
In the more simple houses the cooking pot was placed upon the table and the whole family ate directly from it. However, most people ladled the food onto wooden trenchers and ate from those. One trencher was shared by two people.

A trencher was a rectangular block of wood with a shallow depression hollowed into the top of it.

(To Be Continued)

Bloomfield's 'Green' Was Scene Of General's Triumph

Whole Village Turned Out For Parade And Contest



HERE'S BLOOMFIELD "GREEN", scene of the general's triumphant visit, as it appeared back in the 1880's. Note the white hitching posts for horses.

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

Mirth and gaiety reigned in the little village of Wardsesson and in the little settlements surrounding it. So many new and exciting things had been happening and were happening that it kept one at wit's end planning what next to do.

Beside ransacking cold cellars and gardens for the finest meats, fruits and vegetables and gathering wild bird eggs in the forests there were many other activities necessary for the welcoming of Gen. Joseph Bloomfield and his lady.

Needles were kept flying by busy feminine hands. Dresses for the women and girls and clothes for the men and boys had to be made.

The clackety-clack and buzz of spinning wheels and looms could be heard far and wide.

Cloth of bleached linen had to be woven for the white dresses the women and girls were to wear in the parade and reception. Other cloths had to be dyed and cut for making shirts and trousers for the men and boys.

Special care was taken of the flower gardens that summer. Only the largest and finest blooms were considered suitable for the festive occasion.

At one of the meetings held at the Davis house it had been decided to construct a huge bower of flowers. Flowers were also to be thrown in front of Bloomfield as he paraded along the Old Road and the Road to Totowa Falls.

Men, boys and slaves were kept busy constructing benches and tables upon which the large feast was to be spread. The slaves were far from idle cutting stone and building the outdoor ovens to be used in preparing and keeping the foods warm and palatable.

Grooms were working in the stables more industrious than ever currying the horses, exercising them and making them presentable for the parade and exhibitions.

Even the oxen and cattle went through the most thorough scrutinization. There was to be an oxen pulling contest and a cattle show held upon the parade ground. Barns and barnyards were scrubbed meticulously clean and swept like never before.

Feats of dexterity and exhibitions of skill were to be held by the men and boys. It was desirous of the inhabitants not only to give the general a good impression of what the new parish of Bloomfield had to offer with livestock, but what it had to offer in the stamina and brawn of her men as well.

While the men and boys could be seen practicing for the athletic events, the fair young ladies could be heard singing and practicing with the spinet. The General and his lady were to be greeted with poetry and song.

A poem had been written especially for the occasion and was to be used to greet the important personages at the bower of roses.

It had been rehearsed by the young girls at the Davis house until all voices were in unison. It ran like this:

"Bloomfield, thy happy omen'd name
Ensures continuance of thy fame—
Both sense and truth this verdict give,
While fields shall bloom, thy name shall live.

If the men were to give displays of their strength, then the young ladies would show their abilities, not only in the culinary arts, but in charm and graciousness as well.

The Davis house became the center of these activities and the Squire was a busy man. Beside the meetings held here in planning the schedule of events and the other necessary preparations for the great day, the approval of the Squire was sought on every type project being carried out.

Women and girls met here for several days before the arrival of Gen. and Mrs. Bloomfield, making final adjustments upon their dresses. It was necessary that they were uniformly made. The turbans and other articles they were to wear had to match.

The young girls held final rehearsals for their songs. Nothing must be permitted to go wrong. The whole event must run in perfect continuity. Not a precious moment would be permitted to be wasted by one error or mistake.

Dust rose from the parade ground as men marched back and forth until they had achieved perfect harmony of step. Many of these men would be marching with their old officer again.

They did not wish him to think they had forgotten what he had taught them.

The others caught the fever of excitement and desired to show they could do as well as the men who had served under Bloomfield during the Revolution and later during the Whiskey Rebellion in Pennsylvania.

Finally the great day arrived. The inhabitants of Bloomfield Parish arose in anticipation. The parade ground (now the Green), had been swept the previous day until it was clear of all pebbles and trash.

The tables and benches and even the bower had been scrubbed until they were spotlessly clean. The bower was to be covered with roses that morning so that the flowers would be still fresh when the honored guests arrived.

Great piles of food were to be brought by ox-cart and wagon from the various farmhouses. Fires were already burning in the outdoor ovens where other foods had been prepared upon the previous day.

These fires would be kept burning all the day to keep the foods hot and palatable.

On this July 6, 1797, the present Green was still a portion of the Davis plantation. For some time the Squire had permitted its use as a military training ground.

It was a level plain at the head of which stood the newly rising church and the old log schoolhouse. It was not until five months later, Nov. 27, that it was to be purchased as a public training ground.

Roads in the vicinity were few. There was the Old Road that led along the present Franklin street to Broad and then along Broad street to Park avenue and along that thoroughfare to Glen Ridge, Montclair and beyond.

Broad street, south of the present Liberty street to the Center, did not exist. Nor did Bloomfield and Glenwood avenues come into being until a later date.

Washington street was known as Ward's lane. It led to Tory's Corner and Under the Mountain (Orange) and over it Bloomfield, Mrs. Bloomfield and the military escort came to reach the Davis mansion that morning.

Of course, Broad street north of Park avenue, was known as the Road to Totowa Falls. The present Belleville avenue was known as the Newton road and commenced at the Road to Towa Falls, running eastward to Newton and Second River (Belleville).

There were no roads east of the training field. Liberty street, Park place, Monroe place, and Beach street were non-existant.

The land east of the parade ground was a part of the Davis plantation. There were no roads nor houses; only fields of corn, beans, squash and other vegetables.

Houses in the area of the parade ground were also few and

(Continued on Page 22)

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far between. Beside the Davis house, now the Franklin Arms Tea-Room at the junction of the Old Road and Ward's Lane, there was a small one-and-a-half story house known as Jacob Ward's Tavern across from the foot of the parade ground.

The tavern stood at the south-east corner of the present Broad and Franklin streets, where the Martin Realty building now stands.

Along the west side of the Old Road (the Broad street section) stood two houses. South of Park street stood the Isaac Ward house and at th[illegible] bend of the Old Road (south[illegible]est corner of Broad street and Park avenue) stood the Isaac Dodd house.

On the north side of the Newton road, across from the new church, stood the old Baldwin farmhouse. Later additions to the house stilll stand.

There were no other houses to be seen upon the road until one reached the Newton area.

On the Road to Totowa Falls, a short distance north of the present Belleville avenue, was the house of Widow Lloyd. A short distance beyond that was the house of Abraham Jerolaman.

These two houses were on the west side of the road, located between the present Belleville avenue and State street. On the east side of the road there were no houses until one came to the Ward-Taylor house on the corner of the present Maple and Broad streets.

These were the only houses in the vicinity of Crab Orchard or Crab Town. Surrounding the Baldwin, Dodd and Ward houses were large crab apple orchards, the fruit of which was used in making apple butter.

A newspaper article of the time gives an excellent account of the day's activities. In the Sentinel of Freedom appeared the following article on July 12, 1797:

"COMMUNICATION FROM BLOOMFIELD — On Thursday, the 6th inst., Major General Bloomfield and his lady made a visit to the Society of Bloomfield. They were escorted from Orange by Lieut. Baldwin's division of Cavalry, and other gentlemen to the house of Joseph Davis, Esq., where they were received by a numerous concourse of people belonging to the Society. A procession was then formed in the following order:

"The farmers, headed by Col. Cadmus, and Mr. Timothy Ward; the masons and laborers, the trustees and managers; the venerable clergy; Gen. Bloomfield and suite; the battalion officers; Lieut. Baldwin's division of horsemen.

"Forty young ladies uniformly dressed in white, their heads neatly ornamented with turbans and corona hedera, crowned with ivy, besides 200 young children belonging to the schools of Bloomfield; and in the rear of the whole Capt. Crane's elegant co. of infantry, giving the procession a dignified appearance.

"The procession being thus formed, proceeded to the new stone church and from thence to a large bower, prepared for the occasion, where a prayer was made by the Rev. Mr. White, adapted to the occasion; and anthems were sung by 40 young ladies, uniformly dressed in white.

"Gen. Bloomfield, from an eminence, addressed the assembly, recommending the virtues of patriotism and of political and Christian union. An answer was returned by Mr. Watts Crane in behalf of the Society re-echoing the same sentiments."

Bloomfield then thanked Crane and the members of the Society by making a donation of $140 toward the building of the church. As we have seen, by previous articles, this money was used to buy the mortar for the church.

Mrs. Bloomfield was invited to say a few words. She did so, donating a pulpit Bible and psalm book.

Fololwing this the ladies of the parish served a feast which was followed by games and exhibitions of skill.

The animals were arranged within the parade grounds and Bloomfield helped to judge the finest animals.

Isaac Watts Crane was with Bloomfield on the inspection tour and the General was led to the library, since it was one of the main attractions of the village.

The Wardsesson Library Company had been organized as early as 1795. It was Bloomfield's earliest and first library and upon visiting it the General asked about the number of books it contained and the subjects the books included.

He asked that a detailed list be made out and sent to him, whereupon he would select a group from his library and fill out the needed gaps.

Adam Smith's "Wealth of Nations," Russell's "Ancient Europe," Mosheim's "Ecclesiastical History," Crevier's "Roman History," and "The Spectator" were some of the books of the 150 he sent.

When the Wardsesson Library ceased to exist these books, many with Bloomfield's bookplate, drifted about to various libraries, including that of the Euclian Society.

They were last seen in the Temperance Hall, when given to the mission on Glenwood avenue. They were still there when the Baptist church bought the hall of the Woman's Christian Temperance Union.

These books were still in existence, then, in Bloomfield in 1884. It would be of great interest to know if any of the General's books still survive; and, if so, where.

After the visit to the library the General and Mrs. Bloomfield went back to the Davis house where they stayed overnight. Other members of the entourage were received at other nearby houses. The following morning they left for Burlington.

On Nov. 10, 1923, a tablet was unveiled by the Major Bloomfield Chapter, DAR. It is erected on a boulder at the south end of the Green and commemorates this event. The speaker on the occasion of the unveiling among other things said:

"Enough, I am sure, has been submitted to show General Bloomfield as a man of ability, feeling and literary tastes, and yet there remains evidence which, closely related to the story of our community, we cannot pass over without emphasis.

"When, on that memorable and commemorative July 6, 1797, he was a distinguished guest of the village, he presented two gifts. One was material in the shape of money, the other was cultural in the form of books.

"The $140, which I always have thought might have sounded better as $150, but which probably was given in the terms of 30 pounds, remain in the stones of the noble "Old First" building, but the books are still with us; at least the culture they stimulated, directly or indirectly, endures.

"All honor to the man who along with his name gave to this town of Bloomfield the tradition of culture, and all honor to the good lady his wife who recognized in the gift of a Bible the tradition of religion and morality long existed.

"Members of Joseph Bloomfield Chapter, you are building, and conserving, perhaps better than you know. You are contributing in your act of today a visable stimulus for culture and character. You are aiding to make the traditions that are worth while.

"We cannot advantageously live in the past, but all the good of the past is needed in the content of the present. The distinguished man from whom the town received its name, and who evidenced his interest by a gift of books, is worthy of your memorial, and the monument you have today erected will clarify and perpetuate his memory and stimulate an increasing co-operation in his ideals, and yours."

So as to more fully understand and appreciate the man after whom our town was named, in next week's article the story of his life following the visit will be told.

Wars, Politics Marked Gen. Bloomfield's Career

Also Took Leadership In Abolition And Library Work

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

* * *

By HERBERT FISHER

When Gen. Joseph Bloomfield returned to Burlington he remained far from idle. His interests were varied.

Beside being the mayor of Burlington he was active in the Abolition Society, the order of the Cincinnati, Princeton University, in writing, and in other institutions and affairs.

Bloomfield was the author of two books on law which are still being used in libraries.

In Nov. 1796, after the adoption of his name by the congregation and trustees of the Bloomfield church, he had been made Major General by State appointment. This was before he made his visit to our town.

In December of the same year Isaac Watts Crane had called a meeting at Cranetown to ratify Bloomfield's nomination for Congress.

The New Jersey Society for Promoting the Abolition of Slavery was one of the first to be organized in the state. It was established at Trenton in 1786, but was enlarged and a constitution adopted in Burlington on the "2d of the 5th month (May) 1793."

Joseph Bloomfield was elected its president and was active in promoting its cause.

Another institution that took much of his interest was the old Burlington Library Company. Established in 1757 by a group of public spirited citizens this same institution is still in existance.

The name remains the same and it is the oldest library in the state of New Jersey that has remained in continuous operation. The Trenton Library is older, but has not remained in continuous service.

A charter was secured from King George III in 1758 through the good offices of John Reading, president of His Majesty's Council in New Jersey. This charter is now the library's most prized possession.

At first the library was kept in the front room of the house of Thomas Rodman, who received $5 per year rent. However, by 1789 larger quarters were needed and a frame building erected on Office street, now Library street, on a lot presented by Joseph Bloomfield.

To most of our modern generation the present stone structure on West Union street would seem ancient. It is almost 100 years old, having been built in 1864.

Unless torn down some day it looks as if it will stand for many more centuries. It is built of solid stone, unlike our modern, flimsy, veneered structures.

It is a pleasure to enter the building. It needs no air conditioning; the solid stone keeps it cool. The old portraits, maps and paintings give it a homelike atmosphere.

Foremost among the portraits is a splendid pastel of Gen. Bloomfield. It shows Bloomfield as an aging man, a bit rotound, but with a more kind face than the profile in oils we are more familiar with.

In July 1794 Bloomfield had been elected vice president of the Cincinnati and in July 1808 he was elected its president.

Only former officers of the Revolutionary army could become members of the organization of which George Washington was one of the charter members. The Cincinnati still exists and only descendants of Revolutionary officers are permitted to join.

In 1783 Bloomfield had been appointed registrar of the Court of Admiralty established in New Jersey, and he became the second mayor of Burlington, under the act of the incorporation of 1784. He served as mayor from 1795 until 1800.

In 1794 he, being a general of militia, took the field as commander of a brigade of militia, called into service to quell the Whiskey Insurrection in Pennsylvania.

When Joseph Bloomfield, as governor (1801-1812), was commander-in-chief of the military forces of the state, he was appointed brigadier general in the U.S. Army and held that rank until the close of the War of 1812.

In 1801 he was elected Governor over Richard Stockton, son of the signer of the Declaration of Independence. This was by a legislative vote of 30 to 26.

The following year there was a deadlock between the two men and John Lambert, president of the Council, served as Governor. Thereafter Bloomfield was elected each year until 1812.

In 1803 Bloomfield, along with James Ewing and Peter Gordon, was a member of the Committee of Accounts in a "Memorandum of Money in the New Jersey Treasury." On Oct. 24, 1803, the money was counted and examined by the committee.

There was $17,000 in bank notes, $1,025:16 in gold and $17,242.50 in silver; or a total of $35,342.21.

On Nov. 2, 1813 the money was recounted. The chest was locked and the key given to Abraham Hunt. The chest was placed in the keeping of James Salter and kept in the office of his house.

However, at three o'clock Nov. 21 one hundred bank notes had been stolen. The lower panel of the inner door to Salter's office had been broken and he was found bound and gagged to his bed.

Warnings were sent out to all ferries. A general alarm was given and a reward of $100 offered for the capture of the thieves. $10,914.07 had been taken.

In 1804 the South Trenton Bridge was commenced. Previous to this the old stage crossed the Delaware by scow. Gov. Bloomfield was instrumental in having the bridge built.

Bloomfield was New Jersey's fourth governor. He was a Democrat-Republican and sided with Thomas Jefferson in his differences with Alexander Hamilton.

Hamilton wanted our government to be patterned after the British with king, queen and houses of parliament. He was a member of the Federalist party, opposed to the Democrat-Republicans,

In 1801 Gen. Bloomfield took a decided stand on the side of the Republicans, as a supporter of Thomas Jefferson. He presided at a meeting of the party held at Slabtown, later Jacksonville, near Mt. Holly.

Later, when he was elected governor, he was accused of deserting his party and was nicknamed "the Slabtown Governor."

Bloomfield had originally belonged to the Federalist party along with Washington and Hamilton. When the party became more and more violent and proscriptive he and several others changed their affiliations.

As a result Bloomfield was strongly opposed to Hamilton. He appreciated Hamilton and his intellectual greatness, but was against Hamilton's political ambitions.

He was in accord with Aaron Burr and was a friend of his. When Hamilton edged Burr on, with his continuous insinuations and remarks finally leading to the duel, Bloomfield remained on the side of Burr.

As governor he refused to punish Burr for his crime, as the Federalists called it. Even the hue and cry of the public, which had become strongly opposed to duelling, failed to alter his stand.

However, when Burr was under indictment the Governor refused to interfere in his behalf.

When on the third day of Dec. 1804, the Legislature of the State of New Jersey passed "an act to erect and establish the Banking Company of Trenton" the capital of New Jersey had a population of less than 2,000 people. Of this number approximately 10 per cent were slaves.

On the site of the present banking house stood the house of Abraham Hunt, prominent Trenton merchant. It was Hunt who entertained the Hessian Col. Rall so effectively on Christmas Eve, 1776, that Rall forgot about Washington and his troops.

Due to Hunt and his zeal for entertaining, the history of the world was changed.

Joseph Bloomfield was chosen one of the directors on Jan. 8, 1805, and soon after was elected president of the bank.

Bloomfield always was keenly interested in genealogy and poetry. In April, 1806, a Robert Bloomfield, of England, had some of his poetry compiled by E. W. Brayley and published in London.

The book was entitled "Views in Suffolk, Norfolk and Northamptonshire, illustrative of the Works of Robert Bloomfield."

terested statment which throws light on the character of Joseph Bloomfield.

"Elizabeth Bloomfield, an elder sister to Robert, is now resident in Georgetown, Potomac (Georgetown, near Washington, D.C.); and in a letter which she sent to her brother, on the date of February 11, 1805, is the following passage:

" 'Your Poems, etc., make a great bustle here; they are printing at New York, Baltimore and Philadelphia; and before I left Philadelphia the Governor of the State of New Jersey sent for me.

" 'He is an original in his manner; his name is Bloomfield, and every one of that name he meets with he sends for, and examines his genealogy to find if they spring from the same branch.

"I assure you I have not been so catechized since I was a baby; he seemed to wish to find himself allied to the Poet, as he was pleased to call you. He is an old man (he was at this time under 52); he tells me his great-great-grandfather fled from England in the time of the Revolution in England, in the time of Oliver Cromwell.

" 'He has a town in the Jerseys' called Bloomfield, the inhabitants chiefly composed of that name (an error; although he had relatives and friends here there were none named Bloomfield), which he has hunted out.

"He finished by telling me if ever I wanted assistance to apply to him, as he made it an invariable rule to help his country-people all he could, and particularly those of his own name.' "

In 1812, when the new conflict with the British broke out, President Madison commissioned Bloomfield, then 57, as brigadier-general to make an attack on Canada.

The campaign was too severe for him and he was withdrawn from the field and put in charge of the Philadelphia military district.

His brigade marched to Sackett's Harbor. Early in the spring of 1813 a part of his troops, under command of Gen. Pike, crossed into that province and made an attack on Fort George.

They were repulsed, and Gen. Pike was killed by the fall of stone from the blown-up magazine.

Bloomfield, so it seems never gained any laurels as a military commander. He was soon withdrawn from active duties on the frontiers and reassigned to the Philadelphia post. He remained in this service until the end of the war.

At the end of the War of 1812 Bloomfield again returned to Burlington. In 1818, Mary McIlvaine, his first wife died.

On Nov. 2, 1820 John Pintard wrote to his daughter:

"I believe you know General Bloomfield, my old friend of Burlington. He married the beautiful widow Macomb of our city with four children, with whom be became acquainted last winter at Washington (Bloomfield was now in Congress).

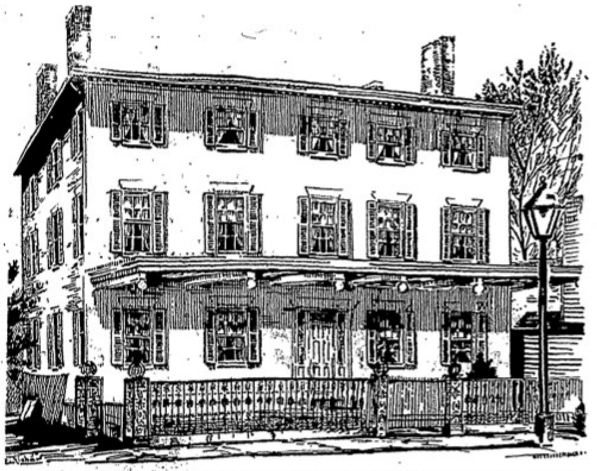
"He is near 70 and she about 45. The General is very good natured, comfortable if not affluent, delightfully situated at Burlington and without progeny . . .

"... The marriage of the good old general ... has excited much merriment among the gay world. He is asthmatical withal, pretty rotund. Peter Pinder says 'Love, almighty love, likes not your fat fellows, puffing and blowing like a blacksmith's bellows.' "

This, then, was the man for whom the town was named. He was not a man of brilliant or profound abilities. His distinguishing qualities were industry and probity.

Bloomfield died in Burlington on Oct. 3, 1825. On his headstone is the following inscription, now hardly discernable:

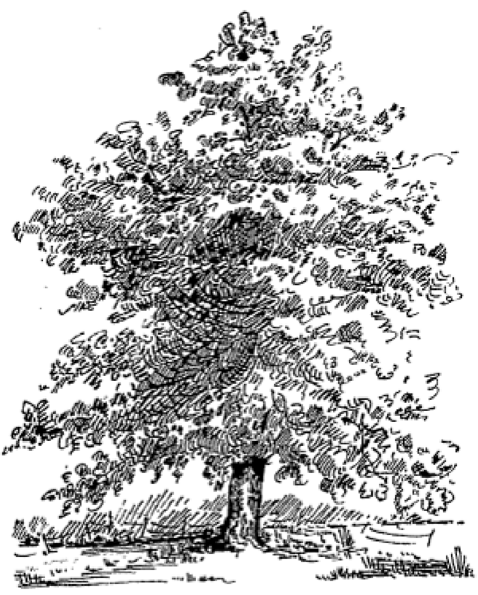
"A soldier of the Revolution; late governor of New Jersey; a general in the army of the U.S.; he closed a life of probity, benevolence, and public service, in the 70th yr. of his age."



FAMOUS GOVERNOR'S MANSION, at West State street and Chancery lane, is shown in sketch by Herbert Fisher, author of this article. It was torn down in 1957 for a bank. Originally the property of Daniel Cox III, a wealthy Loyalist, it was confiscated by the state and subsequently bought by Moore Furman, Trenton's first mayor, in 1792. Later the state bought it for the governor's mansion, and it was here that Gen Joseph Bloomfield lived from 1901 to 1812.

"Ghosts" Marked Era Of Famous Old Morris Canal

Even Bear Was In Act As Result Of Hasty Murder



THE OLD GHOST TREE. This old oak tree, for many decades, was a landmark in the Brookdale area. Because of its great size and appearance of strength and durability many legends sprung up about it. It is claimed that the tree was standing during the Revolutionary period. It was destroyed when the Garden State parkway was cut through. (Sketch by Herbert Fisher, author of the article.)

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

A few of our old Bloomfielders, especially those familiar with the Morris Canal, may remember Old Man Crane.

As children, the old timers may have gone swimming in, or skating or canoeing on, the canal. At such times they may have seen an old man, with a long white beard that fell to his waist, walking along the towpath.

Old Man Crane was actually one of the several towpath walkers employed by the Morris Canal and Banking Company to watch for leaks on the embankments of the canal.

Muskrats were plentiful in those days and were a major source of trouble to the company. They burrowed into the canal banks ,making a honeycomb of tunnels, allowing the water to leak out.

Old Man Crane had a pure white beard like threads of silk. On windy days it would flap over his shoulders and away out behind him. Or, sometimes, it flew straight out in front of him appearing much "like a white silk pennant.

Some of the boys nicknamed him "Old Father Time." It was a fitting name as he never seemed to grow any older and was always to be seen carrying a scythe with which to cut down the brush, grass and weeds.

A legend sprang up that he was searching for a treasure supposed to have been buried somewhere along his "beat," which ran from the old bridge, where the canal and the Second River crossed, to Peterson's Lock.

His daily tour would take him through the Brookdale area, along where the Garden State parkway is now located.

Behind the Demarest school, which was not in existence during those days, slightly south of the present Pilch street (then known as Oak Tree lane and, later, Watchung avenue) stood a huge and very old oak tree.

It stood close by the canal and was known as the Ghost Tree. Some one had built a stone wall around it to protect it. Soon after the school was built the stone wall was replaced by a fence. It is said that the supervisor of the school did the replacement.

The Ghost Tree was still standing about 1955 and was probably uprooted to make way for the Parkway.

Day after day, for at least three generations, Old Man Crane could be seen walking along the towpath. He was well knowing by the boys of the late 19th century.

Then, one day he was found dead near the trunk of the old oak tree. When persons living near the area were questioned they nearly all had the same story to tell:

"Funny, that they should find him by the big oak tree. The gambler's ghost must have scared him to death. He used to howl up in the tree at night. I have heard him and so has everyone else who lives hereabout."

I remember well an old gentleman who lived on Myrtle, now Broughton avenue. He had a small farm and I can still picture him plowing without a horse; his plow weighted down with stones and he pushing it with all his might.

He was very old; at least he seemed so to me, a boy at the time. But, he amazed me with his strength and the long list of stories he could tell.

"It is a true story," I can hear him say, "Ah, yes, I knew Old Man Crane well, poor soul. He was known as quite a character; ah, yes, but he was like a Biblical prophet.

"And that he was in more ways than one. It was mere rumor that his job was to keep the weeds and rank grass down along the banks.

"All of us knew he was searching for the treasure that some boatmen buried along the banks."

"How about the 'Ghost Tree?'" the old gentleman from Myrtle avenue was asked. "How and why did it get its name."

"Ah — the old canal had many ghosts and many men of mystery. Yes, and it had its women of mystery too. It is said that boatmen never had the same wife on any two trips. They were forever changing.

"There was the ghost of the boatman who forever kept wandering up and down the towpath, forever searching for his lost wife. He had committed suicide when she ran off with another boatman.

"Then, there was the ghost of the millionaire boatman. You see, he liked the life of the canal and preferred it to so-called civilization and its trials and tribulations.

"Finally the other boatmen found out about his money and forced him to tell where he had hid it. After they got the money they did away with the millionaire so that he could not tell on them. Many is the tale of the phantom boat he rode in search of the men who murdered him.

"Then there is the ghost of the Gypsy bear that roamed the towpath through the woodlands between Oak Tree lane and West Passaic avenue.

"You see, there was a gypsy camp near the spring and one night one of the Brookdale residents, a little under the influence of liquor, came stumbling along the towpath.

"As he neared the campsite the bear came ambling out of the woods and up the bank. So frightened was our friend that he jumped into the canal and swam for dear life.

"The fright and the cool dip sobered him up. He never forgave the gypsies or the bear. He didn't mind the getting wet, but he did the sobering-up.

"He swore revenge and one night managed to slit the bear's throat. He never dared use the towpath again for the ghost of the bear stalked the path day and night in search of its murderer."

"But, ya ain't tellin' about the ghost who skeered Ole Man Crane to death," chirped up an old man who had come upon the scene some time previous to this. He lived on East Passaic avenue, now Sadler road.

"You know, we farmers use to plant two or three extra rows of tomatoes, corn or other vegetables in the fields that bordered the Morris Canal.

"We did it 'cause we knowed we wouldn't get nothin' anyhow.

"Them canalers would have emptied them rows just the same, and it was far better to plant them rows for their use than to have them running all over the farm stealin' crops.

"Them canalers knowed the three rows were meant for them and we farmers never took anything off them rows.

"Canalers were clever. They could steal a whole row of corn right before a farmers eyes without him knowing it 'till after they was gone."

"Ho wabout the Ghost Tree?," I asked. The old tree stood but a few feet away from the old wooden bridge upon which we were standing.

The waters of the canal flowed slowly southward beneath us; for, this was many years ago when the canal was still in existence and one could stand leisurely upon the bridge without the disturbance of many automobiles.

"Yep, that there is the tree," said the old man from East Passaic avenue. "You know, it is the oldest tree along the canal. It is said it was here in Washington's time.

"Now, then, let me see. Back about 1890 I use ter go down by the locks. There was a lock-keeper; , forget his name, but me and him, we use ter smoke our pipes together.

"His house was near the lock. A little house it was, only one story high and only one or two rooms. Many a summer evening we spent in front of it smokin' our pipes.

"There wasn't so many boats in them days as there were earlier. The railroads took care of that. Sittin' by the lock I got to know all the canalers.

"There was one boat that always took my attention because of its name, the 'Lager Bier'; not 'beer,' but 'bier.' The boat use ter tie up at the coal dock that was near the lock.

"The captain and his helper use ter bring coal down from Easton and supply the coal yard.

"At the time big gambling games were being held up Paterson way. One of them gamblers in Paterson won him a heap of gold. In them days gold coin was pentiful. You hardly ever see it anymore.

"The gambler was afraid to travel by road for fear the losers might be lurking for him. He was afraid to go to a livery stable, for he knew all the stables would be checked.

"He could not travel by train as they were too easily watched.

"Well, now, that there gambler feller just seemed to disappear off the face of the earth. After he left the gambling hall that there Saturday night he was never seen agin.

"All the newspapers made a hue and cry. It was the main topic of conversation for weeks and weeks. Newspaper men came 'round askin' quesions, but no one knew what had happened to him.

"Then Mary Mc Queen, the Irish girl who worked for Capt. Kiersted recalled that on that Saturday night she had been to the Sacred Heart church in Bloomfield to confession.

"In them days there was no buses to Bay avenue. If you didn't own a horse you walked to the end of the trolley line at Bay avenue.

"Kiersted's farm and house was the house where the Frints now live on East Passaic avenue. Of course, Mary had to cross over the Oak Tree lane bridge and pass the old oak on her way to church and back.

"The working hours of a servant girl use to be long. They had Saturday nights off to go to confession and Sunday mornings a special mass was held at 6 o'clock so they could go to church before they started work.

"On that there Saturday night Mary noticed the 'Lager Bier' tied up below the bridge nearby the old oak tree.

"Why be they tying up there?," she thought, but paid no more attention and went on her way ,

"But, a couple days later, when the captain of the Lager Bier gave up canalin' and news spread 'round that he and his man were hangin' out around Pat Farrell's saloon, then Mary began to wonder.

"Next thing the captain and his man had a fallin' out. It is said it was over the division of the gold. The helper stabbed the captain with a knife. As he

(Continued on Back Page)

"Ghosts" Of Canal

(Continued from Page 2)

fell the captain pulled out a gun and shot his helper in the head.

"Then all the news came out. The gambler feller had high-tailed it to the bank of the Canal in Paterson and was given passage on the Lager Bier. He figgered the other gamblers would never look for him on a canal boat.

"However, when he paid his passage in gold he 'roused the suspicions of the captain and his helper. The gambler feller was done away with and his body and money hidden 'neath the oak.

"On dark and stormy nights the ghost of the murdered man seeks out his killers. He doesn't leave the tree as his gold is buried nearby. His gold is too heavy for him to carry, being a ghost. And he daresn't leave it behind for fear someone steals it.

"So, he climbs into the limbs of the tree and wails and wails, hoping that his slayers will come to find him. Then, and only then could he get his revenge."

"Now, that is the story of the Ghost Tree," added the old gentleman from Myrtle avenue, wagging his head up and down.

"But, what became of Old Man Crane, when they found him dead by the tree?," I asked in childish bewilderment.

"Well, sonny, you see, Old Man Crane knew the story of the gold. But he didn't know where the boatmen had buried it. When he heard of Mary McQueen's adventure he waited for her to pass over the Oak Tree lane bridge.

"When she did he questioned her and surmised that the gold was buried under the oak. But, he never could get near. The ghost knew he was after the gold and guarded it too well.

"Finally, many, many years later, the ghost got a mite bit careless. Old Man Crane started digging, and when the ghost looked down and saw the old man digging he struck him dead.

"Old Man Crane was buried in the Old Dutch churchyard behind the Brookdale Reformed church."

The ghost of the gambler no longer sits upon the limbs of the old oak tree. The tree no longer stands. It is gone and so are the ways of the old canal.

It is said that ghosts and ghost trees can not stand against the powers of bull-dozers. The old Ghost Tree and the Brookdale Ghost gave up when the Garden State parkway was cut through. The ghost may have gone to other haunts.

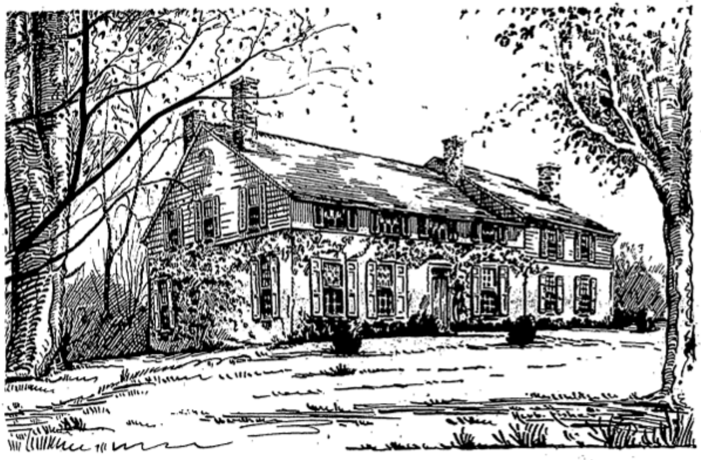
He may still be searching far and wide for his gold. The dirt from the area was carted away to many distant parts. Now, automobiles travel over the spot where the old tree stood at terrifying speeds. No ghost would stand a ghost of a chance there any more.

However, the ghost of Old Man Crane still comes out of the graveyard back of the church on Stone House Plains. He no longer searches along the towpath. That is now an impossibility with the highway being there.

He, too, travels far and wide, searching for the dirt of the old canal bed. He has to search and search. It is said he doesn't get back to the old Burying Ground until nigh onto daybreak. When he does get back he is so tired that his old legs can hardly carry him.

Chase In Woods Ended With Tragic Death Of Girl

Pursued By British Officers, Indian Maid Killed By Tree



THE SYDENHAM HOUSE on the Old Road to Bloomfield, Woodside section of Newark. One of the oldest houses of Newark it still stands on the only portion of the Old Road that still retains its name. It is along the east side of Branch Brook Park near Heller parkway in a section once belinging to Bloomfield. The house plays a part in today's story. (Sketch by the author, Herbert Fisher.

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

Many years ago Hans Van Winkel owned an ancient chop house on Marketfield street, near Bowling Green, New York. He had been the proprietor for many years and had grown round and fat through years of good drinking and eating.

Hans seemed as old as the street itself and, like it, to be a remnant of the Dutch of the Nieuw Amsterdam period. For, when one thought of Marketfield street one thought of the [illegible] of Holland and old Amsterdam.

[illegible] when one thought of the old market places one immediately thought of fresh fruits and vegetables, of butter and eggs, and Edam cheeses.

Then, one's mind would return to Marketfield street and the chop house of Hans Van Winkel.

Marketfield street was an old street, even older than Broadway. A narrow street, only one block long, it still remains hidden away in the labyrinth of narrow and crooked ways of the old Dutch layout.

Centuries ago it was longer, but in 1885, the time of our story, it had dwindled to the one block thoroughfare.

Its eastern extremity opened out into one of the most important downtown streets, while its western end ran up against the walls of one of New York's great boards of trade.

At number 1 Marketfield street, on the north side and next to the corner of Broad street, in 1819, lived Dr. Samuel Ward, formerly of Watsesson Plain.

It was in this house his daughter, Julia, was born that same year. It was here that in 1861 she composed the immortal "Battle Hymn of the Republic."

The house, like Hans' Chop House, no longer stands. They both have vanished many years ago. Only the memories remain, and they have become dim with the passage of the years.

One of the most enjoyable features of the little bypath was the old chop house. To the coterie of good fellows who met there it meant a place of great hospitality, of warmth and of friendliness.

Hans had been distributing smiles about the place for many years. Several of his customers had been returning for oysters, clams and crabs for just as many years. The food he served was of the finest.

Many came to linger and enjoy their mid-day cigar over a demi-tasse and to sit for awhile watching the interesting people who came and departed.

Unlike in most restaurants of the present day one felt free to linger. Groups would form in various sections of the large room.

As the evening shadows gathered Hans would light his pipe and sit with one of the gatherings.

On this particular day of December, 1885, an elderly gentleman was sitting alone in a corner of the room. Some twenty years before he had often visited the famous house.

Now, he had returned in hopes of finding some of his old cronies, eat some of the excellent sea food that Hans served and drink some of the refreshing cream ale that always came with the sea food. He was A. R. Elliott, of Cranetown, at the time of our story, now better known as West Bloomfield or Mont Clare.

Although many men of prominence in trade and finance had come into the still inviting place earlier in the afternoon from their gilded offices on the little street called Wall, at the present time only a few remained.

They were mostly gathered around the fireside under the old roof. It was late in the afternoon of a cold December day and a sweeping wind was blowing from the northeast, through the spiderweb spans of the Brooklyn Bridge.

It swirled through Nassau street with a cutting blast, making the warmth of the fire more greatly appreciated.

Wall and Broad streets were nearly deserted. The hour of bank closing had gone by and the exchanges, with their noisy crowds, were through for the day.

As Elliott sat in the corner, where in the days of the past he ate, chatted and smoked with friends of his early life in New York, he began to reminisce.

He remembered how he had first come to the city, lonesome for the home scenes. There were many times when he wished he could creep back to the fireside in the old kitchen of his home.

Instead, he would find his way to chop house with its warmth and hospitality; there to meet others who were as homesick as he. Then, somehow, the deep down pains would disappear. No one could withstand the joviality of Hans Van Winkel for long.

The evening shadows gathered. Hans lit his pipe and sat beside Elliott.

"I have been over to Cranetown today," he said.

"Cranetown?"

"They call it Mount Clare, but to me it is still Cranetown. In my boyhood I always heard my father refer to its as Cranetown.

"My mother's family lived there. My father's family came from Stone House Plains, nearby. My father knew the section well and we often went to both places to visit.

"My father loved to hunt in the woods beyond the Cranetown Gap and fish in the streams. At such times he would thrill my boyish imagination with his hunting stories.

"However, his tales of the Indians, that had been told him by his grandfather, would thrill me more.

"There was one story about an Indian girl that I would ask him to tell and tell again."

"Give me the story," Elliott said. By now he was completely aroused from his lethargy and anxious to hear Hans Van Winkle's tale.

Hans had woven his old spell and replied:

"I shall do the best I can, but do not expect to have the thrills that were given me, as my father related what grandfather told him."

Elliott nodded.

"In years past," continued Hans, "long before the white men settled in East Jersey, a tribe of Indians known as the Yantacaws owned the eastern slope of the First Mountain range. This was the territory known as Newark Township.

"Springs gushed from the mountainside. The springs became the source of a brook, along whose course grew buttercups, mint, cowslip, daisies and wild berries.

"At the summit of the cliff, above the springs, aged chiefs and their women caught the first rays of the morning sun. In the evenings they wrapped themselves in the skins of the game they had killed when the western sky was golden.

"Looking down from the heights, they could see the blue smoke curling away on the evening air, up through the branches of the forest trees, where the young braves and their squaws were keeping the campfires burning.

"The First or Watchung Mountain was a favorite hunting place, as was the section between the Second and Third Rivers. The Indians would come there from their home campsite at The Reef (Delawanna) to hunt and fish.

"Later, during the days of the Revolution, when Newark Township, like other communities in the colonies, was in the throes of the war for independence, there were those who favored the plan of submitting to the British rule.

"That was the feeling of a little settlement near Cranetown and Watsesson Plains known as Tory Corners.

"That is how it got its name and the name stuck. Tory Corners was a tiny settlement of a few sandstone houses in the midst of a forest. Great trees shaded the doorways. Vines grew over the garden fences and climbed the roofs to the ridgepoles.

"Through Tory Corners still runs the brook. It was once known as Wigwam brook.

"During the days of the Revolution there was a young woman who lived under the shadow of the Eagle Cliff Crags on the mountainside of Cranetown. She was a girl of the hills and her name was Wilhelmina Van Twiller.

"She was descended from old Wouter Van Twiller, the first governor of New Amsterdam. He constant bodyguard as she roamed in the forests was her Virginia slave, Shem.

"Wilhelmina had a friend

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Chase In Woods

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who lived near Tory Corners, an Indian girl named Laflecha de Plata.

"Laflecha was a handsome girl, with long black hair that hung below her knees. When she dashed through the forest on her Indian colt her hair flashed like the wings of an eagle in the night.

"She had snapping black eyes and a rich brown complexion that came from her Spanish father and her Indian mother of the ancient Lenape tribe.

'She was known as Laflecha de Plata, Spanish for 'The Silver Arrow.' The silver tone of her voice when she sang riding through the forest and the piercing flash of her eyes pleased the fond sentiments of her father and mother and she was so named.

"Her father was known as Pedro Alberoni. At the beginning of the Revolution he was a strong Tory through association with his neighbors. But, it was not long before his sentiments changed.

"Our present city of New York, as well as Staten Island, Long Island, and Bergen Heights over in Jersey City was in control of the British.

"Washington had fled with his troops from Long Island into New Jersey and Jersey was now the scene of the struggle.

"Washington was retreating across the State to the other side of the Delaware in hopes of drawing the British army inland and away from the support of Tory infested New York.

"In the British army, under the command of General Howe, were two young men who had joined the army, as many others had, for the adventure.

"They were young bloods, used to the gay life of London. They were Lieutenant Harcourt and his friend, Banaster Tarleton, a subaltern in the First Dragoon Guards.

"It was Harcourt, who on the morning of Dec. 13, 1776, captured Gen. Charles Lee in White's Tavern at Basking Ridge.

"Tarleton was famous as a cavalry leader, whose daring had lightly thrilled the young sports at the British Court. Nothing pleased the two young men more than a scouting expedition on the side, and away from Howe's forces.

"When Washington and his army marched out of Newark on the morning of November 28, 1776, the two young men decided to do a little scouting on their own initiative. They struck out westward along the Old Road toward Watsesson and the Watchung Mountain range.

"It was a sunny afternoon and as they advanced through the woods beyond the old Sydenham house (still standing on the Old Road to Bloomfield, by Branch Brook Park) they became amused by the patterns the shadows from the trees and leaves made across the dirt roadway.

"Suddenly they were surprised by the sight of a young and handsome girl galloping through the woods on a colt that would have done credit to any English racetrack.

"The colt was bridleless and was guided by the hands on the neck of the pretty creature. The long dark tresses of the maid were waving and streaming like a banner. The sight gave the two young Englishmen a thrill like they never experienced before.

"'Gad, but isn't she a beauty?' asked Harcourt.

"'My word! she's a ripper!' exclaimed Tarleton.

"'Hurry! Let's catch up with her. Speed up, or she'll be gone.'

"They attempted to follow, but their fine horses were no match for the colt in the hands of Laflecha who led them westward along the Old Road.

"Soon Laflecha came to a branch of the road that led to Tory Corners. She had long outdistanced the two soldiers and when they came to the crossroads they became perplexed.

"The crossroads are now the intersection of Franklin and Washington streets in Bloomfield. Here they decided to halt and await the girl's return. They figured that she would have to come back that way.

"Nearby—was an old Dutch stone house, low and comfortable in appearance. The well kept gardens, fields and conservatories showed that the plantation belonged to a man of taste and refinement. It was the home of Squire Davis.

"Most appealing was a well of clear, cool water.

"'She must be one of those wild Indian girls,' said Harcourt as he drank from the well, 'she'd be a fine specimen to take back to England.'

"Do you think she knew we were following her?" asked Tarleton.

"'Hardly,' replied the lieutenant, 'We simply have to catch her to take home.'

"'It would be some satisfaction. I'll be bound, you'd put her in your own museum.'

"They awaited the return of the Indian girl. It was not long before they heard the sound of the colt's galloping strides.

"As the colt approached the opening where they were the lieutenant spurred his horse across the path. With a word from the girl the colt came to a halt.

"'Halt!' commanded Harcourt.

"The maid was startled, but unafraid.

"'I take no commands,' was her answer 'Who are you?'

"'An officer of the King, looking for a pretty maid.'

"'I have no use for the British, nor their king,' she said.

"'What do you mean?' and the eyes of Laflecha flashed like a diamond in the sunlight.

"'That you shall go with us.'

"'I am merely an Indian girl. Surely a gallant officer of the King would not detain an Indian.'

"'He would when she is as beautiful as you.'

"'There is Spanish in my blood, sir, that never forgets an insult!'

"There was something about the look of challenge in the girls face that aroused the admiration of Harcourt. He faltered, but in Banaster Tarleton was a desire to capture, abduct and receive personal satisfaction from the maid.

"Suddenly Laflecha swung her colt and with a slap upon the neck the colt sprung off along the Old Road in the direction of Cranetown. Tarleton followed in hot pursuit.

"Upon reaching a dirt sidepath the Indian girl soon disappeared from view. The forest pathway is now the Road to Paterson.

"Laflecha's aim was to reach the Notch and lose Tarleton in the wilderness of the Watchung mountains. However as she reached the Morris neighborhood the narrow roadway, not more than a path, became even more narrow.

"Huge trees and brush lined the sides, with here and there a clearing where some Dutch settler had built his farm.

"The limbs of the trees hung low over the road. Upon hearing the hoofbeats of Tarleton's horse gaining headway the girl became careless.

"Turning her head to look behind her she did not see the low-hanging limb of the tree. There was a sickening thud and the girl lay in a crumpled mass along side the road.

"When Tarleton reached her she had breathed her last. But, her spirit remained and ever since she had been searching along the Old Road to seek her revenge."

With the ending of his story Hans and Elliott got up form the bench. Hans went throughout the large room and blew out each kerosene light.

Elliott waited at the door until Hans turned the key. Then the two old gentlemen could be seen walking down Marketfield street toward Broad.

Nothing remains of the houses, nor the chop house that lined the street.

Only the notes of Mr. Elliott are in existance to remind us of the once famous place and the story of the Indian maid.

Old Farm Days In Area Recalled By Writer

Long Hours, Heavy Labor But Results Usually Good!

It is often said that nostalgia is a great American disease. If so, then I must have it bad. They also say that nostalgia is also "homesickness", yet even the most ardent antiquarian would not yearn for the past as to want to return completely.

In our world of immense speed, the faster we seem to travel the farther back we leave our past. We use all our powers "keeping up with things." Looking backward has become a lost art.

It has come to a point where we believe we must move forward and progress or else retrogress. Next year's things must be redesigned, not always for the better, and to own anything but the newest makes us quaint and museum pieces.

To be contented with what one has is considered a bore. If the Jones' next door get a new dishwasher or a built in electric range we must have one too.

However great-grandfather had a knack of enjoying himself in a manner we seem to have lost. Probably this was due to the fact that he was willing to devote himself more completely to the moment and what he was doing at the time.

In his pursuit of happiness he actually pursued "blessedness." Today, when we pursue happiness we must have fun and thrills. Our newspapers, magazines and televisions tell us so and we have to heed.

We are told it is the American way and the recipe for our contentment. Yet, in great - grandfather's mind, there was a time for fun and a time for contentment. He did very well at both.

There are many good things of this age to be thankful for. Still there are certain things of the past which were good and which can not be improved upon.

It is both my lot and pleasure to be able to look backward upon the Bloomfield scene, to search the yesteryears for such carelessly discarded wealth.

I am forever grateful for living at a time when many marks of our town's past still exist, before that fast approaching time when the new landscape will obliterate what little is left.

For instance, how many can remember when Bloomfield skies were always blue? Of course, with exception of stormy days, they were.

There was no exhaust or poisonous fumes from automobiles, busses and trucks. There were few factories to belch forth smoke to haze the skies.

How many can remember when truck (horse and wagon trucks) loads of muskmellons (oh yes, cantaloupes were known as muskmellons in those days) wended their way down Broad street and over Bloomfield avenue on their way to the farmer's market at Newark?

If any of you do I bet it brings on a wave of nostalgia. Can't you smell those mellons? — remember how you could smell the truckload coming for half a mile before the truck reached you and how you could smell them for half an hour after it passed you by?

You could not grow such mellons todays, even if you tried. Our topsoil has been wasted away. Our land has been "improved" by destroying it. Housing developments have been built over the waste.

Twentieth century progrses has entirely eliminated the old rural town, and the old ways have vanished. The thoroughness and pride in fine craftsmanship has disappeared.

We shrug our shoulders and exclaim "old time thoroughness was the work of people who had the time." But it is we who really have the time.

How many of us would think of getting up at four in the morning so as to get the chores done before breakfast at six? Yet our farmers did it and accomplished more in those two hours than most of our workers accomplish in a days work now.

There were the horses to be fed and taken care of, cows to be fed and milked. There were also chickens, hogs asd other farmyard animals.

An old saying is that farmers slept with one ear open. That was not far from the truth. A horse was apt to get the cholic during the night. Its stomach would become swollen.

When that happened the horse would become restless and it was necessary for the farmer to have his ear "tuned" for any such barnyard disturbances.

He would have to get dressed, whatever the hour might be, go out to the stable, get the horse and walk him until the bloat disappeared.

Or, perhaps the disturbance was in the henhouse. Rats and weasels were common. In the morning the whole flock of fowl could be wiped out by one weasel sucking the blood from the necks of the fowl.

A farmer could not afford to be lazy. Nor was he, during the day. After breakfast there were the fields of beets, carrots, horseradish or other vegetables to be weeded.

Have you ever tried weeding from six in the morning until sundown? The continuous bending down and pulling, broken only by a short spell for dinner, would wear out the modern man in no time.

Yet our farmer did it day after day. (Dinner hour is now kown as lunch. In olden days super hour was after sundown; this we now call our dinner hour).

If it should be a rainy day, there always was harness to mend; plows, saws and other tools to sharpen and polish; barn floors to scrub; hay to turn over; chicken coops and other animal shelters to clean and many other chores to do.

In winter there were building repairs to be made, the same work at mending and repairing tools. It was a twelve to sixteen hour work day, every day excepting Sunday, fifty-two weeks a year.

How foolish of us to say he had "more time."

Time saving has become an obsession with us. We spend most of our lives collecting time-savers and paying for them too. We strive for a long life and take vitamines, yet we want to live it quickly. Automobiles don't even go fast enough for us any more; even jet planes aren't quick enough.

Remember when the speed limit was 20 miles per hour in residential districts and 15 miles in school districts?

Life can not be speeded up, after all, no more than music can without becoming strained and grotesue. In all the books about farming written before the mid-nineteenth century, we find no mention of speeding up methods. However, volumes are to be found about the "value of taking proper time."

There is an old Brookdale saying, and the saying is still true, "The fast-grown pumpkin is always the 'pore' one."

In spite of all of the progress science has made the average man of today ends up physically in much more poor condition than the man who lived a century ago.

Do you doubt this? One must agree that the life expectancy in youth and middle age; for example, has risen because of medical progress. However, the youth and middle aged man lacks the stamina of same age levels of yesteryear.

When he laid down the ax, pick and hoe for the typewriter and the office chair he began to spell out his own doom.

But, lack of proper exercise is not the only factor. The lack of proper nutrients and mental relaxation adds to his lack of vitality.

The man of sixty today is actually a much more weak man than his ancestor was at the same age. The elderly man of our day has less chance of living than did the man of the past.

In 1832 when a census was taken of all the people in the United States, it was discovered that one person in every 4,500 was over one hundred. Today there is only one in every 36,000.

Very few of us realize that the character of our food has changed during the past century. This, in turn, has had much to do with the change in the character of mankind.

It is true that our fruits and vegetables are grown larger and more colorful—if they are not colorful, then they are dyed. The system of processing and refining depletes the value of the product as food.

Our soil has become depleted and proportionally deficient. Years ago we had the virgin soil to plant seeds in. It was a rich, thick topsoil that had been fed for centuries by rotting leaves and by the dung of animals and birds.

Then, after square mile after square mile of land had been cleared away and used for farming there was still horse, cow, pig and chicken manure to be had to build up the soil.

After the advent of the automobile, the tractor and other farm machinery the horse, family cow and barnyard chickens gradually disappeared. Chemical fertilizers took the place of manures, so that today our topsoil is decreasing rapidly, producing a poorer quality food.

The chemicals placed within the soil are absorbed by the plants and as we eat the foods we, in turn, absorb them. The animals we eat have also absorbed these chemicals and so we are effected.

To keep off the insects that were once eaten by birds we spray poisons. Again, these are absorbed by the plants which we eat.

Then, to add to this, our fruits are dyed to make them more attractive. Oranges, grapefruit and lemons are dyed with a harmful "ripe color". But, a harmful "ripe color". But, beautiful it has not a chance on the fruit stand of today.

Did you know that several ice cream manufacturers use piperonal as a substitute vanila flavoring? "So, what?" you might ask. But, do you know that piperonal is the best lice-killer?

Often diethyl glucol is used as an egg flavoring. What is diethyl glucol? I use it to remove paint off old furniture. Anti-freeze material is also used for egg flavoring.

During our old days, when Bloomfield was a leather-producing town, ethyl acetate was used for cleaning the leather. It was also used for cleaning textiles. Then it was discovered it made a good artificial pineapple flavor.

Amyl acetate makes an excellent banana flavoring. This is only another name for

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paint solvent. Benzyl acetate imitates strawberry; butyraldehyde fakes nut flavor.

Of course food manufac[illegible] guarantee "artifical flavors absolutely pure." Poison is also

After eating the impure foods, breathing impure air, and living on less exercise, we wonder why cancer is so prevalent and why we don't have the stamina we should.

Not so our grandfathers.

Living on a farm may have been a hard life, but it was also a pleasant life. To eat an ear of sweet corn that has been picked a few minutes before cooking is a real delight.

Anyone who thinks that corn purchased from the local market is good should try really good corn.

Having lived most of my life in the Brookdale area, I remember farm life there. Up until about 1924, Brookdale was entirely farmland. Developments were few until 1928 when Brookdale Park lands were purchased.

Several farms were thus diminished in size, too much to make them profitable as farms. The remaining land on these farms was then sold for developing.

The soil was also running out. Farmers could not afford to rotate crops any longer. They simply had to plant the crop that brought the most money per acre year after year in the same soil.

Manure was no longer to be had at a reasonable price. Farming was a thing of the past.

No longer were the Cockefairs to have their muskmellon parties. (Remember muskmellon parties?).

At the end of the summer season muskmellon parties had full swing. People for miles around were invited to attend. Everyone was invited to eat as many mellons as they could eat.

Inferior mellons were not to be eaten. If a mellon did not taste right, it was thrown away. Only the finest mellons were chosen, but the seeds of these mellons were kept and dried for the following years planting. By this method only the best quality were raised.

Yes, at one time Brookdale was known for its excellent mellons.

Then followed a period of horseradish raising. George Fisher is credited with introducing the "Brookdale Radish." There was something in the Brookdale, Athenia and Richfield area that was agreeable to the growing of that particular type radish.

When George first started growing the radish in Brookdale, upon what is now the Broadacres Golf Course, he had guards both night and day to protect it.

He became known as the "horseradish king", and his radish was sought after by the New York fine restaurants Other farmers desired roots. The guards were either bribed or else roots managed to be stolen.

Finally most of the farmers in the area were growing the tangy, zesty root. However, it was impossible to buy any of the "planting roots" from them.

Even as late as the 1940's the farmers refused to sell. These fibrous growing roots were permitted to grow on the main roots of radish. The method of doing this was kept a highly guarded secret.

When the Brookdale farmers were finally forced to move to other parts they discovered that the Brookdale radish refused to grow properly wthin these areas.

There is a concern in New York State that manufactures so-called Brookdale Radish, but on the label, in fine print, are the words "artificially flavored." The real zippy Brookdale radish exists no more.

At one time Brookdale was recognized for its watercress. This was during the second half of the 19th century when watercress was considered a fine delicacy.

It was used for sandwiches, salads and garnishings for other foods.

Delmonicos and other fashionable New York restaurants demanded Brookdale watercress. It grew larger and had a sweeter flavor than cress grown elsewhere.

According to legend a man named Piaget started the raising of cauliflower within the Richfield, Athenia, Brookdale area. Descendants living today scoff at the story and say it is untrue.

William Scott, in his "History of Passaic and Environs," gives the story credence. I give it here as legend only. It really does not matter how the raising of the vegetable started; but start it did and very good cauliflower was raised here.

It seems that Piaget was a fine watchmaker living in New York. His doctor ordered him to move out of the city and into the country for his health.

(Continued Next Week)

Remember The Old Days Of Corn Meal, Samp Here?

Writer Sees Past In This Farm Area

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

(Continued from Last Week)

This was in 1839. Henry Piaget purchased the old Vreeland tavern at the Notch, located on the northwest corner of Valley and Notch roads.

At one time it had been Gen. St. Clair's headquarters during the Revolution. Here he conducted an internationally recognized hotel. It was destroyed by fire in October 1935 and was known as the Great Notch Inn.

Henry also ran a watchmaker's shop in Montclair and conducted a large farm near his hotel. According to the legend, he sent to Holland for some especially fine lettuce seeds.

Upon receiving them he immediately planted them. One day he had a very distinguished visitor and was proudly showing him his farm. Upon reaching the lettuce field he exclaimed:

"This lettuce! I don't know what can be wrong with it. Look at the funny growths that are appearing."

"Why, that—isn't lettuce," **the visitor replied, leaning over to look at one of the young plants, "that is cauliflower, which has been raised only in Holland. Now, they are beginning to raise it in Germany.**

"It is a rare and delicious vegetable. You have something much more valuable than mere lettuce. Let me know when it matures and I shall be here to eat some."

And that is how the raising of cauliflower became one of the main Brookdale occupations. It, too, became an epicurian's delight and the main New York restaurants clamored for the delicacy.

Brookdale was also known for its apples and peaches.

During early days in, this area, food was to be had for the getting. There was not much in variety and Indian corn was the mainstay of diet throughout the 17th and early 18th centuries.

During the very early days of settlement the fare was corn and very little else. For 365 days out of the year the families ate it in various forms. Methods of preparation were learned from the Indians who cultivated large maize or corn fields.

Corn meal was made and eaten with relish. Boiled in milk, suppawn or hasty pdding was made. Samp porridge was meal with pork or beef and various root vegetables added. However, this was a later form of preparation.

Samp porridge was cooked for three days, very slowly, until it had formed such a heavy crust on the outside that it could be taken out of the pot in one whole chunk.

Shortcake was also made from the grains of corn. Corn and beans were mixed together and boiled to make succotash.

During the middle of the 18th century Peter Kalm, the Swedish naturalist, traveled extensivey throughout the colonies. His journal makes interesting reading.

On a trip from Philadelphia to New York he reports: "Cherry trees were planted in great quantities before the farm houses and along the highroads from Philadelphia to New Brunswick . . . On coming on to Staten Island . . . I found them very common again, near the gardens . . . All travelers are allowed to pluck ripe fruit in any garden they pass by, and even the most covetous farmer cannot hinder them from so doing."

Again he states: "Cherry trees stood along the enclosures round corn fields."

In England, even today, the word "corn" is used for wheat. What we call corn is known as maize.

Kalm continues: "The corn fields were excellently situated and either sown with wheat or rye. They had no ditches on their sides (sides of the field) as is usual in England, but only furrows, drawn at greater or lesser distances from each other."

This was a wonderful apply growing section. Fine orchards extended from Caldwell to Plainfield, from Morris to Bergen county. As has been mentioned in previous articles, Bloomfield was a well known cider-producing area up until almost the 20th century.

There was a small cider mill on almost every farm and a distillery on every fifth or sixth.

An enormous amount of honey was produced. Bee hives were to be seen in every orchard. Bees were necessary on every farm to polinate the flowers and honey was used for sweetening instead of sugar.

Henry Hudson reported on his famous voyage of 1609 that the land of northern New Jersey and of the Hudson Valley was rich farm land.

Of course, as previously stated, the Dutch settlers first made use of it for growing grain. Barley straw was grown to a height of seven feet. Large crops of wheat were raised, on the same fields, 11 years in succession without rotation.

Tobacco growing was introduced. When it was discovered that it could be raised successfully in the New York or Nieuw Amsterdam area, every one wanted to raise nothing but tobacco. Everyone wanted to get rich quickly.

The West India company ruled that for every acre of tobacco raised, one acr amust be reserved for the raising of grain.

There was no farm machinery of any type. Ripe grain had to be cut by hand. Huge sickles were used as tree stumps were still to be found in the fields and no other method could successfully be used.

Seventeenth century sickles, similar in shape to modern ones, were considerably larger than their descendants. They were far heavier and used with one hand only.

As we look at them today in museums and antique shops we wonder how a man could ever swing one, let along cut a whole field of wheat

A scythe could not be used. It was, and still is, swung with both arms. Its long blade projects sideways from the end of an artfully double curved snath of wood. Two projecting handholds are mounted on the snath of wood. The angles of these and the curves of the snath, permit a standing man to sweep the blade along just above the ground.

Cradles have not been used for many years. There are very few of us left who have the skill and stamina to handle one.

They were beautifully designed and were actually scythes with an added wooden framework built above the blade. The grain fell back upon the frame as the farmer reaped and cut at the same time.

It took a very strong man to swing the cradle, plus a load of grain upon it. Even in those days all workers using a scythe were not necessarily good enough to use a cradle.

After the crop was placed within the barn it was threshed piecemeal on days when the weather di dnot permit work out of doors. Threshing machines were unknown and the straw was thumped by hand flails until the kernels fell out of the heads upon the barn floor.

I have a couple of these flails in my cellar. They are constructed of two long hickory poles, one longer than the other, connected by a strand of rawhide.

They are so heavy that it is impossible to conceive how our old farmers ever managed to flail with them hour after hour.

After being thoroughly beaten ,then turned and beaten again, the straw was gathered up by homemade wooden forks. It was stored in lofts to be used as animal bedding.

Left upon the floor was a mixture of grain and chaff. After being swept up it had to be winnowed. This was done by hauling it up to the barn loft and pouring it down upon a spread sheet below.

By opening the doors on the opposite sides or ends of the barn a draft was created that blew most of the light chaff out as the heavier grain fell. Such work was usually reserved for breezy days.

During our early days and well along into the 19th century, large fields of flax were raised. Quantities of spun yarn were necessary to make cloth which women and girls spun.

If there was a chance to go to the neighbor's and gossip awhile, the good housewife would carry along her baby and her spinning wheel. There was never time for idle gossip. Hands were kept busy while tongues wagged.

Although grains were the most profitable things to raise, excepting tobacco, other items were raised during the mid and latter parts of the 18th century.

By now the trees had been removed. And with the removal of the trees the good top soil commenced being washed away and filling the streams and harbors with mud.

Before the period of the Revolution most of our coastal land was already worn out. Americans were never good farmers. It can be said they mined the land rather than farmed it.

Corn and sweet potatoes were native. Squash and pumpkins were raised. Irish potatoes were brought over from England by wa yof the West Indies.

By the mid-18th century, potatoes wes ebeing grown in the Bloomfield area. At first they were a curiosity and used as an ornamental garnish for meat. A small potato, carried in one's pocket, was considered a positive protection against rheumatism.

During the proper phase of the moon, potatoes were planted in April. They were planted upon a layer of manure and topped by an oval stone.

The oval stone was a means of manuring. Lately the use of stones for this purpose has been called an "Irish superstition."

However, early writings on American farming suggested that scattered heaps of cleared stones be left in the fields for several years before being piled into fences.

One such writing states: "The lands where the stones were, will sprout three times the crops than all the land around about."

I remember seeing such piles of stones in the woodlands of Brookdale when I was a youngster. They were said to have been Indian graves. However they were probably abandoned "manure stone" piles that never reached the stage of being stone walls.

Old advertisements of farms for sale may make us wonder when they state "guaranteed to raise a fine crop of stones." But such farms were highly desirable, especially for the raising of potatoes.

Of course, potatoes originated in South America. They were introduced into Ireland and then brought here to North America an dto Bloomfield.

Real earnest plowing was done in May. The old almanacs say: "In May your Indian corn (not the decorative multicolored ear we know as such, but the cob-type we eat) must be planted: this is the basic chore and first field work of the year."

During that month the farmer always went into the woodlot to cut and collect pole wood. Poles were an important item on farms. They were used as slides and rollers for moving heavy loads, for the growing of lima beans and other vines, for movable hay-floor beams, for hay stack supports, for hanging tobacco leaves, for racks for drying fish, for frames for birdnests ,and wherever wood was expected to have unusual give and take.

Ash and hickory contain their highest percentage of oil during May. If cut at this time they are most efficient. In May the bark is growing and spreading, making it easier to remove. In June it tighters and hardens, more difficult to handle.

In May splintwood was also gathered for the making of baskets and barrel hoops. Yellow birch was cut for making brooms.

The birch wood was split, then shaved to make long whisks. Gathered around a long pole, they were binded together in the middle.

The top parts were then folded over so that the top tips came level with the bottom tips of the lower portions. They were then bound again and a broom that would last for years was made.

The sale of splint wood and hoop-poles was a profitable business during the early days. By the 20th century it had died almost completely.

During the days of cooperage black ash, hickory and white oak were cut during May. At that season they were porous and vibrant with new sap.

From the lowlands poles were cut, six feet in length, and quartered, ready to cut into splint. They were placed into a running stream which kept them ready, soft and pliable for splitting and pounding into barrel hoops and basket material.

The town cooper was always anxious to obtain these materials. Hoopwood was not a part time business on some farms. Six foot length brought as high as $3.50 per thousand, a good price in those days.

At late as the 1890's, hoop farms were still in existence. In 1898 one hundred million lengths were sold in Ulster county, New York, alone.

One never sees wooden barrels today. They are an item of the part. A neighbor of mine owns one. He uses it to hold trash in. Each time I pass his house I look at it as an oddity. It is rare enough to be an antique.

Wood cut in May had a toughness and firmness that was needed for the handles of the various axes, saws, hammers, hoes, rakes and other tools needed on the farm.

Today these handles are made of plastic and metals. But, any true craftsman will tell you that such tools do not have the "feel" of a wooden handle.

In olden days people never thought of going on vacations during the summer. Summer was the time of getting things done.

Not very lon ago strawberry festivals and suppers were held during the month of June when the luscious berries were ripe.

Have you ever tasted a good ripe wild strawberry? Wild strawberries were found here from the very start. The Indians bruised the min a mortar and then mixed them with meal to make a strawberry bread. The women taught the housewives to make the bread and it was a household product for many decades.

Strawberries were dried made into strawberry tea. Teas made from sage, catnip, mint, sassafras and blackberry roots were delicacies of the summer season.

So were Appalachian tea, New Jersey tea, Oswego tea, Crystal tea, and Labrado tea as commonplace as soda pop today.

Mention has been made in other articles of the raising of sassafras and of mint for export trade.

Even as late as the early 20th century several of these teas were being made by the Brookdale houswives. Dandelion tea was drunk and dandelion salad was eaten for their medicinal values.

And one looks back with nostalgia upon the strawberry suppers held upon the side lawn of the old Brookdale firehouse. This ws an annual event and I can still visualize the long tables with their snowy white tablecloths, the colored Japanese lanterns, the bustling women with their starched aprons, the laughter an dmerrymaking.

Most of all I remember the strawberry shortcakes: large,

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History

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mountainous affairs, one after another along the long expanse of the tables.

Speaking of suppers, how many remember the chicken pie suppers held at the old Brookdale Baptist Church. Rich, flaky homemade crusts (not the present day prepared stuff) filled with chicken meat and gravy, they were a gourmet's delight.

How many remember the old 'Possum Club that held its meetings in the stone block building on Watchung avenue that is now the Johnson Realty building, in Bloomfield?

Remember the clam bakes they held along the Yantacaw River in the woodlot near the present North Junior High?

The men would go to the old Newark market and purchase clams, gather corn and dig potatoes. Some would go to Newark Bay to gather seaweed.

On the previous day to the affair a deep hole was dug and a fire built. When sufficiently hot, and after the wood had turned to hot embers, stones were piled over them. Dirt was then spread over the stones.

By the following morning the stones were hot enough to cook with. The dirt was removed and layers of seaweed, clams, corn and potatoes placed over the stones. The seaweed would steam the clams and vegetables.

Somehow the food cooked in this manner always tasted better.

July was a month of haymaking. There is not an exact date for this operation. The old farmer would never be guided by modern rules. He judged by the weather and by his instinct.

Then, he used his skill: for haying is not an easy task. The mower and the scythe must synchronize. Man and tool must become as one. The weight of the scythe must match the muscle of the man and its "feel" conducive to a graceful swing.

A rare poetry of motion is the result that cuts the hay with the least exertion. It takes skill, and "know-how" to accomplish this, but the fascination of feeling the razor sharp blade slice through the grass and lay it gently down is satisfying to the mower and pleasing to the observer.

Competition was keen between the mowers as to who could best lay the windrows of sweet scented grain in parallel rows with most precision.

To watch a crew of men cradling a field of grass is as exciting as watching a boat race, a football game or a game of hockey.

Farmers rarely left the field for their midday meal. Instead they practiced the ancient custom of "nooning." A nooning dinner was always a heavy one and it was washed down with lusty swallows of switchel.

Switchel was a drink made of molasses sweet ingredients. Two quarts of water were added: 1 cup of brown sugar, a half cup of sweet vinegar and a teaspoonful of ginger.

This was often spiked with hard cider or brandy; but Haymaker's 'switchel never was. Sharp blades were dangerous and no chance was taken of any over indulgence.

The "nooning" added to the richness of farmlife. It was the duty of one or two girls of the family to take the food in baskets and the drinks in kegs or earthenware pitchers to the men in the fields.

An hour was spent in relaxation under some shady tree or in actually a hay shock.

At one time there was keen competition in designing haystacks. .The haystack is a vanshng bt of Amercana.) What we today call a haystack is actually a hy shock.

A real stack is an architecturally built pile so as to turn rainwater outward and downward. It is covered with a thatched roof. Every farmer took pride in his own design and you could tell at a glance whose farm it was by the distinctiveness of the design.

Watermellon season came in late July and August. (Yes, watermellons were grown here.)

Mellons were left on the vine and eaten at once. Watermellons eaten this way had a vast difference in taste than the "picked green" mellons we buy at the markets today.

No one of our present generation remembers Lammis Day. However a hundred years ago it was celebrated as a day of thanksgiving. It fell on the first day of August. It was the first day of harvesting and a meaningful holiday.

It was a day of "church-going' 'and the farmer dressed in his very best. He took along his first loaf of new-grain bread for consecration. Later in the day the loaf became the center of a feast similar to our Thanksgiving feast.

In 1863, when Lincoln proclaimed a National Thanksgiving Day, the practice of holding Lammis Day began to vanish from our American calendar.

In September came hunting season. Our old time farmers never killed for mere sport. That was considered harmful and a sin. He never killed more than was actually needed.

In early days there was a game for young men. Even adults played at it. It was a test of skill as well as fitness for survival. September was the month preferred for the game.

Actually it was a carryover from the Indian's method of testing a youth's quality of manhood. The young man would enter the wood entirely naked, without clothing, food, or tools.

At a specified time he was expected to return well fed, strong "as an ox," and fully clothed — all on his own. He had to make his own tools, make his own fires without the aid of cigarette lighters, know what berries and wild foods were edible.

He had to know the arts of building snares and traps for animals, to prepare his own foods and how to cure the skins for clothing.

September was the month of agricultural fairs. Today they have fallen to a national disgrace. They are no more than mere carnivals belittling the institution of farming.

There were no girly-girly shows, circus midways and the degeneration of barkers, salesmen, Ferris wheels and freak shows. Fifty and more years ago the fair was an institution and far removed from the farmer's carnival of today.

Picking apples in September and October was a chore of the children: Today it is frowned upon as child labor. Yesteryear it was looked upon as child therapy.

"Let your children gather your apples,' 'states the old Farmer's Manual for children are the farmer's richest blessing, and when trained to habits of industry, they become the best members of society, when they grow int olife . . . Let them eat apples too, for nothing will strengthen and preserve young teeth more."

Although farming to us may seem like toil and hard work there was a great sense of contentment and pleasure in it.

The accomplishment of a thing well done, the pleasure in the rhythm of doing it, the satisfaction of doing "little things" — all added to a pleasant way of life that has become lost in our modern generation.

Back in 1649, a young Harvard student settled his college bill by handing over an old cow. Today, people have found that paying bills by bank check is much easier — than using cows or even cash! Ninety per cent of all bills in the country are paid by bank check.

Area's Big "Ghost Story" Scare Arrived In Bloomfield

When Old 'Doc' 'Walked', All Ran

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad Street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

The little town of Bloomfield was terribly frightened. There was no approach of any army. There was no depression. Still the townspeople were at a fever pitch of excitement.

The Civil War had long since passed by and so had the depression of 1873. Ten years had elapsed since the great debacle had swept fortunes away and sent heads of families jumping out of windows or pointing pistols at their temples. It was the year of 1883.

During this year our town received much notoriety. Papers from Newark and New York printed the story and sent reporters scurrying to the town to investigate. Bloomfield had a ghost!

Yes, the winds buffeted the brownstone walls and howled around the windows of the old first Meeting House on the Green. But to old Deacon Baldwin, who had helped split the oak and had stirred the punch and flip for the 'raising" some ninety years before, this House of God at the head of the community parade ground was the apotheosis of desire.

Each member of the parish had been permitted to build his own pew according to his architectural fancies, or perhaps more to the number of pence he had in his pocket.

The father of Deacon Baldwin had purchased a "square-box" at a cost of three pounds ten shillings and six pence.

"It is said the outer posts of the structure were carved from ships' knees; but this might have been pure hearsay. Deacon Baldwin was a mere boy at the time and it is quite possible that by 1883, when he was nigh onto one hundred, his memory may have failed him.

Upon reaching manhood Deacon Baldwin chose to sit apart from his family upon the Deacon's Bench at the foot of the pulpit where he could crane his neck and crick his back in his attempt to detect those lost in the insolent sin of slumber.

One of the great sinners was old Dr. Ward. He could go off into slumber at the wink of an eyelash. Yet, one could hardly blame him, for he was called out at all hours of the night to administer to the townspeople.

In those days doctors had no office hours, such as they have today. They were expected to come at the patient's beck and call, whatever the hour of the day or night might be.

At any hour of the night you were apt to hear the horse and black carriage of the doctor, passing by your door at a brisk gate. You then knew that someone was in pain or agony and had called the good doctor for relief.

His administrations, if such they might be called, were always cheerfully given. It never seemed to bother him in the least that often the patient could have waited until morning to receive aid.

He was a doctor in the true sense of the term. He was beloved by all who knew him even, I think, by Deacon Baldwin, although the Deacon always kept a watchful eye upon him on Sundays.

One day Deacon Baldwin ate shad. He had gone to the Passaic River and had cut holes through the ice, for it was winter and in those days winters became cold enough to freeze over the river, so that he might catch the fish.

With the other men who had gathered upon the ice, he had built a fire on Green's Island in order to warm himself. It was bitter cold.

He had made a good catch of fish and bore them home in triumph to gloat over and make remarks to his wife. She had not approved of his going to the river on such a cold day.

"My good woman," said he "we shall have a fine supper this day shall we not?"

With a "humph" and a "bosh" the good and patient wife went about preparing the fish for supper. Not long after the Deacon was seized with ominous cramps. Matthew Ward, summoned in a hurry, found Baldwin doubled over a ladderback chair.

Baldwin refused to tell the doctor all his "symptoms" and would only admit that his "innards" smote him like a knife. Dr. Ward went into the kitchen and mixed a mild emetic. Returning to the parlor he administered the mixture to his patient.

Baldwin suffered from its effect, suddenly and thoroughly; he lost his pain, his dignity and his temper. He rushed to Ward's Tavern, not owned by the good, doctor, but by a cousin of his, and threatened to beat out the brains of the doctor.

Naturally, he had to wait some time before he could get to the tavern. The effects of the emetic kept him bound within the confines of his home for quite s spell. And the longer he became confined the more his tempe rose.

Between spasms he proclaimed lustily that the doctor ha administered some sort of poiso to get rid of him. If he shoul pass on and not be deacon an longer, then "that there D Matthew Ward would be able t sleep and snore to his heart content. There would be no on at church to stop him."

However, the doctor seemed perfectly satisfied with the effect of the dose. Meeting Deacon Baldwin coming out of the tavern he was met with strong verbal abuse at which he good naturedly laughed.

"Seems as if my medicine di a mite to sharpen your tongue," exclaimed the doctor. "I mu see to it that I never give it t any of my women patients."

Cautioning the deacon to sta on a diet of mush and mil porridge for several days he departed.

parted.

Baldwin went back home with imaginations that his pains had returned. He allowed his wife to assist him to his deathbed, as he called it. Despite a rapid recovery he clung to his belief that he had been poisoned and that Matthew Ward had left him to die.

It was only by the direct interference of God, with whom Baldwin was intimate, that he had been spared from living upon a licentious planet and was permitted to be of further usefullness to his church.

Dr. Ward was a clever physician and a man of wealth. Legends sprung up around and about him. He was said to have been eccentric; however with what little research I have been able to do, the worst I can discover is that he was forthright with his speech.

He called a bellyache a bellyache and when the patient might insist he was dying of ulcers the doctor would stand his ground.

"You have nothing more than a good old fashion bellyache. Don't you get the idea in your head you have the new fashionable ulcers. You ain't got them, and that is that!"

Of course, in those days, there were not enough doctors around these parts that the patient could shop around until he or she could hit upon some doctor who would agree and give consolation, a bottle of beet juice for medicine, and a fat bill.

They had to take Dr. Ward and like it. Forthright, honest and sincere; often the patient resented it and harbored the resentment. As I said, he never administered the harmless beet juice and let the patient imagine he had some fashionable illness that he did not have.

Dr. Ward came from one of Bloomfield's most wealthy families. He carried in his pocket several unset gems. These he would often bring forth and hold in his hand, allowing the light to facet them in splendor.

Not only did the costly gems give him pleasure, but in times of great strain and nervous tension they would give him relaxation. This the good people of

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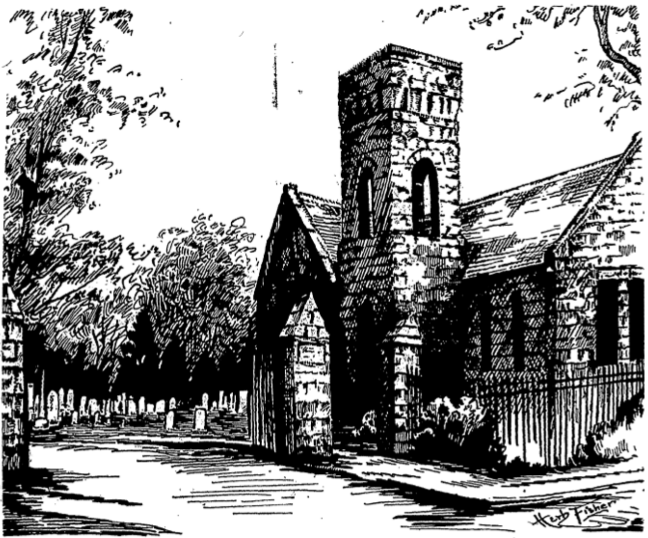

ENTRANCE TO BLOOMFIELD CEMETERY ON BELLEVILLE AVENUE. It was here that the Bloomfield Ghost made his appearances on Oct. 7 and 8, 1883, causing much consternation within our town. Even newspapers of the time carried articles and sent reporters to interview the spectre.

Area's 'Ghost'

(Continued from Page 2)

Bloomfield did not understand, nor did he given them the satisfaction of an explanation.

After the affair of the shad Deacon Baldwin never lost an opportunity to bring up the subject of the vanity of mankind, especially when they had a lust for jewels.

Even the minister used as one of his texts: "Vanitous! A Lust of the Flesh!"

During the Civil War, Dr. Ward had saved the lives of many of the Union men. He was considered advanced in his thinking, although many said it was mere eccentricity. With his notions of surgery and of post-operative care he used the old Dutch method of baking cloths before applying them to the wounds.

Amazing luck was accomplished by this eccentricity. In most cases the wounds failed to fester. Dr. Ward's patients recovered in record time.

Soon after the war Dr. Ward died. Services were held in the Old Church and his body was carried to the old Burying Ground on Chestnut Hill. His jewels were valued at more than a thousand dollars.

than a thousand dollars.

The townspeople declared it was a sin to bury them with the doctor, but according to the terms of his will the rubies, pearls, emeralds and diamonds were to be disposed of.

Tradition has it that guards were posted day and night to see to it that vandals did not disturb the grave.

"A waste of good money," moaned the people.

"It was just like him," said others "to have his jewels buried with him and pay guards to watch them."

Shortly after the day of the funeral services rumors began to circulate that strange goings on were to be seen at night at the burying ground. People were afraid to pass by.

Deacon Baldwin proclaimed that it was the ghost of Dr. Matthew Ward, still being as cantankerous as ever.

"It is the ghost of Ole Man Ward guarding his jewels," said the people.

The rumor grew and grew as the years rolled by. Then in the autumn of 1883 an event occurred that aroused nationwide attention.

But, let me quote from an old newspaper article of Monday, October Ninth, of that year:

"The people of Bloomfield were terrorized on Saturday night over a rumor that a ghost was stalking through the old burying ground on Belleville avenue. Hundreds ran to the cemetery and saw a bright and shining light flitting to and fro among the tombstones.

"Some imaginative persons said the light was carried by a gaunt figure and they could clearly discern the long forearm protruding from beneath a shroud which covered the skeleton of the ghost. The ghost kept up its antics until midnight when it suddenly vanished."

All the following day, which was Sunday, crowds came from near and far to visit the dancing ground of the Bloomfield ghost. Some, especially the women and children, were reported to have taken a round-about way to avoid passing through Belliville avenue.

The main topic of conversation all that day was the matter of the occurances at the cemetery. The important yacht race being held on the Passaic River was all but forgotten.

The article continues: "As soon as it got dark last night the town was thrown into another furor of excitement. The ghost was out again, people deserted the churches and flocked to the cemetery."

to the cemetery."

"Send for the police," shouted a multitude of voices.

"The police won't tackle this job," exclaimed another portion of the crowd.

However, the police were summoned and Officer Foster, heading a platoon of bluecoats, arrived. The location of the light was fixed and then the police arranged themselves four abreast.

With their clubs drawn they proceeded towards the spook in a grim processional march. A column of 100 volunteer citizens acted as a rear guard. Slowly this great body of men moved forward until one of the citizens declared he could discern the outlines of the face of the ghost.

"It is Dr. Ward," exclaimed those who had remained behind.

At this point most of the volunteers retreated and joined the mass of spectators. Together they awaited with eagerness the result of the expedition.

The police and a few remaining volunteers marched onward. When they reached a spot about 100 feet from the light it suddenly went out. A rustle was heard among the bushes. The remaining volunteers broke rank and fled.

"Many hats were lost in the flight," states the article, "and when they reached the crowd of spectators, the latter concluding the ghost was in pursuit retreated toward the old First Presbyteriaan Church intending to take shelter there."

The police were now entirely deserted by the volunteers and the police proceeded deeper into the cemetery alone. When they reached the exact spot where the ghost had been seen, they discovered a gaunt figure standing beside the side of a monument.

Officer Foster fetched his club down on it with great force and the spook collapsed. The police picked up a rake handle draped with a chemise and a hat.

With the remains of the ghost the police went to the church and then held the items in custody. Later a boy revealed that it was he who had terrorized the townspeople. The cause of the mystery was thus revealed.

It is said that the boy was taken out to the woodshed and that for a week after he could not sit down. He had learned his lesson and had paid for his crimes.

County's Indian History Started With Trek From Asia

Lenapes Descended From Desert Tribes

(The following article on early history of Essex county was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites inventory Committee, Other articles an different aspects of our historic past will be published later.)

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By HERBERT FISHER

It was a pleasant summer day sometime between twenty-five and forty thousand years ago when a tribe of Mongolian savages stood on a lofty cape named Dejneva, about 30 miles south of the Ardtic Circle and the easternmost promontory of Siberia.

Quite possibly there were some of the older members of the group who had left their old homesite in the Gobi Desert. Others were children, born on the long trek, of those who had forsaken their villages.

The Gobi Desert had begun to dry up. Maintenance was no longer possible and a long, hard journey of over 3,000 miles to their present position was begun.

They were forced to live off the country they passed through and to fight the various tribes they came across.

It was probably the promises of their medicine man that kept them going onward toward a land of the rising sun.

Food had been scarce. Many pounds of their flesh had been lost and their clothes were in tatters. Hard at their heels followed the latest enemy they had encountered.

The hardships they had met upon their trek made them coarse and cruel. It was a survival of the fittest. What remained of the group made a tough looking lot, even to standards of that extremely unrefined era.

Now they stood at the oceanside looking over the Bering Strait. Twenty-three miles away could be seen the top of a dome shaped island over 1700 feet high rising above the sea.

For awhile it seemed as if they were trapped. Hastly consultations with their medicine man must have been held. The problems was to get across that rough bit of sea.

We do not know exactly how they managed to cross. Things were desperate. They had no experience in navigation, but something had to be done and very quickly.

They may have fastened together logs and driftwood they found along the shore, or they may have stolen some native kayaks. Somehow, they ferried themselves over to Big Diomede Island, as it is known today, and so escaped their pursuers.

There are two Diomede Islands, Big and Little. Between them lies the United States-U.S.S.R. boundary line. They are both rocky and barren with no chance of survival to be found upon them.

They were probably much the same some thiry or forty thousand years ago as they are today. Although some books upon the subject claim that at the time a strip of land connected Siberia and Alaska, recent studies prove that this strip existed thousands of years before the migration took place.

Twenty-five miles eastward from Big Diomede Island was a high rocky land. The tips of the mountain range could be seen rising above the horizon.

Once again a voyage across rough waters was commenced. Finally the Seward Peninsula of Alaska was reached; the westernmost point of continental United States.

The number of savages lost upon the perilous journey must be left to the imagination. Finally the Monogoloid pilgrim fathers of the mightly race, mistakingly named Indians by Christopher Columbus, landed upon what must have seemed like a land of promise.

Alaska afforded them the first good meals they had had for many a long, hard day. The rivers and sea gave them salmon, seal and sea - otter. The back country gave them meat.

Most important of all there were no rival tribes to force them into conflict. They were, as far as we can ascertain, the very first men to step foot upon our continent.

Several years ago, during the year of 1822, an eccentric named Constantine Samuel Rafinesque, a French scholar, discovered an original record of the Lenape tribe.

At the time he was a professor of historical and natural science at Transylvania University, Kentucky. The record he found is known as the "Walam Olum" or the "Red Score", from the fact is was painted in red upon wood or prepared bark. It has been sometimes called the Bark Record.

There are some 74 pictographs narrating the wanderings of the Indians to the East from a far western land. The series gives an account of the Universe; of its creator (the Great Mantio) as well as the early historic migrations of the Lenape.

The original records have disappeared. A manuscript copy made in 1833 by Rafinesque and a published account in Vol. I of the American Nation - 1836 remain.

In 1885 Dr. Daniel G. Brinton reproduced Rafinesque's account under the title "The Lenape and Their Legends, with the Complete Text of the Walam Olum." This was published by D. G. Brinton in Philadelphia.

A few years ago a new book was published. Both books may be seen in the New Jersey Room at the Newark Public Library.

At the time of their journey the Indians wrote no histories. They left only their stories and legends, which were handed down by retelling and retelling.

The Walam Olum was created many generations later. Some historians claim that even this was a hoax perpetuated upon the public by Rafinesque.

Whether a fraud or not the story it tells is an accurate one as described by various members of the Lenape tribe to early explorers and writers.

It is claimed that man is a relative newcomer to our continent. There have been no remains of anthropoid apes or "low" forms of man found here as have been found in Asia and Europe.

It seems as if the dinosaur had things pretty much his own way in the pre-glacial age, some fifty thousand or more years ago.

We can make no claims that the many million Indians who inhabited North, Central and South America when Columbus arrived in 1492 were all descended from this first group of migrants.

It is possible, but other bands of Mongolians must have followed from Siberia following the same course of safety.

For instance, it is believed that the Eskimo arrived here only ten to fifteen thousand years before the white man. The Eskimo belong to the Red men rather than the Yellow. However they are different in physique from their racial brethren.

We can safely say that all ancestors of the American Indians came from Asia via Siberia. America received no addition from any other source until at least twenty-five thousand years later when the white men came.

The theory that the Indians of South America came from Africa when the two continents were joined together has been disproved. The continents were joined and disconnected long before mankind appeared upon the earth.

That the South American Indians came from the Polynesian Islands is also a myth. Despite their skills with the canoe they could never reach America.

In the South Pacific, where the islands are most numerous, the prevailing winds are easterly. In the North Pacific there is a 2000-mile jump from the Hawaiian Islands to California.

The "lost continent" of Atlantis and Mu are claimed to be myths. However, there is the possibility that a Chinese or Japanese fishing boat may have drifted over to Oregon or Vancouver Island. The few human survivors, if any, were undoubtedly killed and eaten.

There is one more legend of the origin of the Indian left. Some historians and writers have made claim that the American Indian originated with the lost Tribe of Israel. This has been disproven by the fact that their physiognomy is entirely different.

The features of the nose, for instance, are entirely different. The nostrils of the Indian nose lie flat, or horizontal to the face, as do those of the Mongolians.

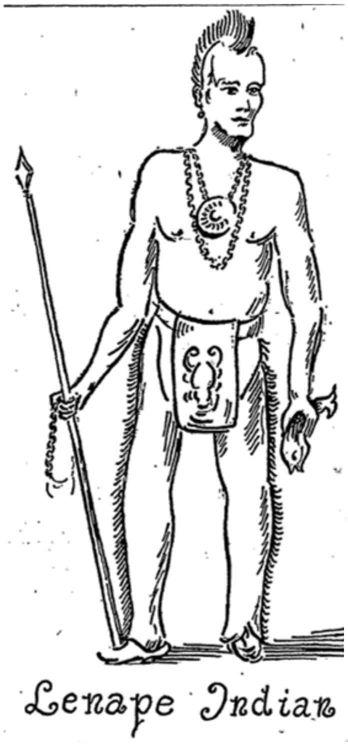
The nostrils of the Israelites are vertical to the face as are those of the Europeans.

The movements of the Indians after their discovery of America can be traced but roughly. Excavations have given us remains of their successive cultures, but more "finds" and excavations are necessary and more research is needed before we can trace their routes and give them definite places in history.

It so happened that they landed in a section of Alaska that was never glaciated. They were probably restricted to that area for some time before the great sheet of ice began to recede.

Then they passed through the inter-glacial passageway of the Yukon and Mackenzie valleys to the eastward side of the Rocky Mountains, spreading fanwise into our midwest and beyond.

(Continued Next Week)



THE LENAPE INDIAN. — Note the spear and the leather stone-thrower held in the right hand, while in the left is held a fish, symbolic of the Lenape as fishermen. He wore no shirt, merely deerhide moccasins and trousers. Down the sides of his trousers he wore a row of brilliant feathers. As he walked they moved, attracting the attention of any coiled rattlesnake. The snake would strike at them instead of the legs of the Indian. Around his neck or arm he wore his amulet designed with the figure of his particular "manito." (Sketch by Herbert

White Men Here Learned Cooking Arts From Indians

New Foods Made For New Methods

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

(Continued from last Week)

While still inhabitants of Alaska they learned to make watertight baskets in which food could be boiled by placing hot stones in the water. Next came the arts of pottery making and weaving

When they finally reached the Atlantic coast they settled down and learned to fashion dugout canoes. In such craft the Arawak tribe went out to greet Columbus

It took at least twenty-five thousand years for these people to attain their distribution throughout the two continents. When the white men began exploring North and South America they found tribes of varying degrees of culture; from primitive savages of California to highly organized and complex societies of Mexico, Colombia and Peru.

In 1609, when Henry Hudson sailed up along the New Jersey coast exploring its bays and inlets, he found a tribe of Indians who greeted him and his men with the words "Lenni Lenape" (pronounced Len-ah-pey with the accent on the second syllable).

The word Lenni meant "I am" and the word Lenape "Our men", "the men of our tribe or nation" or "the original or pure Indian." They were telling the newcomers that they were the true Indians.

It was through this greeting that they became known as the Lenni Lenape or Lenape Indians. Most ethnologists prefer to call them, the Lenape as the word Lenni simply means "I am."

Since the concentration of Lenape camps were concentrated along the Delaware River the tribe also became known as the Delawares. They occupied most of New Jersey which they called "Scheyechbi" (pronounced Shay-ak-bee).

Translated into English this means "Long Land Water," probably referring to the Atlantic Ocean and the Delaware River enclosing the long peninsula of the State.

The Lenape was a tribe or nation of the great family of nations - the Algonkins - occupying the country from frozen Labrador to sunny Savannah and from the Atlantic to the Rocky Mountains. (The only exception was the territory of the Iroquois or Five Nations in Central and Northern New York and southerly along the Susquehanna valley to Virginia).

According to the legends of the Lenape themselves, they came from the north and resided many hundred years ago in the far west. They resolved to migrate eastward and after many, many years reached the "Namassi Sipu" (the Fish River, now the Mississippi).

Here they met the "Mengwe" or Iroquois, who had likewise emigrated from a distant land and had reached the Mississippi farther north. The two groups joined forces and east of the river encountered the "Talligeu" or Cherokees.

The Cherokees were a warlike people and lived in large fortified towns. They refused the Lenape and Mengwe permission to settle among them, but granted them the privilege to pass through their country to the east.

However, when they saw the many thousands of Lenape and Mengwe passing through they became alarmed and declared war. The contest lasted for many years until the Cherokees abandoned the country and retreated southward.

The Lenape and Mengwe took over control of the country gradually spreading out. In time the Lenape migrated, in small bodies, farther south and eastward to the "Lenapewihittuck" (The Rapid Stream of the Lenape) or Delaware River.

Just how long the journey took is open to question. Some ethnologists claim it took at least 2,150 years. Recent discoveries would appear to add many decades to this total.

According to Lenape legends, when they arrived at Scheyechbi they found the area already inhabited by a race taller than themselves to which they referred as giants.

It seems the race of giants took kindly to the Lenape. Some lived along the Passaic River in the Essex and Passaic county area. However they soon removed to the Watchung Mountain, (Some of these legends have come down to us and some day I shall give them in these articles.)

Exactly who these people were is not definitely known. Their story has been lost in antiquity unless excavations of the future enlighten us.

Archaelogical testimony bears out the fact that a tribe of men lived here before the Lenape. All along the New Jersey coast are shell heaps, refuse thrown out by the aboriginal villagers through unknown centuries.

Studies of the shell heaps, found several feet below the surface of the earth, show that some were deposited many years before the Lenape came.

Recent beliefs are that these men were of an earlier migration of the Lenape. However, there is not enough proof to say for a certainty.

The Lenape of New Jersey were divided into three subtribes or gentes. The Minsi, Monseys, Montheys or Minisinks (People of the Stony County) occupied the country about the upper Delaware Valley in New Jersey.

By the other Lenape subtribes the Minsi were known as the Wolf Tribe

According to them the wolf was a rambler by nature, running from place to place for his prey. The wolf was held in high esteem and his name preserved. The Minsies were the most intractable of the Lenapes subtribes, always ready to go to war and were the most averse to the Christian missionaries.

The Unami or Wonameys (People Down the River) were known as the Tortoise Tribe and lived south of the Lehigh, neighboring the Minsi Territory. The tortoise was considered the progenitor of all mankind, bearing the earth upon his back.

Therefore the Tortoise Tribe always took the lead in governmental affairs. The Yantacaws, who owned Essex county, were of the Unami subtribe.

The Unalachtigo or Wunalachtiko (People Who Live Near the Ocean) were known as the Turkey Tribe. They occupied the southern part of New Jersey, Delaware and northern Virginia.

The Mohegans, who occupied the section of the New York State bordering New Jersey, had the same gentes as the Lenape, the same rules of descent, of intermarriage and inheritance.

They had the same methods of electing a sachem, or chief, and were connected with the Lenape. So were some subtribes who lived on Long and Staten Islands.

Among the Indians, a tribe was based upon kinship ties and were well organized politically and socially. The tribes of the Lenape were sea hunting and fishing tribes, well organized and living in villages.

Among them the heads of houses, together with the village chief, constituted the ruling power. It was a paternalistic type of government. The more simple the organization, the more despotic became the power of the chief.

The factor of wealth was most important and the caste system was prevalent. "First families" were permitted to do certain things not allowed among the lower classes.

Even with a communistic (not in the terms we think of communism today) form of government, where all things belonged to all members, the wealthy ones held control. Their poorer relatives acted as servants and they, in turn, had charge over the slaves captured in warfare.

Tribes had definite systems of relationship known as clans or gentes. If descent and inheritance were reckoned through the mother, the group of relatives was called a clan.

If descent was recognized as coming through the father it was called a gens, and all the members of the group had the same name, usually that of a bird or animal.

By this means a man could say that he belonged to the wolf gens or the bear gens and anyone would know who were his relatives.

The three principal tribes of the Lenape inhabiting New Jersey were subdivided into many smaller subtribes or clans. Each clan consisted of members of one family who settled in villages along the rivers and bays.

In 1860 a man named Morgan made a study of the organization of the Lenape. At the time the remaining members were located at a reservation in Kansas.

Morgan found that each gens was divided into twelve subgentes designated by personal names, in nearly every case those of females. Apparently these names were of the eponymous ancestors from whom the members of the gentes respectively derived their descent.

However, the whites did not refer to them by their Indian names, but more often by the names of the streams on which they were located.

The subgentes of the Turtle or Tortoise gens were the O-ka-ho-ki or Ruler, the Ta-ko-ong-o-to or High Bank Shore, the See-har-ong-o-to or Drawing Down Hill, the Ole-har-kar-me-kar-to or Elector, the Mar-har-o-luk-ti or Brave, the Toosh-ki-pa-kwis-i or Green Leaves, the Tung-ul-ung-si or Smallest Turtle, the Lee-Kwin-a-i or Snapping Turtle, the We-lun-ung-si or Little Turtle, the Kwis-aese-kees-to or Deer.

The two remaining subjentes, to make the complete list of twelve, of the Turtle gens were extinct by 1860.

It might be well to remember at this point that the Indians had no written language. Theirs was a system of phonetics or sounds.

The above words were how the names sound to Morgan when he copied them down. The only other means the Indians had of conveying their thoughts was by their drawings.

When the white men came and settled in New Jersey they found several subtribes of the Lenape nation within the state. In naming these subtribes they did not follow the Indian method, but gave them new names.

These names were usually taken after the names of streams or some unusual feature of the landscape nearby.

Such names are found on early deeds, bills of sale, court and other records. We also find them mentioned in the writings of visitors, travelers and writers.

Some of these Lenape subtribes were: the Kechemeches, 500 men above Cape May; Manteses, 100 bowmen in the locality of Salem Creek; Sikonesses, six leagues higher up; Asomoches, 100 men; Eriwoneck, 40 men; Ramcock, 100 men in the locality of Rancocas Creek; and the Axion, 200 men at Trenton.

The Mosilians, consisting of 200 men, were located "below the Falls" and the Calcefars, 150 men, were "tenne leagues over land."

The Raritans, 1200 men with two sachens, lived in central New Jersey along the Raritan river. The Navesinks were neighbors to the Raritans. The Naraticons occupied the southern part of New Jersey.

The Sanhicans lived near Trenton. In the area the Indians manufactured "assan-hicans", a stone implement. Sanchican is a contraction of this name.

The Tappans lived mainly north of the New Jersey State line in New York State, vicinity of Tappan. Some lived in the extreme northern portion of New Jersey. The Esopus lived north of them, vicinity of New Paltz and Esopus.

The Wappingers occupied the east side of the Hudson River and Long Island. They were driven out and then occupied the country around Pompton, New Jersey. At the Treaty of Easton, 1758, the "Wapings, Opings and Pomptons" are mentioned.

The Pomptons were a tribe living in the mountains and valley of Pompton. They welcomed the Wappingers in their midst. The Pequannocks lived along the Pequannock river nearby.

The Hackensacks lived in and owned the territory from Weequahick creek, dividing line of Elizabeth and Newark, to near the New York state line, and from the Hudson river to the Watchung mountain.

The Hackensacks were divided into several smaller clans or gens. Each was an individual family and had its own village. Two of these that were connected with our county of Essex were the Acquackanonks and the Yantacaws.

The village of the Acquackanonks was located in the Dundee section of our present city of Passaic. It was the largest village of the Hackensacks; however the headquarters were located at Hackensack.

Oratan was the chief of the Hackensacks when the group of Connecticut men came to purchase Newark in 1666. He lived at the Hackensack village.

The Yantacaws, Yantecaws, Yountakahs, Kantecaws, etc., lived along the Yantacaw River. Their village was located in a grove of trees where the DeCamp bus barns are located on Passaic avenue, Delawanna.

The Yantacaws and Acquackanonks were closely related. It is believed the Yantacaws were a sub-clan of the Acquackanonks, who, in turn, were a subclan of the Hackensacks.

The Hackensacks were a peaceful clan. It was not until the whites stirred them up with their treachery that the Indians sought revenge. Then, when they were nearly exterminated during the war of 1654, they became entirely submissive.

The Hackensacks often acted as intercessors for the warlike Raritans on the South and the Esopus, Tappan and other tribes on the north. They also acted in soothing irritated feelings between the Dutch of Nieuw Amsterdam and the Iroquois.

After the Indian Wars the Dutch missed the powerful strength of the Hackensacks in soothing out matters. That is why the group of men under Robert Treat were induced to settle along the Passaic River, to act as a barrier between them and the mighty Raritans and Minnisinks.

As a whole the Hackensacks and the settlers got along very well. From them the settlers learned the art of fishing, new methods of hunting, and even the art of fighting.

They were quiet and industrious, raising large quantities of provisions, corn, beans, pumpkins, squash and so on. The Dutch were considered the finest agriculturalists in Europe, yet they learned many things from the Indians.

The Hackensacks taught the men to burn off the meadowland in spring to kill rodents and insect larvae, to get rid of dead vegetation and to insure more luxuriant crops.

The cultivation of maize and its utilization into palatial dishes such as suppaen and succo-

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White Men

(Continued from Page 2)

dish were taught to the Dutch vrouws. Many new things in domestic economy were taught by the squaws; things of a type of house-wifery peculiar to the new world.

The Indian looked upon agriculture as work for the women. No Indian he-man would be caught doing such menial tasks. When the settlers came over and the men were found out in the fields working like women the Indians derided them. This often led to friction and even war.

So peaceful were the Hackensacks that Abraham Godwin, early leader of Paterson, use to entrust his wife and family to the care of two Indian chiefs whenever he made business trips to New York.

The Hackensacks were well built and strong, with broad shoulders and small waists. They had dark eyes, snow-white teeth and coarse black hair.

The men shaved off the hair from their heads with the exception of a single tuft, called a scalp lock, on the top of their head. This was a convenience for the scalping knife of the enemy.

It was considered a mark of honor and dexterity to be able to keep one's scalp lock throughout a long life. The women thrust their hair into a bag behind.

There were but few, probably none, cross-eyed, crippled, blind or deformed Hackensacks. In the present Brookdale park was a hospital for the aged and the wounded in battle. This was the hospital of the Yantacaws.

The Acquackanonks had their hospital in a cave that once existed in a bank along the Passaic river along the present River road, corner of Gregory avenue.

The men painted or stained their bodies, using colors extracted from plants and finely crushed stones. The Jersey City Museum owns a collection of paint pots, small hallowed out stones, used by the Hackensacks to grind and mix these paints in.

A few years ago I borrowed these to use in a historical New Jersey exhibit at the Bergen Mall, Paramus. They created a great amount of interest by the public as few people realized that the Indians had their cosmetic equipment, much the same as women do today.

The women painted their faces and adorned themselves more than did the men. To the Christian women of the day, who strongly believed that paint and powder were sins of the devil himself, such practices were looked upon with strong disfavor.

As the Hackensacks lived mainly by hunting and fishing their "wikwans", "wiquoamis", or "wighwams" — all pronounced "week-wawms" and better known as wigwams today — were but temporary shelters that could be abandoned or moved whenever convenience required.

The Hackensacks and the other Lenape subtribes did not live in tents as did the western plains tribes. The houses of the Lenape were built with a framework of tree trunks and lathing of tree branches, covered with large pieces of tree bark, sod or rush.

Unlike the Iroquois the New Jersey Indians did not live in large wigwams or long houses for closely related families, but merely small huts for single families. Each married couple had its own residence.

These were small round houses with an entrance in front and an opening at the top through which the smoke from the fire could escape. The fire was built upon the ground in the center of the house and the smoke drifted lazily upward through the hole in the ceiling.

Sometimes young trees would be bent downward toward a common center and the branches interlaced and fastened together as a framework. This was then covered with bark.

Other huts were built by the construction of a circular, wattled affair, with either an angular or rounded top. This was thatched and lined with long leaves of Indian corn, rushes, long and reed grass, or the stalk of the sweet flag lilly.

If particular they would cover the floor with wood, but usually they slept upon leaves or animal skins spread out upon the bare ground.

These small family huts surround the "long house", larger than the other huts, where the chief and his family lived. Here the councils met and important meetings held.

At the edge of the village were four guard houses at various points. Sentries were posted here to watch for any approaching danger.

From their humble lodgings the Hackensacks never turned anyone away, not even a stranger. They were generous and hospitable and the stranger was always given the best cut from the piece of meat, and the best place to sleep at night. The visitor was always served first and invited to help himself.

When the white man refused to offer the red man the same courtesy the Indian was offended and called the white men greedy pigs, which of course helped to lead to friction between them.

The Indian had but two meals a day. His main dish was fish or meat cooked in a pot with several vegetables. Indian maize or corn was cooked in various ways.

The chief preparation was by pounding it in a mortar until it was crushed in a mass and then boiled. This was called "achpoan" by the Indians.

The Dutch called the preparation "sapaen" or "suppaen"; the Swedish called it "sappan"; the Virginians, "cornpone"; and in the South it was known as "pone bread".

Another favorite dish was Indian corn beaten and boiled, eaten hot or cold, with milk or butter, and called "hasaump". It was known by the whites as samp. Corn was often boiled whole and called "msichquatash". Mixed with beans it was known was "succotash."

Corn was roasted in hot ashes. Sometimes beaten and boiled with water it became "homine" or hominy. Corn cakes were made. Beans and peas were boiled together and made another dish.

The main drink of the Indian was the pure, clear water bubbling forth from the springs. Another drink was the broth of the meat they boiled. Juice from berries were mixed together and formed into drinks for hot summer days; but this was mainly partaken by women and children.

Intoxicating drinks were unknown until the white men came. Drunken men were looked upon by the Hackensacks as fools. Rheumatic gout, red and pimpled noses, and diseases and infirmities caused by drunkenness were unknown.

After the white men came the red men soon acquired a passionate fondness for the fiery liquid. The chiefs considered this the greatest curse the white men brought upon them. Again and again they implored the white rulers to restrain the devastating traffic.

Cupidity by the whites and the weakness of many of the Indians created a heavy trade. As early as 1676 laws were passed in New Jersey imposing a penalty on any person giving or selling strong drink to the Indians.

In 1692 the Legislature admitted that their attempts to limit the trade had been a failure.

Now, more rigid laws were passed. Beside a fine the culprit was to receive five lashes upon the bare back for the first offense, ten for the second, fifteen for the third and twenty for any further offense. Even such drastic penalties did not alter the traffic.

It was the duty of the men of the Hackensacks to provide fish and game while the women cultivated the fields. Vegetables were preserved or put into pits or barracks for winter consumation.

The method was taught to the whites and farmers are still using the method today. Sometimes the Indians had enough food stored away to last them two years—which seems to disprove the stories writers have led us to believe that the Indians were an improvident lot.

Quite often wars were postponed until crops could be gathered, for these Indians depended largely upon their vegetables for sustenance.

The Hackensacks were trained from infancy in feats of dexterity and agility. Such services were cheerfully placed at the service of the whites for a triffling recompence.

They were found to be trusty and swift messengers between the Dutch settlements along the Delaware and those along the Hudson. For a piece of cloth or a pair of socks a dusky savage would deliver a letter from Newcastle, Del., to Manhattan in four or five days.

A distance of 120 miles, as the crow flies, and probably twice that much over the rough terrain and winding paths of the time, it took stamina and endurance to accomplish.

The Hackensacks skillfully cured the skins of wild animals for clothing, sleeping equipment and shelter. Their impliments were of stone; flint, jasper, quartz, slate, shale and other materials.

Axes, scrapers, knives, chisels, fish spears, club heads, net sinkers, pestles, pipes, plummets, drills, mortars, spearheads and many other finely wrought tools have been found along the Second and Third rivers, the Passaic and the Hackensack.

Such tools have also been found in the old Canoe Swamp and the Indian shelter in Brookdale. Oval knives, admirably adapted to the cleaning of fish have been found along the streams of Essex County.

Native copper was found in East Orange and Glen Ridge. It was highly prized by the Indians who hammered it into shape for weapons and tools of various kinds.

With their stone axes trees were felled as quickly and efficiently as those felled by the settlers with their instruments of iron. Or, the tree might be felled by building a fire around it and burning into the trunk at the base.

The trunk would then be trimmed off and shaped into a canoe by fire and scraping. By laying the trunk upon the ground and building small fires along it the trunk was burned out. As the charcoal was formed it was scraped out.

Mention has been made in previous articles of the Canoe Swamp in the Brookdale section of Bloomfield where the Yantacaws built their canoes. The swamp extended along the Yantacaw or Third river from Clark's Pond to beyond the Passaic county line.

The pond was used to store the canoes until they were ready to float down the stream to the Yantacaw camp in Delawanna. As has been often stated, the Yantacaw River was much larger in those days than it is today.

Pottery was made of clay and pounded shells, and burned fashioned by hand, and burned in the fire. Little attempt at ornamentation was made. Colors were seldom used. Incised designs, made with the use of a stick, were applied quite often.

Soapstone from North Jersey was carried in blocks to the Yantacaw campsite by Indian salesmen. The purchaser would then carve and fashion the stones into pots to suit his individual taste. Soapstone pots were highly prized.

The Yantacaws, like the other clans of the Hackensacks, made a coarse cloth from the fibres of nettles and other plants. They twisted the fibres upon their thighs with the palms of their hands, then wove with their fingers. They made rope, purses and bags of the thread. For needles, with which to weave, they used small bones or wooden splints. They used these with great dexterity and skill.

The Yantacaws were very fond of ornaments, either for use or the adornment of their person. They often bartered items they had for those they desired and did not have.

Colored stones, with holes bored through them, were used as necklaces. Shells were used to reduce the size of these materials until a mere bead was formed.

(Continued Next Week)

Indian Wampum, Made By Whites, Featured Early Days

But Not As Good As Native Product

(The following article on early history of Essex county was written by Herbert A. Fisher, Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles and different aspects of our historic past will be published later.)

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By HERBERT FISHER

(Continued From Last Week)

The Yantacaws, living near the shore and the Watchung mountain, where such materials were abundant, became proficient in the art. Long before the white man came a standard form appears to have been settled upon.

The beads were ground down to the thickness of a straw and about a third of an inch in length. They were smoothly polished, bored lonitudinally with sharp stones, and strung upon thongs or the sinews of animals.

To test the quality or fineness the bead was passed over the nose. Absence of friction was satisfactory proof of its good quality.

As the reader has probably gathered from previous articles the present county of Essex was a part of Newark Township during the early period of white control. Before it was purchased by the whites, however, it was the property of the Yantecaw Indians.

When the group of men from Connecticut set foot upon the west bank of the Passaic river in 1666 they were greeted by an aggregation of Indians who informed them that they were not welcome as proper purchase of the land had not been made.

Robert Treat, Abraham Pierson and the others were under the impression that all arrangements had been properly made by the New Jersey Colonial authorities.

To their dismay they discovered that the Indians, rightful owners of the territory, had not been taken into consideration.

It was inevitable for them to select a committee to visit Chief Oraton of the Hackensacks. His permission to purchase the land had to be granted. This meant a journey to the village of the Hackensacks where the chief resided.

Oratan gave the men permission to purchase the land from the Yantacaws. This meant that they now had to visit the Yantacaw village at Delawanna. Here lived Perro, chief of the Yantacaws.

There is on record some details of the conferences. Robert Treat wrote:

"One Perro laid claim to the said Passaic lands, which is now called Newark, and the result of our treaty was that we obtained of a body of said Indians to give us a meeting at Passaic, and soon after they came, all the proprietors, viz.: Perro and his kindred, with the Sagamores that were able to travel; Oratan being very old, but approved of Perro's acting; and then we acted by advice, order and approbation of the said governor (who was troubled for our sakes) and also of our interpreters, the said governor approving of them (one John Capteen, a Dutchman, and Samuel Edsal) and was willing and approved that we should purchase a tract of land for a township."

The early white settlers found the Yantacaws using a form of money known as wampum and suckankock.

Shells from along the shores of Newark and New York bays were gathered and formed into beads.

Trading was done with the Indians from Long Island who were proficient in the art of grinding down the shells to the thickness of a straw. It is claimed that the finest beads were made by the Long Island Indians.

Long before the white men came, a standard form appears to have been settled upon. About one third of an inch in length they were smoothly polished and strung.

When the beads were formed inside of the periwinkle, the from pieces broken out of the conch, the hard clam, the oyster, or other suitable shell, the white beads thus formed were known as wampum.

Beads formed from blue, purple and violet parts of a shell were called suckankock. The suckankock were less plentiful and more highly prized, probably because of their color. They had twice the value of the former.

By the Dutch settlers both wampum and suckankock were known as "seawant." However, at an early date the word wampum came into general use. By the English settlers of Massachusetts it was known as "wampampeag."

Brought down to the New Jersey area by them the word became corrupted to wampum and was generally used by both the Dutch and English.

Manufacture by the Indians was widespread. When the whites first settled here their money was scarce. As a result they soon adopted the Indian method of using wampum as currency, not only in trading with the aboriginals but in dealing amongst themselves.

They began to manufacture it and in Bergen county stood a large wampum factory. Known as the Campbell factory it stood until recent years at Park Ridge. It was built in the 1860's manufacturing wampum for trade in the midwest.

The manufacture of wampum was carried on by many an Essex County housewife for extra pin money. The Indians did not always appreciate the crude work done by the whites and often would not accept it as money.

The rejection of their work did not set too well with the whites and often trouble resulted. As early as 1634 the Governor and Directors of New Netherland tried to regulate its value by sundry enactments.

In 1641 it was declared that "very bad wampum was being circulated" and payment "is made in rough unpolished wampum which is brought here from other places, and the good polished wampum, commonly called Manhattan wampum is wholly put out of sight or exported which tends to express ruin and destruction to the country."

Therefore it was ordered that unpolished wampum should pass current at the rate of five for one stiver (two cents). Well-polished wampum should remain as before, at four for one stuyver if strung.

Wampum, manufactured by the whites, kept depreciating in quality and value. Various materials were finally being used for its manufacture. Even wood was being utilized.

Wampum, as a means of currency among the whites, was used as late as the 1750's, but continued as an industry for trading with the Indians until the 1850's and beyond.

The Essex county women could make from five to 10 strings a day. Traders who travelled out west purchased the strings from the local merchants who were willing to pay the housewives and children 12½ cents per string. A good industrious person could make as much as a dollar a day; excellent pay for those days.

In their family relationships the Yantacaws and the Lenape as a whole, seem to have been happier than the Iroquois and many other tribes. They married very young, the girls at about 14 and the boys about 18.

Exogamy was strictly enforced. No Indian girl was permitted to marry within her own clan. Plurality of wives was permitted, but among the Hackensack clans it was not the practice.

If a married couple did not get along together they could separate and the children would go along with the mother to her clan. The clan would bring them up as members of the large family.

A name was given to the child by the father, in its sixth or seventh year and with much ceremony. When he reached manhood he was given another name from some incident of his prowess or some other circumstance.

There was a superstitious reluctance to having their names uttered aloud and they were usualy spoken of by indirection. This is the reason why, in their intercourse with the whites, they preferred to use a name given to them by the whites. The name of a dead Indian was never mentioned.

Every boy was trained in the crafts of field and woodland and water. He was taught at the earliest age to use the bow and arrow, to fish with hook and line, to use the spear and to trap animals by use of the brush-net.

He was taught how to build and use canoes and as he grew older he was shown how to use the stone hatchet and to hunt.

At th eage of 16 or 18 he was required to undergo a very trying initiation, prefaced by a long fast with no food whatsoever. Several ceremonies calculated to test his mental and physical stamina followed.

At this period of his life he was expected to distinguish himself in the hunt, either singly or with the men. The men would gather, forming a straight line, and by striking two sticks together would drive the animals ahead of them.

This was called a "p'moch-lapen" and was regularly practiced along the First or Watchung mountain. The deer were driven northerly toward the Great or Paterson Falls where they were forced to submit to capture.

The only other alternative was to plunge over the steep cliffs located there. In early days this cliff standing near the falls was known as "Deer's Leap" because of this custom.

Another method employed was to form a line at the base of the mountain between the Second and Third (Yantacaw) rivers and drive the animals toward the Passaic river. A group of the Indians would be waiting in canoes upon the water.

When the deer reached the river they either had to swim or remain behind to be slaughtered by the men. If they entered the stream they would be drowned by the Indians in the canoes.

At an early age the boy was taught maturity of thought, the traditions of his people, and a course of conduct calculated to win him the praise of his fellows.

He was taught the war whoop and how to hurl the war club. When he reached his period of manhood he was tested upon these things.

One of his tests was to enter the forests alone and minus clothes. He was expected to be able to build his own fires, make his own tools and arms, prepare his own food and return within a certain number of days.

On his return he was expected to be fully clothed, looking well fed and healthy, with food, arms and tools that he manufactured himself. These items had to meet the expectations of the chief and hunters.

The girls were trained to stay with their mothers, help hoe the ground, plant corn and other vegetables, carry burdens, be good servants to their husbands when they grew older, and to accomplish other household chores.

All children were taught to be scrupulously honest, unwavering in keeping their promises, to insult no one, to be most hospitable to strangers and faithful even unto death to their friends.

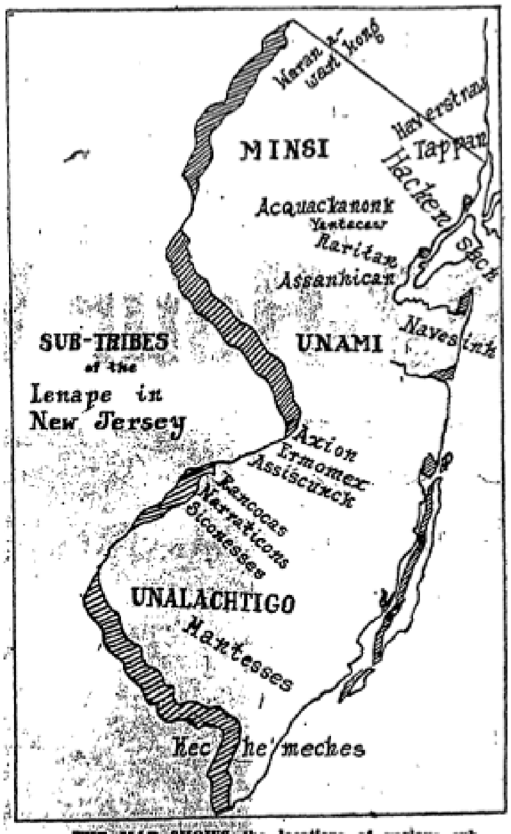
Time, by the Yantacaws, was reckoned by the moons or "Gischuch." There were 12 lunar months to the year or "gachtin." January was known as "Anixi Gischuch" or Squirrel Month. Other months were as follows:

February, Tsqualli Gischuch or Frog Month; March, M'choamowi Gischuch or Shad Month; April, Quitauweuhewi Gischuch or Spring Month; May, Tauwinipen or Beginning of Summer; June Kitschinipen or Summer; July, Yugatamoewi Gischuch.

August, Sakauweuhewi Gischuch or Deer Month; September, Kitschitachquoak or Big Snake Month; October, Pooxit or Month of Vermin; November, Wini Gischuch or Snow Month; and December, M'chakhocque or When the Cold Makes the Trees Crack.

Periods of less than moons were reckoned by "sleeps." Instead of telling time by years they counted from cer-

(Continued on Page 3)



THE MAP SHOWS the locations of various sub-tribes of the Lenape Indians who occupied New Jersey. The designations were taken from Beauchamp's book, "Aboriginal Occupation of New York." (Map by Herbert Fisher, author of this article).

Indian History

(Continued from Page 2)

tain seasons, as from one seeding time to another. At times calculation was considered as so many summers or seasons from some particular event.

The time of day was calculated by the height of the sun in the heavens. Roger Williams noted: "By occasion of their frequent lying in the fields and woods, they much observe the starres, and their very children can give names to many of them and observe their motions."

The Yantacaw, by reason of his adventurous pursuits, was peculiarly subject to, wounds and to diseases that follow exposure and irregular living. It was necessary for him to own a precise knowledge of the particular roots and herbs most efficacious in each case and how to apply them.

For each kind of a snake bite there was a particular herb best suited to cure the wound. Robert's Plantain, was used for rattlesnake bite, for instance. It was bruised; some of the juice was swallowed and the rest laid on the bite.

The Indians built sweat baths along the Passaic river and were great believers in the bath to cure ills. The baths were built along the shore of the stream on the side of a bank.

The bath house was known as a "Pimoacum" (the sweat house). It was covered with split bark and sod and lined with clay. It was built large enough to hold two to six men.

Red hot stones were placed upon the floor and cold water poured over them to produce steam. The men, at the same time, drank hot concotions, inducing a profuse perspiration. From the hot bath they plunged into the cold water of the river, causing a vigorous reaction.

Disease in general was contributed to some evil spirit getting into the body of the sick man. If the herb medicines and the sweat bath did not cure the ailment the advice of the medicine man was sought.

The medicine man of the highest type was known as the "Meteu" or "Medeu." He was a sorcerer, medicine man and diviner. This priest-physician would prepare his roots and herbs with the greatest of ceremony, chanting prayers and incantations.

Of course the quality of the medicines and the amount and efficiency of the prayers and incantations depended upon the amount and quality of the presents he received. He would then breathe upon the patient, apply his decoction externally and internally, howl and roar and sing.

If the patient's spirit wasn't frightened out of him by this time the medicine man would begin to array himself with skins of animals, snake rattles, play juggling tricks, and with great assumption of gravity begin to describe the disease and its location ,prescribe a diet best suited to the malady, and foretell the result.

If the patient should die the medicine man always had some plausable excuse at hand.

In our northern New Jersey area the Indians had another class of medicine man. He was known as the "Kitzinacka" or Great Snake. His practice was much like the Meteu. Not much is known about him except a few references in early New Amsterdam writings.

Indian surgery was crude but successful. The Yantacaws were masters in the treatment of fractures and dislocations. For critical headaches a crucial incision was made in the scalp on or near the vertex. The bone was scraped in a manner similar to our method of trephining today.

The Indian never could fathom the mystery of natural death. Meeting death by the hands of an enemy could readily be understood, but meeting death by disease or natural causes was another matter. To the Indian, he never died, he was killed.

Relatives of the deceased were loud in their cries of grief, which they kept up for several days or until the time of burial. The body was attired in its best garments, the face painted red, and the corpse interred some distance from the village of the survivors.

With the Yantacaws ,as with the other Hackensack clans, the body was placed in a sitting position, the face toward the east. Items such as pipe and tobacco, bow and arrows, knives, kettles, wampum, bag of corn, etc., that he would need on his long journey to the spirit land were placed beside him.

At the head of the grave a tall post was erected indicating who was buried there. If it was of a chief it was painted red and with his valiant deeds carved and painted with great care.

The medicine man's post had his attle or calabash hung upon it. The grave was surrounded by a strong fence to keep out the wild animals and it was covered with grass.

Even if the Indian was buried far from the home of his kin, they would return at least once a year to the gravesite to see that it was well preserved and to clean up around it.

The friends of a deceased person blackened their faces signifying their grief. Otherwise active mourning was left to the female relatives. For a long period of time after the burial they would repair daily to the grave at eventide to utter their cries of lamentation.

At morn they would again be found at the graveside. A widow would mourn in this manner for a whole year, dressing without ornaments and seldom washing herself.

The valuable furs with which the Indian was buried often caused the grave to be plundered by the white man, greedy for the money they might bring. This brought strong protests from the Indians and was a cause of friction between the whites, who regarded the Indians as less than animals, and the redmen.

Near the Garden State parkway in the Brookdale section of Bloomfield was an Indian burial ground. This, as mentioned in previous articles was situated on a sandy knoll in the old Canoe Swamp.

Located across the street from the present Brookdale Baptist church, the present house, at 1345 Broad street was built upon the site.

When Abraham Garrabrant built the house during the mid-nineteenth century, Indian graves were discovered, according to accounts of the day.

Being loated near the temporary campsite in the present Brookdale park, there is a strong possibility that the story of a graveyard being located at that site is correct.

The word Yantacaw, Yantecaw, Yountakah, Canticaw, Kantekah, and other various spellings, mae n"sFitesenaecvD spellings, means "Festive Dance" or "Thanksgiving Dance."

Every autumn, during the season of the Harvest Moon, the ceremony was held at the Acquackanonk and Yatacaw campsites. Tribes from miles around came to hold a great feast.

This Indian Thanksgiving will be described in the next article.

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a rolling cart which will carry items to patients who are unable to visit the Gift Shop itself.

Thanksgiving Feasts Were Old Story To Indians Here

Tribe's Relatives Joined Festivities

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

We are apt to assume that Thanksgiving began when the Pilgrims gave thanks for a plentiful harvest after their first year of hardship upon the barren New England soil.

Actually, forms of Thanksgiving were followed from the very earliest times.

The Indians who inhabited our area observed Thanksgiving with a long holiday. In fact all the sub-tribes of the Lenape nation celebrated the occasion and many of these tribes came to our Essex county area to do it.

During the Thanksgiving holidays our Yantacaw Indians became the hosts to several clans of the Lenape, including the Minisinks of Sussex and clans in southern New York state.

Groups came in single file along the Minisink Trail until they reached the Watchung-Acquackanonk Trail. Following this they came through the Cranetown Gap to the Indian Spring and campsite in the present Brookdale park.

For a short distance they followed the Yantacaw river along the edge of the old Canoe Swamp until they reached the present West Passaic avenue in Brookdale. Following this they came to the present Four Corners and Kingsland Road.

Following Kingsland Road they soon came to the Indian dancing grounds in Nutley and the Yantacaw Campsite in Delawanna.

The Indian name for Bloomfield, Belleville, Brookdale, Montclair Upper Montclair and Nutley was "Wachtschu-achsun" which meant "a story hill that is high." This entire stretch of land was known by the name.

Later when the white man came, the name was corrupted to Watsesson or Watsessing and applied to the Franklin Hill, Bloomfield Center and part of the present Watsessing areas of Bloomfield.

It is believed that the word Watchung is another form of corruption of the same word "Wachtschu-achsun". If so, then the word probably was applied to the high stony hill known as the Watchung or First Mountain and not the hill along the present Franklin street, in Bloomfield, as many historians have assumed.

However, originally there were several high sandstone cliffs and high hills within the area known as Wachtschu-achsun. These have been quarried out, or else leveled off to make way for developments of various sorts. All of these may have contributed in the naming of the region.

Due to the Thanksgiving festival Wachtschu-achsun was well known by the many tribes of Indians that travelled over its paths to reach the Kanticay (Yantacaw) or Thanksgiving Festival Dancing Grounds.

So it was that the little Hackensack village became of great importance. Situated in a splendid grove of oak trees along the bank of the Yantacaw River it made an ideal site for such an important occasion.

As explained previously, the campsite was located where the DeCamp bus barns are situated on Passaic avenue, Delawanna, while the dancing grounds were across the Yantacaw River where the Federal Radar tower is now located.

At the period of the year of the Harvest Moon the Yantacaw River was the scene of great activity. During the whole year preparations were being made for the festival.

The old Canoe Swamp in the Brookdale section of Bloomfield was an active place. In their fishing and travelling by water the Indians used canoes. Sometimes they were made from heavy elmbark, but more often they were hollowed out of logs.

Canoe birch bark grew too far northward; so far, indeed, that even the Iroquois scarcely ever had canoes of this material. Our tribes were obliged to use elm bark or manufacture crafts hollowed from logs.

The canoes built in the Brookdale section were quite possibly all of the dug-out type. Elm trees were abundant and some canoes may have been built of a framework covered with the strips of bark from this treet.

Roger Williams has left us a description of the type of dug-out used by the Narragansetts and their neighbors. This same type was built in the Canoe Swamp.

"Obs.; Mishoon, an Indian boat, or Canow made of Pine or Oake, or chestnut trees I have seen a native goe into the woods with his hatchet carrying onely a Basket and Corne with him, and stones to strike fire when he felled his tree (being a chestnut) he made him a little house or shed of the bark of it, he puts fire and followes the burning of it with fire, in the midst in many places.

His corne he boyles and hath the Brook by him and sometimes angles for a little fish; but so hee continues burning and hewing until he hath within ten or twelve days (lying there at his work alone) finished, and (getting hands to help him) launched his boate with which afterward hee ventures out to fish in the ocean."

Dankers and Sluyter, two early missionaries who left records of their journey, say that the Carnarsies of Fort Hamilton had "for fishing a canoe without mast or sail, and not a nail in any part of it, though it is sometimes fully forty feet in length, fish hooks and lines, and scoops to paddle with instead of oars."

In their book called "Remonstrance" it is said: "They themselves construct the boats they use, which are of two sorts: some, of entire trees excavated with fire, axes and adzes of stone; the Christians call these canoes; others again called also canoes, are made of bark, and in these they move very rapidly."

they move very rapidly.

A specimen of the type wooden dug-out canoe was found in the mud of the Hackensack river, near Hackensack. It is now in the museum of the University of Pennsylvania.

There is a large wooden canoe in the Museum of Natural History, New York, in the section pertaining to Indians. Another may be seen in the attic of the Zabriskie or Steuben House Museum at New Milford, Bergen county.

During December, 1923, two doug-outs were found when land was being cleared to create Glen Wild Lake, west of the town of Pompton Lakes. When experts examined the canoes it was discovered they were from 700 to 1000 years of age.

John Cunningham wrote an article about Glen Wild and the canoes a few years ago for the Newark Sunday News. In his article he wrote that persons he interviewed did not know what had been done with the canoes and that no records seemed to have been kept of them.

During January, 1959 I was making a search through museums private collections and other sources for a Historic New Jersey exhibit to be held in February at the Bergen Mall Paramus. I stumbled across the canoes in the warehouse of the Paterson Museum.

They created a great deal of interest at the exhibit which was extended several months because of the attention it awakened.

According to Wickes in his History of the Oranges the Indians in order to make a dug-out, would fell a tree and take as much of the trunk as they would need.

With much adroitness they would then commence to burn it out with small fires built along its length. They would thus be employed for several days until the hollowing out was nearly completed.

Then the company of men would leave placing the finishing of the job to one of their number.

In the Canoe Swamp area grew the pine, oak, chestnut, ulip and ash trees used in the construction of the canoes. It was a perfect setting for the ndustry; for at its base was a pond later known as Clark's pond.

This was a natural storehouse for the completed canoes. To the west of it was a high andstone cliff facing the east and making an excellent shelter.

There were three good sized streams with a plentiful supply of fish and there were several springs of bubbling clear water. Only one of these springs remains in the present Brookdale park.

To-day, this gives forth but a tiny trickle.

The Yantacaws were well known for their manufacture of canoes. The various tribes that came here during the Harvest Moon festival bartered with hem, purchasing the canoes to continue their journey to the Jersey coast for their salt fish dinners.

dinners.

It was much easier to purchase their canoes from the Yantacaws than to carry them for many miles over the rough terrain of the North Jersey countryside. However, canoes were needed to reach the seaside, which made a nice industry for our local Indians.

During the portion of the Thanksgiving festival held in our area both the Acquackanonk and Yantacaw campsites were used. The ceremony was a religious as well as a Thanksgiving one and lasted for three days.

Near the Acquackanonk camp was Menehenicke Island in the Passaic river. The west branch of the river, in this area, has been filled in and the island is now a portion of Pulaski Park, Passaic.

The island was used for religious ceremonies. Upon it was a house of sacrifice and each autumn the Lenape tribes gathered there.

As with all the Algonkin nations, the Hackensacks (including the Acquackanonks and Yantacaws) regarded the turtle as the creator of all things. This was probably because of its amphibian character.

According to their belief the turtle supported the earth, which was considered an island, upon its back.

An Indian named Tantaque, living at Acquackanonk described the beginning of time to some while settlers back in 1679. The story he told had it that at first the world consisted of all water when the Turtle raised himself out of the bottom lifting some of the earth with him.

The turtle raised his back up high. The water ran off it and the earth became dry. A tree grew in the middle of the earth, and the root of the tree sent forth a sprout beside it and there grew upon it a man.

The man was then alone. The tree felt sorry for the man and bent over until its top touched the earth. Therein shot up another sprout and upon it grew a woman. From these two all men were produced.

Living so close to nature these sons of the forest looked upon the earth as their universal mother. They held in veneration both fire and light and, naturally, the source of both the sun.

By deduction the place of the sun's rising the east, was looked upon with reverence. In their prayers they faced the east because their great god Kickeron had his dwelling place on the other side of the Rising Sun.

In their religious ceremonies held upon Menehenicke Island when sacrifices were made, the sacrificer turned his face toward the East, crying "Kannaka, Kannaka."

According to an early writer named Loskiel: "Twelve manittos attended him (Kickeron) as subordinate deities being partly animals and partly vegetables. A large oven is built in the midst of the house of sacrifice, consisting of twelve poles, each of a different species of wood.

"These they run into the ground, tie them together at the top, and cover them entirely with blankets, joined close together.

"The oven is heated with twelve large stones made red hot. Then twelve men creep into it and remain there as long as they can bear the heat. Meanwhile the old man throws twelve pipes full of tobacco upon the hot stones, which occasions a smoke almost powerful enough to suffrocate the persons in the oven."

(The recurrence of the number twelve possibly refers to the twelve months in the year.) Loskiel continues: "In great danger, an Indian has been observed to lie prostrate on his face, and throwing a handful of tobacco into the fire, to call aloud, as in an agony of distress, 'There, take and smoke be paccified and don't hurt me.'"

On the second day of the festival races were held. Boat races from the island to the base of the Yantacaw River were held. Nearby were the Yantacaw camp and dancing grounds.

From here on the ceremonies were held at the Yantacaw campsite. Feats of dexterity and skill were held. The Kantecaw now took on the aspects of a modern country fair.

The braves took pleasure in exhibiting some beautiful skins of animals of which they might be proud. The softness and fineness of the hair the texture and softness of the leather and the skill in curing were judged.

The women were busy in the kitchens preparing foods for the large number of guests. It was a happy crowd of fine looking Indians, male and female, all dressed in their finest arrays.

The celebration was made impressive by song and dance. These followed the races and feats of skill. The first number of the latter program was known as the Kanticay, Kanticaw, Cantico, or Yanticaw.

The Kanticaw consisted of round dances accompanied by songs, shouts or of merely the spoken word. Two men, in the middle of a circle would begin singing and drumming upon a board to entice dancers.

(Continued Next Week)

Indian Campsites (Temporary?) Abounded In County

But No Permanent Ones Found Here

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

(Continued from last week.)

Soon a score was in motion and continued for an hour when games would be played. The games began with the more simple type, one of which was to arrange the players, armed with spears or bows and arrows, in parallel lines forty feet apart.

Through the center of the space between the two lines a hoop was rolled very rapidly. The trick was to throw the spear or shoot the arrow in such a way as to stop the hoop.

Next in order was shooting with the bow and arrow and throwing the spear. Wrestling and boxing followed. These activities took up the first day at the Yantacaw camp.

In the mid-afternoon a sumptuous dinner which had been prepared by the women folk, was consumed. In the evening the men got together in groups to talk over important matters. Meanwhile the women were busy with household affairs. The site was lit up by many campfires.

On the second day more canoe races were held upon the Passaic River. Upon this and the Yantacaw River aequatic stunts would be shown to an admiring throng. Again a large feast was held and in the evening would be a talk followed by another Kanticaw and smoke, in which all participated.

The following morning the entire assemblage gathered along the river bank and entered their canoes for the continuance of their feast along the coast.

Before taking the journey with the Indians to the Jersey coast, a word might be said as to the preparations made for the Kanticaw.

The hut or long-house of the chief, as well as the other huts, had been swept clean and decorated with extra skins of animals. The ground for a circle of perhaps one hundred feet in front of the long-house had been swept clean covered with layers of skins.

Around the camp could be seen great log fires with carcasses of animals hanging over them. On other fires bread was being baked and vegetable dishes prepared. Bowls of nuts were to be seen in profusion.

Near the main kitchen a spring provided their beverage. Several gourds and pottery vessels could be seen nearby. With the exception of a beef broth this was the only drink partaken at the feast.

By the time of the Harvest Moon all the clans had harvested their corn and other vegetables and had stored them in pits for the winter's use. It was still too early to go deer hunting, and so the interval was used for the Thanksgiving festival and the trek to the seashore.

The trek was a necessity for the Indians who lived in the highlands of New Jersey. Having lived on a non-salt diet, all year they now visited the shore to catch salt water fish.

Oysters, clams and mussels were also dug from the sand and partaken. Some of the fish and bivalves were salted and dried to take back to their home camps.

The shells were gathered and made into wampum. A goodly portion of the shells were saved for making pottery.

The meeting of the clans on the banks of the Yantacaw brought together once a year the many families of the Lenape who each hunted and farmed its own strip of forest or valley in our state of New Jersey and in southern New York state.

Not only was the pause at Yantacaw used for thanksgiving, but as a resting period for their long trek to the shore. It was sort of a changing off place, for here they bargained for canoes to carry them on their way.

At the Yantacaw they changed from the trek along the paths to the paddling of canoes down the lower reaches of the Passaic, across Newark Bay and the Lower ay to Staten Island and the Jersey coast.

At the coast each clan had its own fishing site. The sites covered the lower section of Hudson county, the coastline of Staten Island and the shoreline of New Jersey to below Atlantic City.

Several days were spent here preparing the salty sea food for winter consumption and as a supplement to the fatty meats, bear, deer, rabbit, etc., found in the mountain regions of Sussex, Warren and upper Passaic counties.

This annual trek was a tradition that had gone on for centuries. Over the many trails the Indians came each year for their Thanksgiving at the Yantacaw.

It is claimed that within the whole of the Essex county area there were no permanent Indian campsites. The territory was owned by the Yantacaw subclan of the Hackensack tribe of Indians and their campsite was at Delawanna.

The main camp of the Lenape nation was situated in the Minisink country along the upper section of the Delaware River.

Two other important camps were at the Delaware River Bluff, south of Trenton, and at the Cohansey Creek, near Bridgeton, Cumberland county.

(Other large and more permanent villages were situated along the banks of the Delaware River and other navigable watercourses. The ideal location was on a forested bluff beyond the reach of floodwaters.

Even the main villages were moved slightly from time to time, due principally to the practice of extensive agriculture.

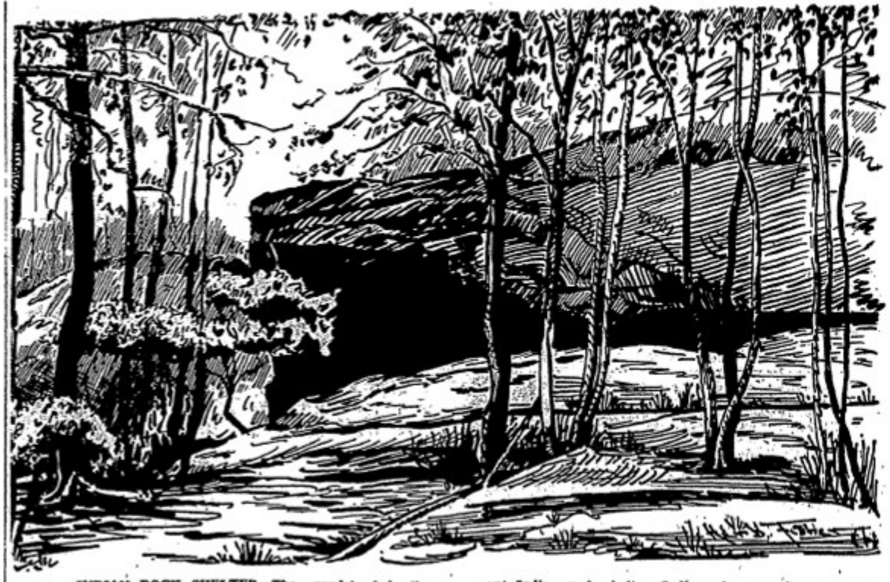
The Minisink country, where the main village was located, comprized a portion of what are now the three states of New York, New Jersey and Pennsylvania.

It included the soil on both sides of the Delaware from the Water Gap to the Lackawaxen.

According to Hackewelder, a writer on New Jersey Indians, the term "Minisink" means "the Place of the Minsies." However, it is more probable the name was first given to the valley and when the Indians first came here to settle they became identified with the locality.

Indian legends have it that the Lenape nation first lived at Kittatinny, now Blue Mountains, in Warren county. The word Kittatinny means "Chief Town".

At an early date there arose some trouble or disagreement in the nation. The discontented portion removed to the other side of the mountain, to the north and along the lowlands of the Delaware.



INDIAN ROCK SHELTER—The grandstand in the present Brookdale park, Bloomfield, covers a portion of the original cliff of red sandstone that formed an important Indian rock shelter. Indians from as far away as the Western Plains used the spot for overnight shelter. (Sketch by Herbert Fisher, author of this article.)

During pre - historic times, long before the Delaware broke through the mountain at the Water Gap, these lands were covered by a lake some thirty or forty miles long.

When the group of discontented left the nation at Kittatinny they settled upon the land from which the water had retired.

By the other tribes they were called the Minsies because they were living upon the land from which "the water is gone."

Nearby was the island of Minisink. Situated in the Delaware above the Water Gap it lies about 15 feet above the normal water level and is practically level.

There was a campsite and a fishing place at the northern end of the island. Numerous floods prevented any permanent settlement upon it.

The campsite was important to our Hackensack Indians including the Acquackanonk and Yantacaw sub-clans. Representatives treked over the Watchung-Acquackanonk and Minisink trails to the Minisink village.

At the village the Minisink Trail met other main trails leading to the South, and West and to New England. Over these trails came Indians of other nations to trade with the Lenape.

Even Indians from the Far West came to the Minisink village to trade. At such times they would come over the great Minisink Trail as far as the Watchung-Acquackanonk.

Here they would leave the main trail and follow the smaller to the Yantacaw, Acquackanonk and Hackensack camps.

Near the Minisink village was Pahaquarry, an old Indian copper mine. About 1640 or '45 the Dutch explorers, in search of gold, discovered the mine, and copper mining became an early New Jersey industry.

Each year council meetings were held at the Minisink village. Members were selected from each clan to attend and iron out the problems that had arisen within the clans.

According to Frank G. Speck and Clifford M. Story in an article, "Notes on Indian Life in Bergen County, New Jersey," (Papers and Proceedings of the Bergen County Historical Society; 1906-7; no. 3) there were various villages in the Hackensack and Passaic valleys belonging to various Hackensack clans.

From old accounts we discover that their chief settlement and gathering place was at Cammunipaw (southern sector of Jersey City.)

Villages, varying in size from one to four or five houses, were distributed over what is now bounded by points located near Jersey City, Staten Island, Newark, Passaic and the upper waters of the Hackensack, Passaic and Saddle rivers.

When examining a campsite evidences of human habitation must be looked for in objects of stone; not only arrow heads and bird points, but cooking utensils, fireplace equipment and other objects.

The leading objective in such a search is the evidence of shell heaps. Actually these are not heaps at all, but are beds of refuse marking the sites of the ancient camps.

They are to be found beneath the surface of the earth, covered by lead mold, the wash from neighboring high ground, and quite often years of cultivation by the whites that have leveled off the ground so that the only way to discover the existance of such a heap is by means of the pick and shovel.

If shells are present their crunching soon gives evidence of the fact. Such deposits consist of large quantities of decayed oyster, clam and other marine shells mixed with stained earth, ashes, charcoal, broken pottery, bones of animals that had been used as fire-cracked stones, bits of food, etc.

Shell heaps vary from a few inches to four or five feet in depth and from a few square yards to several acres in area. This all depends upon the length of time the settlement was occupied and the number of dwellings comprising it.

Deep shell heaps are often divided into layers, the lowest of which are the oldest. Under and near most of these deposits may be found scattered pits or fire holes.

These are bowl shaped depressions filled with layers of stained earth, shells and other refuse, with an occasional layer of ashes.

The average pit of this type is four feet deep and three feet wide. They are believed to have been used as steaming ovens and afterward filled up with refuse.

Even Indian skeletons have been found in them, probably interred there during winter months when grave digging was difficult.

Shell heaps are more apt to be found at campsites along the coast and along streams at distances not too far from the coast.

Pits are found at campsites inland and a distance away from the ocean as well as along the coastal regions.

Evidence of the heaps and pits help to affirm whether the campsite was a permanent one. If pits are lacking the site is more apt to be a temporary one.

Staten Island was the place where the Yantacaws journeyed to catch their salt water fish, gather their shells for wampum and pottery making and pick beach plums.

Here too, their honored dead were taken for interment among their fathers. Local legend has it that the great chief Oratan was borne here for his final resting place.

The north-easterly section of the island way part of the domain of the various Hackensack clans. Relics of their occupancy still abound there.

At Hackensack was another important campsite of the Hackensack Indians. It extended from the site of the old Continental Paper company southward to the junction of the Overpack creek and the Hackensack river.

It then extended along the Overpack north shore to the present Teaneck road.

The late Frances A. Westervelt, well-known local historian and writer, states:

"They had their principal seat on the Overpeck, known in early days as the Tantaqua . . . and an important settlement at Communipaw, whence they were ready to trade with the Dutch or to make war upon the Manhattans (Indians).

"It is not unlikely that they in the habit of holding their weird 'Kinte-Kaey' or Yantacaw at the Third river (at Delawanna an. Nutley)."

The village at Hackensack was known as the Achinheshacky now corrupted to Hackensack. Near here lived the great chief Oratan, and here any prisoners of war were taken.

It was here that Capt. Adrian Post, his family and neighbors were taken as prisoners during the Indian uprising and the invasion of Post's colony on Staten Island.

Oratan had his castle, or long house, according to Geraldine Huston in her book "Oratan of

(Continued on Back Page)

Indian Camps

(Continued from Page 2)

the Hackensacks", at the present town of Palisades Park. It was on a hill known as Castle Hill or Indian Hill during the 19th Century.

Some other campsites of the Hackensacks were at: Quocksoc or The Place of the Turtle, now Little Ferry; Mun-acking or The Place Where We Dig, now Moonachie; Mechitiquek or Place Where the Water is deep, the area extending from the junction of the Hackensack river.

Espating or Where the Little Hill Stands, near Dan Kelly's Hill and the junction of Bergen and Hudson counties; Paunpough or The Hill that Stands Alone, the old quarry hill at Granton.

Others were at Siskes or The Place of the Snake, corrupted to Secaucus and at Awapough or Behind the Rock, now Englewood.

The Dutch had trouble pronouncing the letter "w" and so the word Awapough became known as Ovapough and finally corrupted to Overpeck.

Various sites, permanent and otherwise, were extended along the Hackensack river and the Overpeck creek. Many were located along the Passaic river as well.

At Lodi and Garfield were permanent villages that were in continuous use for many years. At Lodi lived the Warepeake or Rerakewes clan of the Hackensacks.

At Garfield lived Chief Nackpunk. Little is known of this camp except such names as: Manoky, Mandemark, Hamahen, Tantoquas, and Captahen appear on old Indian bill of sales and records.

Captahen was a witness to the deed for Newark Township in 1667. His name also appears upon a deed given for a large tract of land near Lodi. The other individual names appear on other records of the day. All other information has been lost.

Several Indian camps existed along the west bank of the Hudson. The high bank of the Palisades provided shelter from the north winds and a home for wild game. The rivers provided fish, otter, muskrat, and beaver.

At Hoboken (Hoboacan-Hacking) or Pipe-Place at Steven's Point was a camp. Tradition has it that the Indians used the rock here for the manufacture of their smoking pipes.

At Wehawken (Woan-hacking) or Winter Place was another large camp.

At Jersey City and Bayonne were several small campsites, not all permanent as several clans came there on their fishing expeditions.

Indians from all these villages used the trails across Essex county to reach the Minisink Trail and the Minisink campsite for their council meetings.

Nearer to home were the Acquackanonk site in the Dundee section of Passaic and the Yantacaw site at Delawanna.

Religious ceremonies of the Hackensack clans were held on Menehenicke Island and so the Acquackanonk camp was an important one. It was the largest of the Hackensack sites.

The word Acquackanonk meant The Place of the Fish Dams. All along both sides of the stream from the present city of Passaic to the Crooks avenue bridge in Paterson were stone weirs built out into the stream.

These were filled with brush and when the fish came back downstream from spawning they were captured in the entanglement of the brush.

All along the banks of the river at this sector were temporary campsites used by various tribes and clans of the Lenape for fishing. At such seasons the Watchung - Acquackanonk trail became a busy thoroughfare, with whole clans marching single file along it.

Then, as we have seen, the Yantacaw camp was an important one. It was here that the big Thanksgiving festival northern New Jersey and southern New York.

This was the permanent campsite of the Yantacaw Indians who were the owners of Essex county. In the whole of Essex county, as we know it today, there were no other permanent sites.

In some of the local histories of towns of Essex county, authors have contended that permanent villages did exist. The writers based their assumptions on the fact that at various places arrowheads, spearheads and other artifacts have been found.

Later examinations have proven that the cooking utensils, fireplace materials, shell heaps and pits, necessary in a permanent camp, were missing. Therefore the conclusion has been reached that no permanent camps existed here.

C. G. Hine, in his book "Woodside" mentions that about 1890 a sewer was built along Gully road, now Herbert road, in Newark. While excavating the workmen came across several Indian relics.

Many years ago a good-sized stream flowed through the gully, a deep ravine located between Broadway and the Passaic river just north of the Mt. Pleasant cemetery. It was piped into a sewer line and so disappeared from the local scene.

The stream was probably used by the Indians for fishing and the gully used as a shelter at times from the cold north winds. This would account for the finding of relics there.

Stephen Wickes, in his "History of the Oranges," states that a campsite was located opposite the old Willow Hall near the brook.

It has been claimed that the knoll was the site of an Indian dwelling place, the home of Perro. Rev. James Hoyt, in his "History of the First Presbyterian Church of Orange" lays claim that the brook, above mentioned and known as Parrow's brook, was named after the Yantacaw chieftain Perro.

Other types of arrowheads and divers relics have been found at this location, but this does not necessarily indicate that a permanent camp existed here. Perro and some of his men may have come here for some particular purpose and had a temporary campsite.

Wickes also mentions that an Indian place of defense, according to tradition, existed on the high ground southwest of the Rosedale Cemetery gate.

Remains of a trench and steep embankment within a circular space were still in existance during the early part of the 19th Century.

West of this location and on the south side of Washington street, East Orange, was a space within a diameter of about 130 feet, on which were fifty or more small excavations. These were about four feet across.

Local tradition had it that these were Indian barns, bins where the Indians buried their corn for winter preservation. During the early 19th Century these bins were upon the farm of Abijah Harrison.

Abijah ploughed up this section of the farm in search of Indian artifacts, but found none. The story of the bins being Indian barns may be pure myth.

At Tory Corner stood a few wigwams, according to Wickes, which were responsible for the name Wigwam given to the brook flowing through the area.

There was also a campsite upon the old Dodd property on the high ground east of Midland avenue. On the lands south of Northfield avenue, formerly owned by the Crane family, was another site.

Along the Watchung mountain in Montclair were some temporary sites. These sites were mainly at chipping stations where the Yantacaws came to chip large, hard pieces of stone into smaller ones.

The small stones were carried back to the main and permanent site to be fashioned into arrowheads, mortars and pestles and other artifacts.

The most important temporary site was located in the present Brookdale park, Bloomfield. So much has been written in previous articles about this site that I shall but briefly mention its importance here.

The high cliff of rock that extended across the park from south to north and northward beyond the park to almost Alexander avenue afforded an excellent wind shelter.

The springs (Indian Spring, in Brookdale park, still exists) in the area gave spring water. The numerous brooks gave fish, and wild animals abounded in the woodlands.

Canoe Swamp provided the proper trees for canoe building and so Brookdale became an important Indian industrial area.

Situated along the Watchung-Acquackanonk trail as it was it made an excellent stopping-off place for the various tribes that travelled past.

The spot was an excellent one for an Indian hospital as the cliff, facing the east, received the full benefits of the sun.

In the swamp was a sandy knoll that made an excellent burial ground. The earth was soft and could be easily dug.

South-east of the present pond in Brookdale park was a stretch of ground gently sloping toward the east. It made an ideal spot for maize and vegetable fields.

Until the park was built there were two rounded hills in this section that tradition claimed were Indian mounds.

In all it made a good sized site. However, the only permanent thing located there was the hospital. The vegetable garden was probably used for the sole purpose of the hospital.

The burial ground was probably used for the patients at the hospital who passed on to the Happy Hunting Grounds. Then, at time, Indians staying at the shelter may have died and were buried at the knoll.

These are some of the temporary sites that existed in Essex county. Even if no permanent sites were located here it was, at least, a busy section with its trails criss-crossing the area, its several occupations and its many tribes coming through.

Bloomfield Once Center Of Musical Instrument Trade

Organs And Flutes Famous In Europe

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.s

By HERBERT FISHER

Recently an organ was presented to the new Bloomfield Museum that is being formed. The organ is of extreme interest since not only is it old, but it has belonged to a Bloomfield family and it was made right in Bloomfield!

It is a large organ made by the Peloubet musical instrument company. Along with it is a smaller organ which is being lent for Sesqui-Centennial Exhibition.

Both are delights to behold and will certainly add importance to our celebration.

The generous donation of the larger organ and the lending of the smaller organ by the party created a desire on my part to know more about the music manufacturing industry in the town.

I realized that the Peloubet plant on Orange street, Watsessing, had produced magnificent instruments for several years, I did not realize how well known Bloomfield was during the 19th century for their manufacture.

Nor did I now that other firms existed. Bloomfield was also the home of the celebrated Boehm flutes as well as the Erbin and Harrison pipe organs.

Also, at a later date, the first air calliope was made in Bloomfield.

Credit may be given to a man named William Ronnberg for focussing attention on our town as a musical manufacturing center.

It was about 1815 when he came to Bloomfield and settled at what is now 12 Dodd street.

He used his house and a barn to the rear of it in making the Boehm flutes. He used only the very finest materials and took painstaking care in making them. All work coming from his plant had to meet his expert scrutihy.

Any flutes that did not meet up to his expectations were discarded. His flutes became known for their unexelled craftsmanship on tone.

Prominent musicans of the period visited his shop and it became known throughout America and was even known in the larger cities of Europe.

In 1855 he sold his Bloomfield property to Charles Hinrichs and moved to New York. He opened a shop on John street.

His purpose in moving was to be closer to the musical and operatic center. His visitors had often complaided of the distance they had to travel from New York to reach his Bloomfield shop.

At the John street address they flocked and Bonnberg and this Boehm flutes became more celebrated than ever.

In 1824 Henry Erbin was building pipe organs in New York City. Some time later L. C. Harrison became interested in the Erbin firm. Then, in 1882 the industry moved to Bloomfield.

One of the buildings on Orange street owned by the Peloubet organ factory was purchased. A brick extension was built to assemble and test organs.

Although the high building appeared to be of two or more stories, actually it had but one floor plus basement. The interior appeared very much like a church and had a sounding board in the ceiling, built to fit the needs of this particular line of manufacture.

Large organs were purchased at this factory. Some of them were equipped with tin pipes as large as 12 inches in diameter and 20 feet in length. Wooden pipes 24 inches square and 36 feet long were also made and used.

Financial reverses in 1908 forced Harrison to discontinue his business and dispose of his factory. In 1909 the building was sold to Ira White and son, cutlery hardware manufacturers.

This happened on a cold, bleak November day and when Harrison made his last round through his plant he went into the assembly room.

A large and beautiful church organ was standing all finished and ready for shipment. Mr. Harrison went over to the organ, sat down and played as he had never played before.

Thoughts ran through his mind reliving the days of his childhood, his youth full of hopes, pleasures and anticipations and finally his last declining days full of disappointments, deceptions by his partner and now the departure from the shop that had been his life's work.

His fingers carressed the keys and notes came forth from its soul, vivrant and full. When the last chord ceased to resound he stood up facing the organ. Silently he paid tribute it, his final effort.

With a look of great pain and sadness he bid adieu to his last wonderful creation. His workman saw him turn with tears in his eyes and walk away, never to return.

There was a silence amongst the men. Then they all walked away with hardly a sound except a deep sob here and there.

This scene brought to a close the manufacturing of organs in Bloomfield. Organs built by this concern must be in existence and as one thinks of the organization one can but wonder where they might be.

The oly item known to be still in existance is a small church bell that was owned by Harrison. It was presented by him to Ira White with the statement that originally it had been used in Trinity Church, N. Y., and was saved when the church burned down in 1776.

The largest industrial plant existing in Bloomfield in the year of 1883 was the Peloubet, Pelton Standard Organ Company. It employed about 300 workers.

The organ works manufactured flutes and other musical instruments as well as organs. It occupied three large frame buildings at the junction of Orange and Hill streets.

The buildings were connected with bridges across the two streets.

The present Schering Corporation built a factory on the site of the tuning room of the organ factory and during the Second World War the Fries brothers, chemists, occupied the site of the other buildings

It was in 1836 that Louis Chabies Peloubet moved to the Watsessing area of Bloomfield from New York. He began the manufacture of wind instruments including flutes, piccolos and clarinets.

He continued manufacturing wind instruments on a large scale until about 1864.

From 1837 until 1841 he occupied a portion of the Pierson Mill at 3 Myrtle Court. In 1842 he moved to 86 Orange street.

In 1849 he began manufacturing melodians and reed organs. In 1869 the building at 86 Orange street burned.

Peloubet immediately began construction of two buildings on the opposite side of the street. These buildings are still standing.

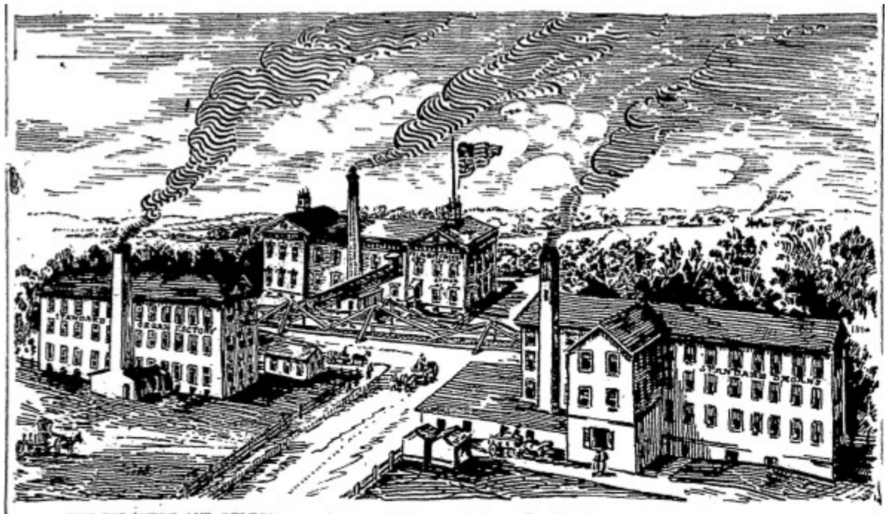
Another building was built on the opposite side of Hill street. This structure burned down in 1913, this was the building that stood on the site of the Fries brothers, manufacturing chemists.

In 1873 Peloubet formed a partnership with Pelton with the purpose of increasing his maunfacturing facilities. A new building was erected where the first one had stood.

In 1915 the structure was destroyed by fire. It stood on the site of the Schering and Glatz Manufactures Plant.

In 1880 the Peloubet and Pelton partnership was dissolved and in 1890 the reed organ manufacturing was moved to Chicago.

(Continued Next Week)



THE PELOUBET AND PELTON organ factory stood on Orange street, corner of Hill, during the latter half of theh 19th Century. It was the most important industry in town. The Building at the left still stands. (Sketch by Herbert Fisher, author of this article.)

"King" Crane Was Builder Of County's Early Roads

One Plan Became Bloomfield Ave.

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

During the second half of the 19th century, while all the buildings were being used by the Peloubet-Pelton corporation, there were tunnels as well as the bridges connecting the structures.

One tunnel ran across under Orange street and one under Hill steet. Piping and shafting were located in the subterranean passageways.

The building now standing and the one across Hill street were used for the manufacture of the organs. The building at 86 Orange street was used for office purposes and for tuning the instuments as well as for the shipping department.

On the tuning floor were several individual soundproof rooms used by the tuners. These were very similar to such rooms now used by automobile manufacturers when testing out their engines.

An old newspaper article of 1879 has the following to say of the industry:

"Bloomfield has been for many years a thriving industrial town. The manufacturers of Peloubet, Pelton and Company, standard organs, is the most extensive, important industry of the place.

"The instruments have a first class reputation and are pronounced by competent judges to be in tone, finish and durability the best produced in the country.

"The business was established about 30 years ago by C. Peloubet and has been thoroughly developed through the energetic management of Jarvis Peloubet.

"Nearly 100 instruments are turned out weekly and the pay roll shows a disburtement twice a month of about $5,000 to the artisans employed.

"The Peloubet and Pelton organs are not only sent all over the United States, but the European sale is large and increasing; agencies having been established within a few years in London and other principal cities of Great Britain and on the Continent."

Some of the names of the personnel of the organ company may be gathered from a list of members from a benefit association roll. Names appearing on the list are:

Jacob Maier, W. H. Cadmus, M. D. Van Winkle, Samuel Hale, A S. Wass, S. S. Briggs, W. D. Baldwin, H. C Farrand, John Soper. A D. Allen, W. C. La Forge, George Petersen, W. H. Irwin, W. H Riker, W. E. Pratt, C. M. Smith, W. H. Cruise, Charles F. Kucher.

Edward C. Christophersen, Jacob Leu, David Eagles, Tome Henderson, T. O'Malley, R. M. Earler, Joseph Huber, Samuel Quinn, Martin Strieb, Horace Dodd, Jr., Edward Sheilds, T. McKean, D. B. Banta, Jacob Blume;

I. C. Cadmus, Peter Olsen, Michael Owen, John Flannery, J. G. Sadler, E. Freseneda, William Colclough, R. Champion, Samuel Peloubet, Hugh Fox, L. B. Claper, H. Garrison.

Frank Siedler, Theodore Jacobus, Frank Madison, T. B. Holland, D. P. Lyall, Charles Simcox, Charles West and Jarvis Peloubet.

Louis Chabies Peloubet, founder of the large organization, was born in 1806 at Philadelphia. He married in 1829 and settled in 1830 in New York. He removed to Bloomfield in 1836 and died in 1885.

Mention has been made in another article of the Peloubet plant. More information may be obtained by referring to the March 2, 1961 issue of this paper.

In the same article mention is made of the Ori calliope being developed in Bloomfield. The first air calliope was built in one of the Davey Papermill buildings along the Third or Yantacaw river near the Belleville line.

It was in or about 1904 that the instrument was built. However, Joseph Ori did not patent his invention until 1913.

These are the highlights in the musical manufacturing industry of Bloomfield. It was an illustrious industry and one of which Bloomfield might well be proud.

To a large extent history is merely biography. Snice it is men who make history historic record is mainly the story of their lives.

Upon making a study of the early history of Essex county and the development of its most important enterprises during the first half of the 19th century we repeatedly come across the name of Israel Crane.

As a storekeeper, road builder, quarry owner and public-spirited citizen, Crane was a prominent figure in the county for a full half century. Whatever project he put his mind to turned out successfully and some still exist today in modified forms.

Even without regard to his wide reputation Israel Crane would have attracted attention anywhere. Exceptionally tall, spare and stooping, he had features typical of his sturdy ancestors who first settled Newark; large, strong and intellectual.

During his early youth his health was not of the best which led him to assume an outdoor life. He maintained such interests throughout all of his life. That, plus his other engaging occupations, kept him constantly before the public.

He became a widely known character. Because of his large interests, and particularly because of his exclusive control of the Newark and Pompton turnpike, he received the title of "King Crane" from his less successful fellow citizens.

As he drove over his famous highway in his horse and carriage his striking personality drew attention from everyone. He was a born leader of men and was a Vanderbilt of his time. Had he lived at a later period he would probably have been known as a railroad king.

Israel was honorable and upright in all of his dealings. A man of large-hearted liberality he was often seen driving to his toll houses along the Turnpike, to his mills and to his quarries to converse with his men who worked for him.

Israel, only son of Matthias Crane, was born March 15, 1774, at Cranetown. (When Bloomfield township was formed in 1812, Cranetown became a part and became known as West Bloomfield. It is now Montclair.)

He was descended from both Jasper Crane and Robert Treat, members of the Branford band of settlers who landed at Newark in May, 1666. He was one of the original settlers of the New Haven colony and on June 4, 1639, was present at a meeting and signed the first agreement of all the free planters there.

He took the oath of fidelity at the organization of the government, together with Campfield, Pennington Governor Eaton and others. He was a member of the general court along with Robert Treat.

In 1651 he was interested in a bog-one furnace at East Haven. In 1652 he removed to Branford where he became magistrate in 1658, having held the position of deputy for some time previous.

Crane wished to see the New Haven Colony remain independent and when it was joined with the Connecticut Colony he threw in his lot with the Branford contingent of the original settlers of Newark.

Tradition has it that originally he came to Massachusetts Bay in the ship "Arabella" with Gov. Winthrop.

Azariah and Jasper, two of the three sons of the projenitor, Jasper Crane, were granted "tracts of land" at the foot of the First Mountain, receiving 150 acres each. Azariah's tract lay to the northeast while Jasper's lay to the southwest.

From the two Crane tracts of land and the settlement of several descendants upon them, the area became known as Cranetown.

Azariah Crane, born 1641, married Mary, daughter of Robert Treat. He died "in his homestead at the foot of the Mountain." He was known as Deacon Crane.

Azariah and Mary Treat Crane had four sons and four daughter. Nathaniel, their eldest son, was born in Newark.

Nathaniel married and had three sons, William Noah and Nathaniel.

William eldest son of Nathaniel, was born in Cranetown. He was a lieutenant in Spencer's Regiment, Continental Army. He became captain in March 1777.

He married and had issue: Matthias, James, Isaac, Jonathan, Jonas, William, Zadoc and Oliver.

Matthias, eldest son of William, was born at Cranetown. He married Elizabeth, daughter of Job Crane. They had a son, Israel.

Crane received a very liberal education for those days. He entered Princeton college intending to study for the ministry. He was compelled to give up his studies of theology in consequence of failing health.

He was a follower of Jonathan Edwards and studied the works of the famous divine very closely. He was always a student and his studies at Princeton enabled him to do active service in church and benevolent spheres.

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He was a follower of Jonathan Edwards and studied the works of the famous divine very closely. He was always a student and his studies at Princeton enabled him to do active service in church and benevolent spheres.

He was among the contributors to the fund for building the Old Church on the Green, Bloomfield, in 1796, donating 80 pounds. He had joined the old Mountainside Society of Presbyterians of Orange during his early youth, but when the Bloomfield society was formed he and 59 others withdrew from Orange.

They cast their lot with 23 others of the Bloomfield neighborhood who originally were with the "Old First" at Newark.

After leaving Princeton, Israel Crane became a storekeeper and farmer as well as a mill owner and roadbuilder. He was recognized as a "prince" among country merchants, and built up the most extensive business of any firm for miles around. His store was near the present Lackawanna depot in Montclair.

Previous to 1838 he removed from West Bloomfield, where he kept his store, to Newark. He occupied the stone house that stood on the corner of Bloomfield avenue and Stone sreet.

He purchased the stone quarries that stood along Bloomfield avenue nearby. Until his death, twenty years later, he gave his attention to this large business and to the Bloomfield or Newark-Pompton turnpike, which he developed.

Before moving to Newark, Crane was one of the first to utilize the immense water power of the Totowa (Passaic) Falls, near Paterson, and erected there the second cotton mill.

He controlled the water power on Tony's Brook and erected the first cotton mills upon the stream in West Bloomfield. These he sold to the Wildes.

He had great executive ability and wonderful sagacity in the management of his extensive business interests. He is credited with doing more to develop the Essex county area than any man before or since his time.

Perhaps the thing that Israel Crane is most remembered for is his efforts on behalf of the construction of Bloomfield avenue on the old Newark and Pompton turnpike.

From where he lived in Cranetown, the Old Road to

Bloomfield was a faster route of travel than was the Cranetown road leading to the old Presbyterian church in Orange.

This led Israel Crane and others of Cranetown to transfer to the nearer church.

These people used to walk down the Old Road to Bloomfield to attend church on warm Sundays, carrying their coats on their arms and their shoes in their hands. When they reached the church door they would put them on to enter.

At this period the Old Road to Bloomfield was a rambling hill-shunning thoroughfare that had been widened from an old Indian trail. It was a section of the long road which began at Third avenue, Newark, and twisted its way through the present Forest Hill, Bloomfield, Montclair, Caldwell and far beyond.

Even before these localities had been given names the road was the thoroughfare by which communication with the Great Meadows Horse Neck (Fairfield) was kept open by the Newark settlers.

By the time of the opening of the 19th Century lumbering farm wagons were already coming from remote points carting flour, corn, lumber and general produce for the town folk.

The routes were long, the roads were bad and full of mud holes and much time was lost by broken axels and wheels. Better thoroughfares were needed to open up the country, encourage agricultural enterprises and develop the industries of the villages.

Israel Crane was one of the far-seeing men who realized the necessity of better highways. He became one of the chief promoters of building the turnpike, now called Bloomfield avenue.

It was proposed to start the new highway from the present Broadway, Newark, and cut through hill and swamp without any deviation from its straight course. The Old Road meandered around the large pond, and swamp that existed wher Branch Brook park now stands. The new route would save much time.

The proposed route would unite with the Old Road in Bloomfield where the present Park avenue reaches Bloomfield avenue at the foot of the Glen Ridge hill. It would then follow the Old Road for a short distance over the hill.

But there it would continue straight on over two hills instead of avoiding them as the Old Road did and would cross the Old Road at Montclair Center.

This is where Glen Ridge avenue and Church street join with Bloomfield ave. (Glen

(Continued on Page 6)

King Crane

(Continued from Page 2)

Ridge avenue and Church street were part of the Old Road.)

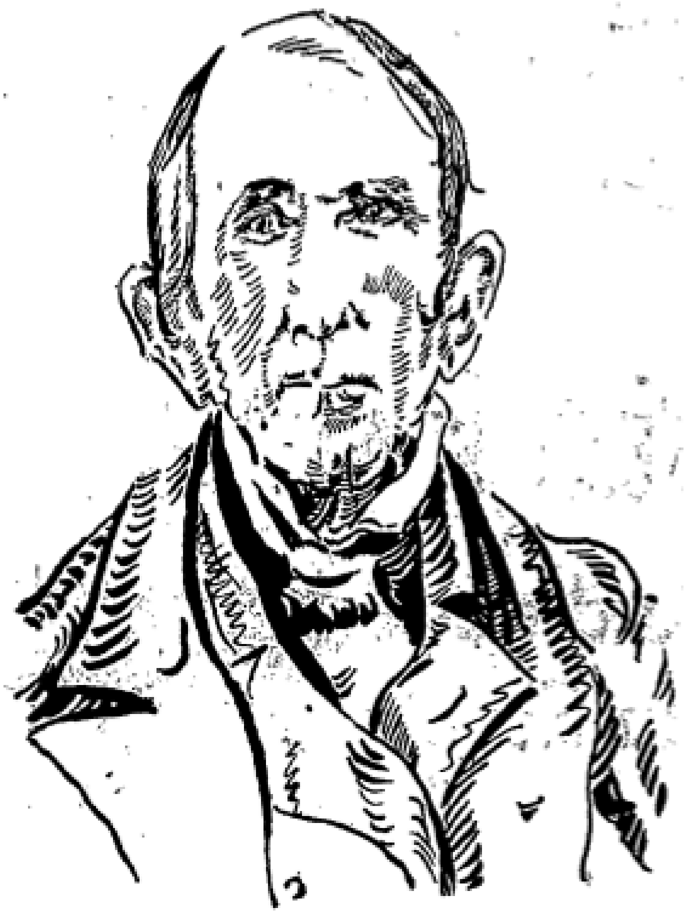
Once again it crossed the Old Road at the present Valley Road and continued on to join it once more at the Cranetown Gap or where the avenue crosses the First Mountain.

It was considered quite a feat, in those days, to attempt to have a wagon road/cross Watsesson hill, Bloomfiled. It seemed impossible to have it cross the treacherous Sunfish Pond Swamp in the Silver Lake area and the present Branch Brook Park.

There were many people who scoffed at the project and considered Israel Crane "a might touched" for having such ideas. However the undertaking was commenced.

Time has since proven the wisdom of the builders by thus uniting Bloomfield, Montclair and towns much farther west with Newark by a broad and direct thoroughfare.

(To be continued next week).



EARLY COUNTY INDUSTRIALIST. Israel Crane (above) found time to construct roads, including the one that became Bloomfield avenue, as well as to run his many business projects. He was born in Cranetown, which later became West Bloomfield and then part of Montclair. (Sketch by the author, Herbert Fisher).

Early "Sit-Down Strike" Almost Balked A New Road

But "King" Crane Pushed It Through

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

For many years after the Newark and Pompton Turnpike was built, the Old Road to Bloomfield was still travelled by those who did not wish to pay toll.

The new road, especially where it crossed the swamp, was not very inviting to drivers or pedestrians at night. It was gloomy and lonely with no lights from famhouses, as with the Old Road, to cheer one on.

Then there were ghosts to contend with, and highwaymen.

An old colored man who was for many years in the employ of a Bloomfield physician, used to tell the story of an experience he once had upon this gloomy road.

Just at the head of Sunfish Pond, near the old stone bridge, the horse the colored man was driving suddenly stopped. The good doctor was on his way to visit a patient and was anxious to continue on his way.

Coaxing was to no avail. The horse refused to cross the bridge and it was not unitil several shadowy forms were seen to float up into the air that the narrator was able to lead the horse past the charmed spot.

Even as late as the 1880's and early 90's the section along Branch Brook Park remained a vast swamp and woodland. Farmers, taking produce to market, always carried a gun along for protection.

On their return from the market, after their produce had been sold and they were carrying the cash received, they could never be certain of a safe journey through the area.

At any point robbers were apt to pounce upon them, and many a farmer lost his earnings, if not his life.

Like all enterprises that tend to make a change in routine, the Pompton and Newark Turnpike had to overcome many obstacles while being built. Not all of these were topographical.

One, at least was feminine and occurred within the present town of Bloomfield.

At the corner of the present Park and Bloomfield avenues now stands the Christ Episcopal church. Across Park avenue, where the Bell Telephone company building is now located stood the old Cadmus house.

Nearby were the Cadmus copper mines. Polly Cadmus had lived in the house for many years and desired peace and serinity at any price. She hated the working of the mines and at any opportunity fought their operations.

Her house faced the Old Road in dignified solitude. Now, everything was to be distributed by the dreams of a lunatic named Israel Crane. She would not have it. No new highway was to be cut through her property if she could help it.

She and her husband, Hermanus, had fought the construction of the highway from the very beginning. They were not satisfied with the arrangements and made strenuous objections.

Where the Christ Church is now located Polly had a beautiful garden. The new road would cut right through it. When the workmen arrived to the spot Polly scolded and threatened them vigorously.

Her words flew like rapier thrusts, but the men were hardened by long hours of working on the road. Her scolding having no effect, Polly rushed into the house, gathered up her knitting and a rocking chair and sat in the middle of the pathway of the new road.

She rocked to and fro, refusing to budge. It was only by the greatest tact, and the promise of a new silk dress, that her anger was mllified.

About thirty years later, or around 1836, another disturbance was to happen at the same point. A public house had been established there to catch the traffic of the two thoroughfares, the Old Road and the Newark-Pompton Pike.

The tavern had become notorious for the rough characters that frequented it, and its boisterous evening affairs. One night a number of young men met at Bloomfield Center and then suddenly dispersed.

A little after midnight sounds of devastation were heard by the neighbors. In the morning the roadhouse was found totally wrecked.

In 1824, General Lafayette travelled over the turnpike, accompanied by a general of the New Jersey militia. During that year Lafayette paid a return visit to America stopping at various places he had been during the Revolution.

He usd the turnpike to reach Morristown, by way of Pine Brook. He was given the freedom of the road and had no tolls to pay. At every village corner salutes were fired in his honor and speeches were made.

The old Gildersleeve-Jackson cannon was used at Bloomfield Center to fire a salute to the great general.

Over the turnpike the old Newark and West Bloomfield stagecoach ran. Later its route was extended farther west and north. From Sussex county came streams of teams of horses carrying produce to Newark and New York.

From Boonton came wagons loaded with iron from the great furnaces there.

"King" Israel Crane not only saw the turnpike constructed but lived to see it in all its prosperity before the railroads came. He saw it improved and increasingly used as towns grew larger and general wagon traffic more extensively used.

It became known as Crane's Turnpike, less because he was instrumental in having it built and finally acquiring full possession of it than because his personality seemed inseparably associated with it.

The tollgates were located at strategic points. When they were erected they created much criticism and opposition from those who saw the new road merely as an interference with their former privileges.

The first gate was located a bit west of the old canal bridge at Branch Brook park. The present subway now runs over the site of the old canal.

The second tollgate was at the top of the First Mountain. Other gates and houses were at Singac, Mountain View and Pompton Plains. At Pompton the thoroughfare connected with the Paterson and Hamburg Turnpike which was also commenced in 1806 and authorized by the Legislature.

About 1843 a move was made by the director's of Crane's Turnpike toward constructing a horsepowered railroad along their road, beginning at "some point near the West Bloomfield Hotel (in Montclair), running through the villages of West Bloomfield and Bloomfield, to intersect the Morris and Essex Railroad between the town of Orange and Bridge street in the city of Newark.

It was further petitioned that a branch or "lateral" railway be authorized to run from Bloomfield to the town of Paterson. Fares were to be three cents per person and three cents per ton of cartage per mile.

The project was not carried out at the time and it was not until later that the Morris and Essex Railroad provided the contemplated connection between West Bloomfield and Newark.

Horsecars began to run on the turnpike in 1877. Later the road was electrified and the old Bloomfield trolley line came into being. The dreams of Israel Crane then came into realization.

Israel Crane was interested in many business and benevolent enterprises in Newark and the Essex county vicinity which have remained active until the present day.

At an early date he was associated with the Newark Banking and Insurance Company and became one of its directors.

His benevolent interests were wide and varied. In studying the reports of various societies active during the first half of the 19th century one frequently comes across his name.

He subscribed $100 toward the African colonization scheme in which many prominent Newarkers of the time were interested.

In 1823 he was director of the Presbyterian Education Society while Joseph C. Hornblower and other prominent Newark men were active workers.

Although he had been a slaveholder himself, he early fought for the abolition of slavery.

When he died an old bill of sale for a slave was found among his papers. It read as follows:

"Know all men by these presents that I, John Dodd, executor of Garritt Van Wagenor, Dec5d. of the Township of Newark, in the County of Essex, and State of New Jersey for, and in consideration of the sum of One hundred and twenty five dollars to me in hand paid, have and do bargain and sell unto Israel Crane, of the Township of Newark aforesaid, his executors, administrators and assigns, one negro woman named Dine, aged about thirty-four years, late the property of said Garritt Van Wagenor, deceased, and I will warrant and defend the said Israel Crane in the peaceable possession of said negro woman named Dine from all persons claiming by, from, or under me or under the said Garritt Van Wagenor, Deceased.

"In witness thereof, I have hereunto set my hand and seal in the year of our Lord one thousand, eight hundred and six.

Sealed and delivered in the presence of John Dodd."

This century-and-a-half old document shows how human beings in New Jersey were transferred from one owner to another. Crane became opposed to this bartering of human souls and no Jerseyman of his time was more earnest in helping to set them free.

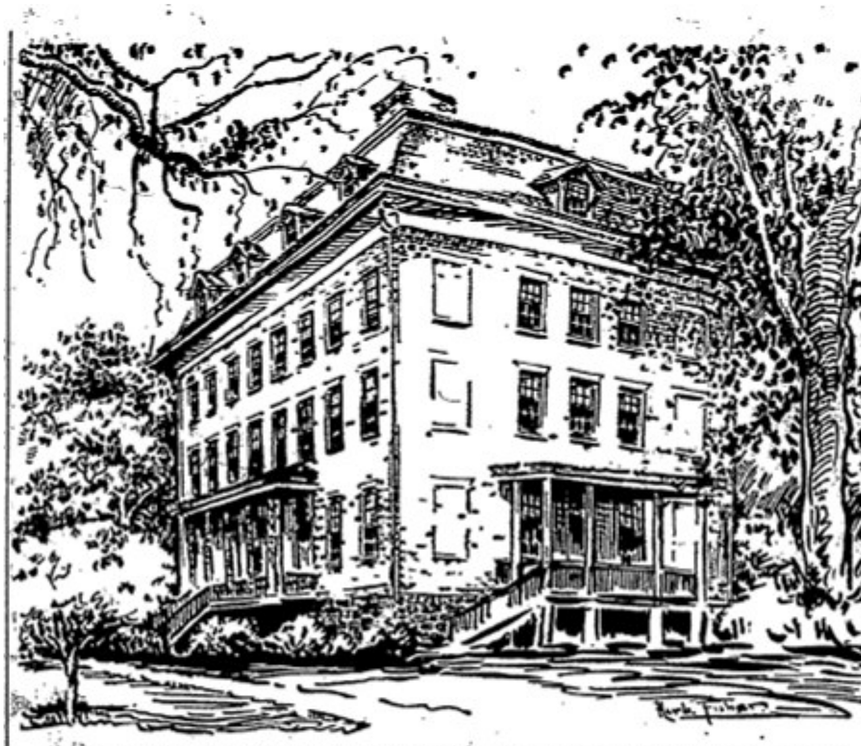
He became strongly active in helping to improve the conditions of the colored man.

During the early 19th century a temperance movement swept across the nation. Churches now gave up the ownership of their taverns, and their members removed the wine bottles from their sideboards. Israel Crane, like many other storekeeprs ceased to sell any hard liquor.

Crane was intrested in the education of the young people. The old Academy Building at the foot of the Green, Bloomfield, owes its existance to Israel Crane and his contemporaris.

He was active in the erection of the beautiful structure in 1810, providing teams to cart

(Continued Next Week)



THE OLD ACADEMY BUILDING. Better known today as Siebert Hall. This old Bloomfield landmark, built in 1807, owes its existance to the efforts of Israel Crane. It was he who, with contemporaries, worked diligently to construct the building.
(Sketch by the author, Herbert Fisher.)

Garden State Parkway Swept Away 250-Year-Old House

Dodd Homestead Of Dutch Style

Along the west side of Franklin street, at the corner of Race street, Bloomfield, stood a long, grey wooden and stone house facing south. For many centuries it had been a well known landmark and breathed its last when the Garden State Parkway was cut through the county.

Like other early farmhouses in the vicinity it was of a story and a half in height and built of local red sandstone in the English-Flemish manner. In the terminology of the present day the style would be classified under Dutch architecture; for its concepts are Dutch.

At a later date, still prior to the Revolution, a frame enlargement was built to the house almost covering the entire structure. The sketch accompanying the article clearly shows the old stone end of the house, plastered over, the clapboard covering the front and rear walls and the frame extensions to the east of the original tiny structure.

Like all Dutch houses the Dodd homestead was simple and unpretentious. In that lay its beauty. It made no attempt at being anything but what it was. It put on no airs and did not pretend to be a French chateau or a Spanish castle.

In its simplicity of line and fine proportions it reached a peak of architectural perfection, an item that modern architects might pay heed to. Every bit of material used to construct it had its purpose.

There was no sham. Stone was used where stone was needed and the construction was of solid material, not flimsy stone veneer. Where framework was used the house proudly proclaimed the fact. It made no attempt to cover the framework with artificial brick, stone or other sham materials.

It was sincerely honest and proclaimed to the world that it was a country farmhouse. Its low roof line made it appear to hug the earth from which it sprung and at night its light beamed forth a welcome to the farmers passing by on their way to and from the Newark market.

The house was situated on the Old Road to Bloomfield and more than once it heard the tramp of soldier's feet marching by. Washington, himself, is known to have passed the homestead and quite possibly stopped by on several occasions, although there are no records to prove he did.

A cornerstone in the stone portion bore the inscription "Noum: 10, 1719. D.S.D." (November 10, 1719. Daniel and Sarsh Dodd.) It was recognized as the oldest house in Bloomfield.

Due to its great age many historic associations clustered within its walls. Other associations of agreeably romantic flavor may or may not have a background of truth. And, of course, there are tales of haunts and ghosts. These have all been called in question and since documentary evidence is lacking either to substantiate or disallow them, we may as well take them for what they are worth.

According to tradition a small woodman's hut and fortress preceded the 1719 house. This is quite possibly true as such temporary structures were built upon the old Bloomfield plantations while the owners were still living at the home lots in Newark and used their outlying properties as wood lots.

Such buildings were used as shelter at times of inclement weather and for protection in case of Indian attack ... Luckily it was not necessary to use them for the latter purpose within our Bloomfield area.

More permanent structures were not built until the second quarter of the 18th century. The date of 1719 upon the cornerstone gave visual evidence as to the date of erection of the Dodd house and that it was the oldest house in Bloomfield still standing in the 1940's before it was razed.

There are legends of a soldier, ill with fever, on a march from Elizabethtown to Canada during the Colonial Wars being taken within its hospitable door and nursed by the family and slaves.

The disease he carried proved to be smallpox. When he died a few days later he was buried with due ceremony in the family burial ground. It was not learned who he was and his mound was always referred to as the Frenchman's grave.

Another legend has it that Daniel, builder of the house, could speak the Indian language as well as any Indian. Although most of the natives who had lived along the Passaic River had moved inland to the Totowa and Pompton areas by the time the house was built there were still many passing through the township area and Daniel was called upon to transact business and other relations.

Daniel Dodd 3rd was the eldest son of the Daniel Dod or Dodd who same to Newark with the Branford settlers. He came there with three brothers, all orphans of another Daniel Dodd, the progenitor of the family in America.

The family was an honored ahd respected one in England and is understood to have been of Anglo-Saxon origin. In the index of the Anglo - Saxon Chronicle, A.D. 1 to 1066, we find the name of Dudda, Dudd, Dodd, Dodds, Dowde, Deeds, etc. All these are early variations of the spelling of the name Dodd.

On page 60 of the book is mentioned the death of one Dudda, an Alderman, as having occurred in the year A.D. 833.

The name appears to have been used first in the west of England on the border of Wales, being an ancient family going back to the Crusades. The family bore coat of arms, crest and had the motto: "In copla coutus" (Wary in plenty).

By the time of the 17th century it seems that the family had spread throughout Britain. In the Register of the Parish of Birdbrook, Essex, England, is recorded the death of Thomas Dod, Sept. 16, 1649. He was buried in Birdbrook Burying Ground the following day.

On that day his will was recorded in the Court Record and was proved at Great Dunmorre Sept. 28, 1649 before the Commissary of London, Essex and Herts.

He mentions his wife Katherine, his three sons Thomas, Stephen and Samuel. A daughter Susanna, "wife of Henry Dunmorr," is left 40 pounds.

In the will another son Daniel is mentioned. In the baptismal records Stephen is listed as being born two years after his brother Daniel. The omission of Daniel's name in the will may be due to the fact that he had gone to America against the wishes of his father, or he may have obtained his share of the patrimoney before he left.

After his marriage in America Daniel named two of his sons after his brothers Stephen and Samuel. The two sons became the ancestors of many members of the Dod or Dodd family in America.

Daniel Dod emigrated to America, coming to Boston about 1640. His name, along with Mary, his wife, appears in the Branford, Connecticut records as early as 1646-7. In the Baptismal Records of the Branford Church at New Haven we find the names of Mercy (Mary), Hannah and Daniel Dod.

Daniel, the progenitor, died between sowing time, 1655 and the harvest time of 1666, as appears in a private letter from the appraisal of his personal property "including the wheat upon the ground."

Mary, his wife, died May 26, 1657. They were both buried at Branford. Their children, left orphans, all removed to Milford (Newark), N.J., except Hannah (Anna) who married a Mr. Fowler of Guilford, Conn. and Stephen who lived at the same place. He died there in 1691.

The name of Daniel, the emigrant ancestor, appears along with the forty planters who in 1644 purchased the plantation of Totoket (Branford, Conn.) from the Indians.

His son Daniel, who became one of the original settlers of Newark, was born about 1649 at Branford. He was about 17 years of age when he arrived with the others upon the bank of the Passaic River in 1666.

In 1671, being of age, he returned to Branford to sell his father's lands. In the deed he describes himself as "being in the 22nd year of my age, and the lawful heir of Daniel Dod, dec'd."

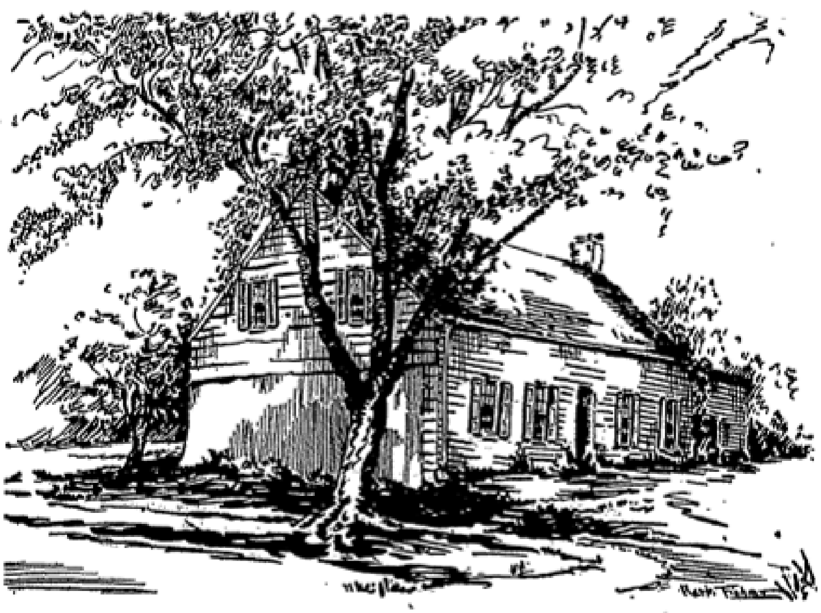
In 1677 Daniel appears in the Newark Records as one of the "Warners of Town Meetings." In March 1678 he and Edward Ball were appointed "to run the northern line of the town with the Indians." This, later, was to become the boundary line of Acquackanonk and Newark townships and is now the boundary line between Essex and Passaic counties.

Liking the appearance of the land he helped survey he soon after purchased a tract upon the Watsesson Plain in tne valley of tne Second River. The Elizabetn Town Bill in Chancery recorded his securing of the land. It was confirmed, Jan. 18, 1697, by the East Jersey Proprietors along with several other tracts he had acquired.

Both Ball and Dod appear to have had a knowledge of surveying and to have been employed by their neighbors to draw up conveyances. In 1686 Dod was named as one of a committee to advise and instruct a former committee in behalf of the town, on the question of how much of the lands purchased should be divided among the settlers.

In 1692 Daniel Dod was chosen a Deputy to the Legislature of the Province of New Jersey and we find him named at different dates instrusted with other public business.

In 1701 he signed with his brother Samuel and his eldest son Daniel, Jr. an agreement by which more than a hundred citizens of Newark joined together in an effort to purchase, with consent of the Lord Proprietors, the lands lying beyond the Mountain. This tract covered the territory from the top of the First Mountain to the upper reaches of the Passaic River.



THE DODD HOMESTEAD. This well known landmark stood for almost 250 years on Franklin street. When the Garden State Parkway was constructed it was destroyed. The sketch shows it as it appeared before dormer windows and porches were added.

It is believed that Daniel died soon after this and although the name of a Daniel Dodd appears as one of the surveyors of the highways in 1721, it was probably another Daniel, the son of Stephen Dodd of Guilford, Conn. This Daniel removed to Newark about 1706.

Descendants of this Daniel settled around Dodd street and Midland avenue, East Orange. From there they spread over "the Blue Mountain" into Horseneck and the present Caldwell Township area.

Getting back to our Bloomfield line we find that Daniel 3rd, eldest son of the Daniel who first came to Newark, lived within the home lots area of Newark Township. There is a record of a deed dated Sept. 16, 1725 by which Daniel Dod, yeoman "with free and voluntary consent Saray (Sarah) his wife" conveyed for the consideration of one hundred pounds his house lot in Newark of six acres to Thomas Davis.

This was not his father's home lot, but one that lay between Broad street and the river. It may have been the lot that originally been assigned to his uncle Aaron Blachly.

This property was sold after he had married Sarah, daughter of Samuel Alling of Newark, and after they had built the homestead on the Old Road running through the property his father had purchased on Watsesson Plain.

It is believed the couple were married shortly before the construction of the little stone house. If so, then Daniel was well along in life before he married. If he was of age in 1701 he must have been about forty years of age in 1719, the year when the house was built.

About the same time three of his brothers are said to have built houses upon the Watsesson tract. They were Stephen, John and Dorcas.

There is preserved in a bundle of old papers a draft will of Daniel Dod dated 1739, from which it appears that his wife Sarah was then living and as she was mentioned again in his final will of 1768 she appears to have outlived him. In his will he gives instructions for defending his Indian purchase over the mountain. He died in 1676.

His children were: Eunice, born Nov. 3, 1718, died Oct. 20, 1805 aged 87; Sarah; Thomas; Daniel; Isaac and Joseph.

During the Revolutionary period Daniel 4th occupied the old homestead. He ws married twice, but had no children. When he died his nephew Amos Dodd came into possession.

Amos, born Jan. 18, 1786, died Sept. 20, 1838, was the son of the above Joseph Dod and Sarah Williams. He never married.

Along side the pump on the Dodd property stood an old wellstone. On it was carved the name of Amos Dodd and the date 1820. It is claimed the large, heavy stone was used for washing clothes. The wet clothes were pounded upon the roch with a stick or slapped against it in order to remove stains and soil.

On Dec. 29, 1941 Mr. and Mrs. Hodge of Connecticut took some photos of the house, the cornerstone and the wellstone. Several months ago Mrs. Hodge kindly sent me some photos along with a genealogy of the Dodd family. I have taken liberally from her lengthy letter in writing the article.

The descendants of Daniel Dod 3rd are numerous and sev-

(Continued on Page 18)

History

(Continued from Page 2)

eral of their houses were built within our Essex County area, Moses Dodd built his home upon a plantation just north of the Col. Thomas Cadmus farm along the present Washington street.

His house was the one that stood where Thomas street now crosses the main throughfare. When the new street was developed the house was split in half. A portion of it still stands along sid of the brook on Washington street.

Ira Dodd, first superintendent of the Newark and Bloomfield Railroad and partner of Caleb Dodd Baldwin in constructing the mechanical parts for the Morris Canal, lived in this house during the first half of the 19th century.

Deacon Isaac Dodd, from whom Mrs. Hodges is descended, was one of the first deacons of the Old Church on the Green. His house stood on the west side of Broad stree,t between Park avenue and Park street, across from the old military parade ground. Isaac was one of the sons of Daniel 3rd, as mentioned above.

According to the letter of Mrs. Hodge the Isaac Dodd house had a famous well and it and the house wree used as a noon-house for the worshipers of the Presbyterian Church.

A noon-house was a place, usually a tavern owned by the church, where members went during the noon hour for refreshments, food, and fresh charcoal to fill their footwarmers. As has been explained in previous articles, church services lasted a full day and such materials were need to substain one throughout the afternoon service.

Later the house became the parsonage of the Church.

Isaac was a captain in the New Jersey State Militia during the Revolutionary War. Although he is not listed in Stryker's book the late Rev. Henry M. Dodd owned the official certificate. The Reverend was a great grandson of Isaac.

Evidently his house was one of those raided by the British during the war, for he refused to sign the papers listing and making inventory of the damages inflicted by them. Family tradition has it he refused out of expressed desire not to distress his neighbors who had sons, brothers or relatives killed in battle.

Dr. Joseph S. Dodd, whose house stood on the corner of Bloomfield avenue and Ridgewood avenue where the Glen Ridge Library now stands, was a descendant. Dr. Dodd was the father of the late Vice Chancellor Amzi Dodd.

These men are but a few of the illustrous descendants of Daniel Dodd. Although their ancestral home no longer stands the spot which it stood remains hallowed ground. It long remained a well known landmark and many of our older residents remember it with fondness.

Did You Know Our Witches Always Wore Red Heels?

SoOld-TimersSaid InThisEirieOfTale

As is commonly known all witches wear high scarlet heels upon their shoes. But, as they wear long black robes that trail along the ground it is not often a human mortal ever sees the scarlet heels of a witch.

Sometimes, while a witch is riding high upon her broom stick and by chance a hefty gust of wind might lift her skirts, then one might catch a glimpse of a scarlet heel.

Then again, instances have occurred when a witch has tripped over some obstacle and has displayed a high heel of scarlet, proving that she is in league with the devil.

Witches never like to have human beings see their scarlet heels. It is said that if a witch should lose one of her heel she goes through great agonies and loses caste in the eyes of the devil. That is why a witch is always very careful of her heels.

Today, our present generation scoffs at the mere mention of a witch. "There are no such things" we hear people say. But, if you should search through old records, books, letters and diaries you would come across sworn testimony that witches do exist and that witches wear scarlet heels.

For instance there is a story of a boy named Jan Pier. The story has been retold from one generation to another in the Pier family. In fact the family has some old papers, yellow with age, that verify the tale about to be told.

Jan Pier was born away back in 1688, the son of Tunis Jansen Pier and Katrina Van Riper, who, in turn, was the daughter of old Jurian Tommasen Van Riper, one of the old Patentees of Acquackanonk.

The Piers lived over in the Stone House Plains in a low, rambling stone house in the Dutch manner. It had been built by old Jurian as a dowry for his daughter when she married Tunis.

It was in the Third Tier of Lots laid out by the Patentees and near the home of Harmen Van Riper, Katrina's brother.

Both houses were on the Old Church Road leading from Stone House Plains to the old Acquackanok Dutch Reformed Church. The Harmen Van Riper house still stands; that is a later portion of it, and is now the Ehrle's Homestead Gardens along the Yantacaw River, on Broad street, Clifton.

As has been explained in previous articles, this portion of Clifton was once a part of the Plains, now Brookdale, Bloomfield.

The Old Church Road is now partly the north end of Broad street and Hepburn road. Branching off from the road was another laneway, known as Stone House Plains road. This is now a portion of Allwood road in Clifton.

Stone House Plains Road passed through the Big Bear Swamp and over the hill to the King's Highway at the Reef, now Delawanna. At the junction of the King's Highway and the Stone House Plains Road lived old Jurian Van Riper, grandfather to our little hero Jan.

His house was one of the first to be built in the old Dutch settlement of Acquackanonk. Built into the bank of the Passaic River of sturdy stone gathered from the neighboring fields and hills, it had been enlarged several times within a short span of years; perhaps because of the needs of an increasing family. Jurian had fourteen children in all.

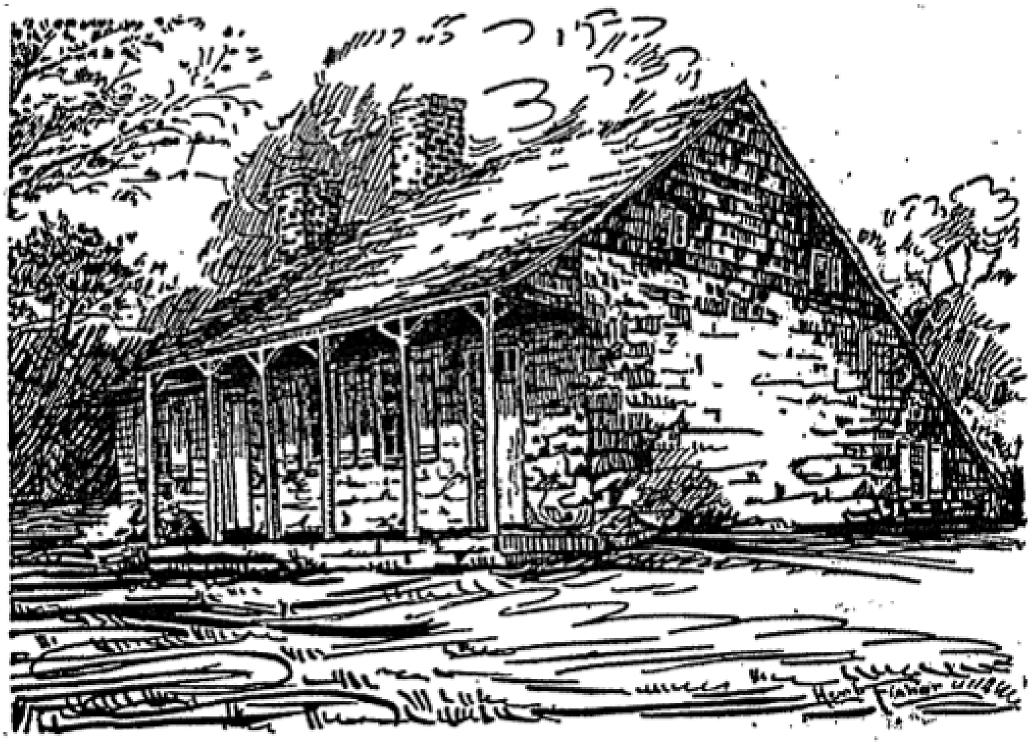
It was well known that old Jurian was very fond of his grandson. Each and every day found the young boy scuffling along the dirt laneway in his little wooden Dutch shoes on his way to his grandfather's house.

It was a long distance and the laneway was lonely. There were no other houses along the entire stretch. Branches of the trees met overhead blotting out entirely the light of the moon. Brambles and high bushes lined either side.

Wild animals there were aplenty. Deer, bear, wolves and foxes were to be seen any hour of the day.

So, Jan always carried along his gun, especially since he had to pass through the Big Bear Swamp and the swamp was always filled with the biggest and blackest bears to be found anywhere.

Whenever Jan passed through the swamp safely and unharmed he would give a sigh of relief and offer a little prayer to the Almighty. However, there were other dangers Jan had to face beside wild animals and snakes.



THE JAN PIER HOUSE. This old Dutch house formerly stood on the present Hepburn road about where the Garden State Parkway crosses it. Originally this part of Clifton was in Stone House Plains and a part of Newark township. The house was the home of young Jan Pier, the hero of our story. (Sketch by Herbert Fisher, author of this article).

There was the Old Witch of the Plains who lived in the heart of the Kantecaw Forest. By night she danced on the Kantecaw Green, a hollow flat piece of land near Jan's grandfather's home.

In fact many a time the family, when seated before the great cavenous fireplace, drinking their grog, would hear a shriek mingled with the high winds.

Then they would pull their cloaks more closely around them and whisper "There be ole Froutche dancin' with the lost souls agin."

At such times any wayfarers along the lane would scurry past the Kantecaw or spur their horses on to greater speed.

Froutche's familiars were a black goat and a black cat which were often seen riding on a broomstick on moonlight evenings. With them Froutche lived deep within the forest. She never went out into the light of the sun.

It was told that Froutche once had a husband who set sail from Acquackanonk Landing. One day he set sail and never returned. From then on Froutche set up a vigil.

Each night she could be seen astride her stick riding in the light of the moon toward the Passaic river. It is said in search of the husband who never came back from the sea.

If a stray passer-by should chance along she would cast her potent spells and change him into a sea serpant and ride him from dusk to dawn always searching, always searching.

One of her favorite watching places was the reef near the home of Jan's grandfather. Often sailors aboard the ships that passed the reef on their way up or down the waterway would see two green eyes peering out over the rocks.

"There be Froutche's familiar," they would say "waitin' to pick up lost souls from any ship that might hit the reef."

And when, for some reason, a ship was unable to leave the landing on time the sailors would explain: "The ole lady has put her cat under the bushel basket tonight and it is angry because it can't look for lost souls."

Not until the cat was freed could the ship's sailing commence.

One night after dusk young Jan was hurrying homeward from his grandfathers house. He had stayed longer than usual and darkness was creeping over the land.

Anxious to get past the Kantecaw and the Big Bear Swamp Jan traveled as fast as his little wooden shoes could carry him. As he came close to the Kantecaw, he noticed a black shadow much blacker than the others.

"It's the old witch," he exclaimed and as he said it his eyes became fascinated by the deep shadow. He could not cast his eyes away from it.

Bewildered, he followed the shadow until it led him to the little old house in the heart of the forest.

At the doorstep the shadow took the form of a witch and beckoned the boy inside. Pulling out a trundle bed she disappeared up a ladder to the left above.

Jan knew he was bewitched and although the trundle bed was comfortable he could not sleep. He wondered if his father and mother and sisters and brothers were worried about him.

There was no escape. The walls were of solid stone and the tiny entrance was barred and locked. The small window opening was tightly boarded over.

A large fire burned briskly in the cavernous fireplace and before it sat a black cat and a black goat deep in meditation

Midnight crept around and Jan heard a noise. Peering from beneath his patchwork quilt he saw the witch coming down the ladder. She was dressed in high heel shoes of bright red, black satin dresses and a high peaked hat upon her head.

She crossed the room to the cupboard. From it she took a black mussel shell. Rubbing the shell behind her ears, "Fly!" she said. Quick as a flash she flew up the chimney and away over the treetops riding upon a broom.

As soon as she was gone and Jan felt safe, he arose from his bed in search of a way to escape. There was none. Then the thought of the cupboard and the mussel shell. Rubbing the shell behind his ears he said "Fly!"

Quick as a flash he flew up the chimney.

The witch was sitting upon a sea serpant beside the stream Soon Jan's broomstick landed him beside her. When Froutche saw the boy she dismounted from the sea serpant and said "Ye shall ride with me! But, stay here until I return."

Jan was rooted to the spot. He could not move his feet. He watched the witch said off to her house and return with a bundle of straw and a witch's bridle. Piling the straw upon the ground she placed the bridle upon it and out stepped a dainty black pony.

"Ride it ye shall," commanded the witch. "Fly, fly away," she sang as they cantered across the Kantecaw Meadow, toward the Black Forest. As they reached the Yantecaw River the witch-horse leaped over the stream and the boy saw that the hoofs of the witch-horse were shod in bright red flames that leaped upat the scarlet heels of the witch.

The witch cleared the stream with one leap but Jan's pony was too small. Although he soared high, and landed safely on the opposite bank one silver heel splashed into the water.

The pony vanished into thin air and the boy stood alone holding in one hand a pile of straw and in the other a witch bridle.

Nnight hung like a pall over the forest. Jan was sore afraid. He ran through the deep darkness until he heard the plaintive strains of a violin.

Following the direction of the sound he came to a shed where a man was playing a fiddle and around him were dancing the witch, the cat and the goat.

The boy dropped his bundle of straw and his witch bridle and ran from the scene until he finally reached his grandfather's house. Old Jurian was happy to see his grandchild again for everyone had given him up for lost.

"Certainly a bear has got him," they had said.

Everybody gathered to bid him welcome, but came mainly to hear his tale. And Jurian asked his son-in-law Tunis if his grandson Jan could not stay and live with him.

"For then he won't have to walk home at night and be frightened anymore."

Jan's father agreed. And from that day on Jan was looked upon as a hero, for not many folk ever see the scarlet heels of a witch and live through a night of such terror as Jan did.

Tale Of A Cheese: Or How Our Towns Were Formed

"The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

During the mid-nineteenth century many of the schooltaechers who taught the children of Essex county were itinerant men who went from one school to another, travelling many miles during the course of a year to perform their duties.

They stayed at the homes of their pupils whil administering at each school, spending a few weeks at this house and a few weeks at that.

One of these intinerant schoolmasters used to tell his pupils a picturesque story to illustrate how the present Jersey City was formed.

His boys and girls must have listened spellbound and have been duly impressed for the story has come down to us of the present day.

Here is the story as he probably told it.

In the land of Nieuw Nederland there once was an especially fine Dutch cheese. It was full and round and savory and very frangrant to the nostrils of the hearty Dutch burghers.

They were proud of the cheese for it would feed them well. They refused to sell any of it, nor wold they partake of it thomselves.

Its rich aroma brought satisfaction to them and at night they would sit in front of their old iron bound chests counting the gold that people would pay them for just a smell of the fat, round cheese.

As the years rolled along they were geting richer and richer from the furs, lumber, iron, copper and other produce obtained from the fine, big cheese which they called Bergen Township.

As they sat in their fine houses smoking their long pipes they became fatter and fatter and lazier and lazier.

So fat and lazy did they become that they became careless of their cheese, so full and round and savory and so fragrant to their nostrils. Hungry rats and busy mice scented the fragrance from afar.

Down from New England came the rats, From across the sea, from Germany, England, France, Belgium and Flanders came the mice in droves to carry off and devour morsels of the splendid delicacy.

One rat, sharper toothed and much more voracious than the others, bit off a huge chunk known as the Achter Kol, which it renamed Newark township. This was a New England rat, vicious and powerful. Today Newark township is known as Essex county.

Then another rat, this time a French rat, chewed off a piece known as Old Hackensack. Near our present city of Hackensack the section the French rat chewed off is now a part of Bergen county.

Soon, along came a big, fat Dutch rat, a hungry one, and it suddenly bit off a piece called Acquackanonk. His mate followed after him and chewed off another goodly portion now known as Hudson county.

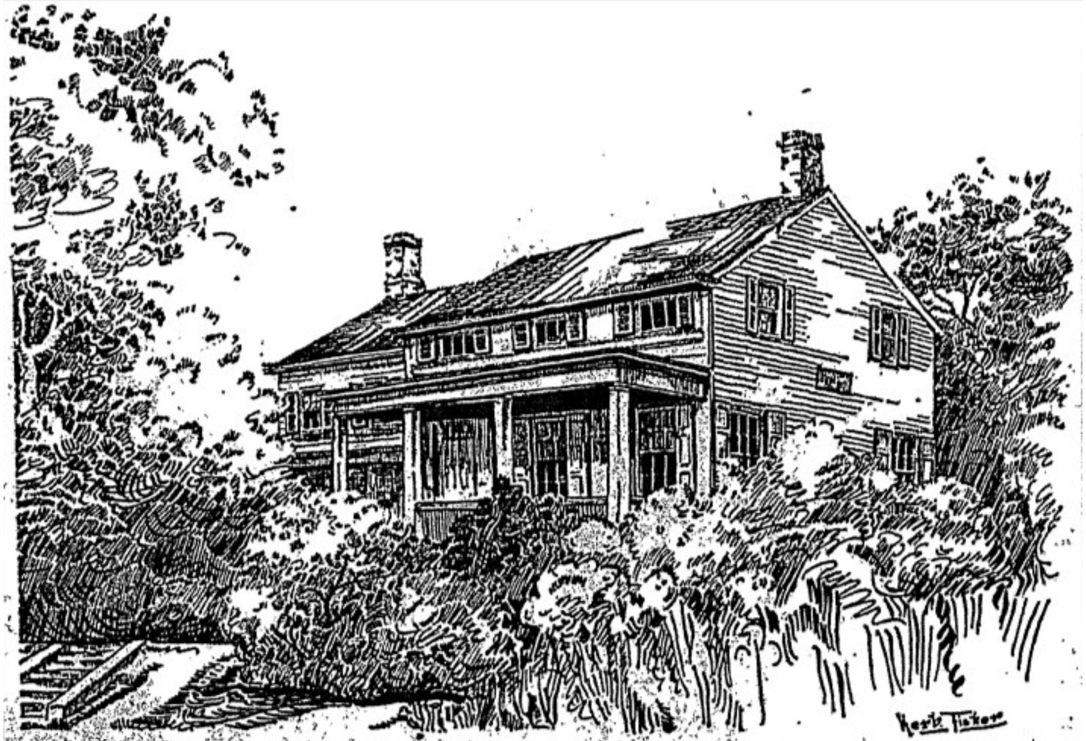
By this time not much of the fine old cheese was left, not even enough for the rats to bother with. Then the nimble mice, who had been previously frightened away by the rats, began to nibble at the remaining portion of the cheese, biting off little pieces on every side.

By the time Bayonne and Greenville were cut out there was little left but the rind. This was Jersey City and it was so hard that even the mice let it alone.

So, you see, once a great tract known as Bergen thus became a mere town lot. Being so avaricious and greedy, the rodents had bitten off more than thy could chew and left bits lying about here and there.

They became penitent and then atempted to restore the bits and piecese to the Mother Cheese. And out of these mouthfuls our present Jersey City was made.

Old Bloomfield Home Tells Own Story Of Family History



THE OLD VAN HOUTEN HOUSE still stands at 1694 Broad street and has been one of the town's landmarks since the beginning of the 19th century. (Sketch by Herbert Fisher (author of this article)

Van Houten House One Of Landmarks

(The following article on early history of Bloomfield and Glen Ridge was written by Herbert A. Fisher Jr. of 1200 Broad street, Bloomfield, a member of the Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.)

By HERBERT FISHER

At the far north end of town stands one of Bloomfield's old landmarks. For many years it has proudly stood at the crest of Squire Hill at 1694 Broad street.

Known as the Cornelius Van Houten house during the second half of the 19th and the early 20th centuries, it was built upon the original Van Riper plantation.

It began its existance as a simple one-room cottage, later added on to. This early room is now the lower floor of the wing unit of the house and is used as the dining room.

The structure had but the one room with a loft above it. Across the front were two windows and the entrance. At the south gable end was the fireplace with a Dutch oven and an enclosed chimney.

The one room served as the living, dining and bed room. A bed was built into the rear wall and during the day, while not in use, heavy curtains were pulled across it to hide the sleeping quarters from view.

This was a system used in many of our early Dutch houses. An example may be seen in the Van Courtland house in Van Courtland Park, New York.

The house is believed to have been built by Squire Philip Abrahamse Van Riper about 1800. The Squire and his wife lived in the old Van Riper manor house, built 1693 and added on to by Abraham Van Riper about 1747, a short distance north of the Van Houten house.

(An article appeared in this paper about the manor house on Jan. 26, 1961.)

Philip Van Riper had married Jannetje Sip of an old Dutch family from Passaic. When her parents became elderly, according to tradition, Philip built them the tiny cottage to live in.

Here they lived until both passed away. Then during the early 1840's Cornelius E. Van Houten, born Feb. 24, 1820, died April 13, 1894 married Ellen Jane daughter of the Squire.

As a dowry, Squire Philip Van Riper built the larger and main unit to the north end of the old cottage and the newly married couple set up housekeeping.

Old atlas maps in the Bloomfield Library dating back to 1850, 1865 and 1887 show the house and property belonging to Cornelius E. Van Houten.

The new unit of the house was of larger propdrtions than the original. It was built of the then fashionable style with lie-on-your-stomach windows in the second floor walls.

Originally lie - on - your-stomach windows were created during the turn of the century when more space was needed by the old original families. With increasing sizes of families more bedroom space was needed.

Thoughts turned to converting left areas into bedrooms. Quite often the roof was raised and a second story added to the original cottage. Long poles were used and strong, stalwart men surrounded the house and pushed the roof up into place.

According to legend, if there were not enough men, poles not long enough, or not enough strength, the roof not always reached the desired heigth.

Another group of men would place supports beneath the roof and the building of the walls would commence. When the roof was not raised to a full ceiling heigth not enough space was obtainable to put in a full length window.

In such instances the window was placed close to the floor and quite often it was not very high.

About 1830 of '35 such windows became quite fashionable and were used in large Greek Revival period mansions as well as the newly built more modest houses. They were no longer used because of necessity alone.

The Van Houten house was of the period when it was fashionable to have lie-on-your stomach windows.

Originally the house did not have porches across the front of it; nor does it have today. It was built of clapboard. During the 19th century porches were added as well as a second story to the one-room original unit.

Shortly before the Second World War some wasps built a nest on the porch. The owner attempted to burn them out and the porch caught fire. It was torn off, bringing the house back to very much its original appearance.

At some time the house was covered with asbestos shingles which, more or less, ruin the early feeling of the place.

After the death of Cornelius Van Houten in 1894 the property was sold to the Hepburn family and came down to Mr. and Mrs. Radcliff. A few years back it was sold to Kenneth Axt, who lives there now with his family.

The Axts are very proud of their house and have done a large amount of restoration work to it.

The sketch shows the house as it appeared about 1928, before the porch was taken off. An interesting feature is the date stone on the north gable end of the newer unit of the house. This has since been covered by the asbestos shingles and no longer shows.

The date stone was imposed in the chimney and raised above the enclosed chimney surface so that it would appear even with the clapboarding.

The entrance is of the heavy, massive type with wide sidelights so popular during the second quarter of the 19th century.

The roof is of corrugated tin painted red. The original roof was of cedar shingles and the tin roof added some time during the 19th Century.

Note that the shutters or blinds are of the solid wooden panel type on the first floor and of the louvre type on the second. This was the method used during Colonial and Federal days.

Solid shutters were used on the first floor so that when closed at night they would offer protection from intruders. On the second floor this was not necessary and so openings could be afforded to let in light and air.

Cornelius Van Houten and his wife, Ellen Jane Van Riper, lived here for over fifty years. Two sons were born to them in the house. The edler son Adrian married Jennie, daughter of George Vreeland of Rutherford.

The younger son Albert married Allda, daughter of Daniel Schoonmaker of Centreville, now Richfield, Clifton.

Cornelius was one of eight children of Albert, born Nov. 7, 1791, died Feb. 22, 1860 and Geertje (Vreeland) Van Houten. Albert was married twice. His second wife was Nelly Powelsen daughter of Peter Poulese, of the Wesel Road in Wesel, now Lexington avenue, Clifton. Cornelius lived at the corner of Broadway and East 18th street, Paterson.

Albert was one of the twelve children of Roelof Cornelissen (Van Houten). Roelof's first wife was Antye Hennion and by her he had three children.

By his second wife Antje Berdan he had nine more. Albert was the eighth child and the son of Roelof and Antje.

Roelof, baptised Aug. 6, 1746, died March 2, 1802 was sometimes known as Roelof Robert Van Houten. His homestead lay next southwest of the old Totowa Patent line and it is believed his residence was where the Totowa road turns off to Singac.

It was near the Jackson Bridge over the Passaic River, near Little Falls.

Robert, father of the above Roelof, married Elizabeth Post, daughter of Adrian and Elizabeth Mersells Post. They lived on the Totowa road, a short distance west of the Laurel Grove cemetery entrance, in the house built by his father in the Totowa Purchase lands.

His father Roelof and his grandfather, Helmigh, were the first of the Acquackanonk men and community to purchase land north of the Passaic River. They purchased a third interest in the Totowa Patent from Major Anthony Brockholls, and Robert settled upon the purchase.

Roelof was a carpenter and wheelwright, as well as a farmer. He was baptised June 11, 1677, and married first, Aagtje Vreeland and second, Feltje Sickles.

Helmigh or Hellemeg Van Houten was known as Hellemeg Roelofse. He did not use the name of Van Houten, but took his father's Christian name and added "se" after it denoting he was a son of Roelof.

On March 27, 1674, Hellemeg joined the Bergen church, now Jersey City and on October 2, 1676, he married Jannetje Pieterse, who had come over from Gelderland, Holland.

He lived at Slooterdam, on the east bank of the Passaic river, Bergen county.

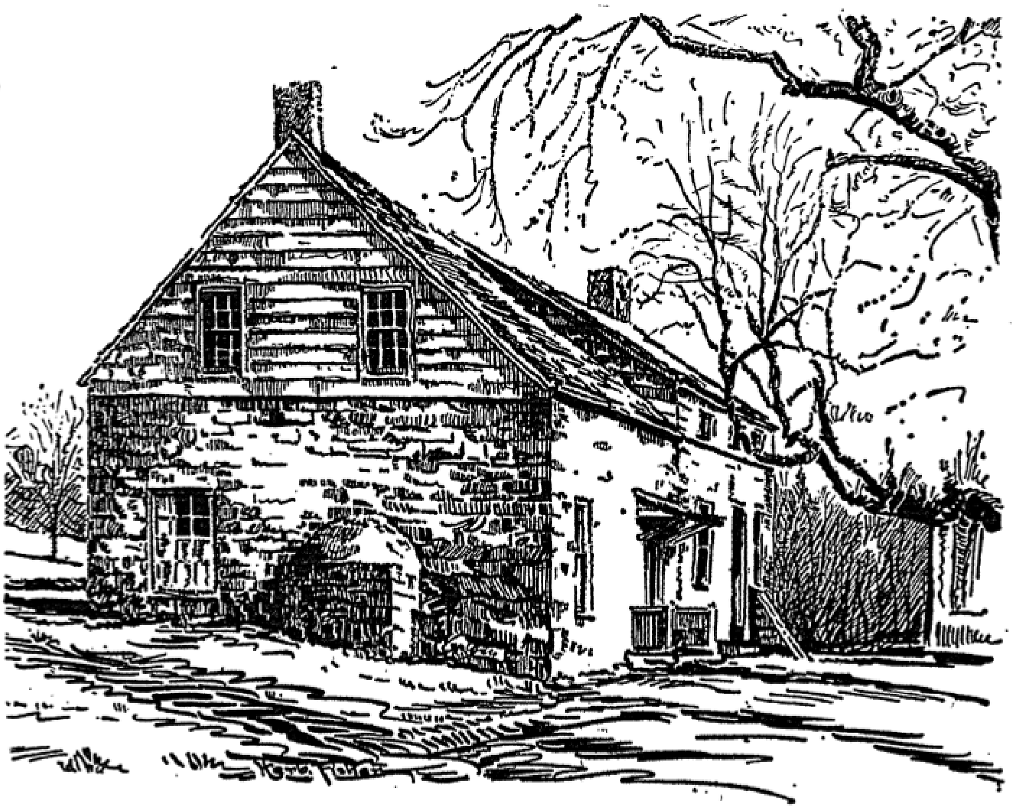
Hellemeg was the eldest child of Roelof Cornelissen and Gerritje Van Nes. Roelof Cornelissen, was the progenitor of the Van Houten family in this region.

Earliest reference to him is in 1638 when Roeloff Cornelissen is mentioned among the immigrants to Rensselaerswyck along the Hudson.

Early records seem to indicate that four brothers, Roelof, Pieter, Helmigh and Theunis, all sons of a Cornelis Somebody-or-Other came to Nieuw Nederlandt between 1638 and 1650.

(To Be Continued Next Week)

Dutch Early Settlers In Old Stone House Plains Area Now Brookdale And Montclair



THE OLD STONE HOUSE OF THE PLAINS: Built in 1691 this venerable structure, until it was destroyed about 1928, was the oldest house in the Bloomfield area. Although standing in Stone House Plains, when the division line was established between Bloomfield and Upper Montclair the house and part of the property became a part of Upper Montclair. (Sketch by Herbert Fisher, author of this article).

"The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The Dutch brothers settled in various places, but ultimately took up their abodes at or near Amersfoort, Long Island. The descendants of these four brothers took on different surnames.

An early record throws an amusing sidelight upon the life of Roeloff. It is dated January 28, 1648, being of the judgment of the High and Mighty Director General and Council of Nieuw Nederlandt and reads:

"Sentence - Roeloff Cornelissen a soldier, for wounding the corporal, to ride the Wooden horse, two hours a day for three days, with a ten pound weight fastened to each foot, to pay the surgeon's bill, and to forfeit six month's wages."

The wife of Roeloff Cornelissen was Gerritje Van Ness. It is not known from what section of Holland the couple came from. Since some of the descendants took the name of Van Houten, Van meaning "from" or "of" and Houten being little village in the southeastern portion of Utrecht, Holland, it is assumed that Roeloff was a son of Cornelis from Houten.

There is a tradition in the family that the four brothers were the sons of Rembrant, the artist. If they were they must have been illegitimate sons, as a study of the life of the great master of oils does not give any proof.

(I write this without malice, as I am a descendant of the Van Houten family myself.)

However, a few years back the Newark Museum had an exhibit of Rembrandt's paintings. One was a portrait of his wife. I was amazed when I beheld it, for it bore a striking resemblance to a cousin of my mother.

If the cousin had on the same costume she could easily be mistaken for the sitter of the portrait

The above material is the story of the Van Houten house and of the family for whom the house is named. It is part of our history and we should be especially proud of it.

The northern portion of the town of Bloomfield, known as Brookdale since 1873, was originally known as Stone House Plains. Just how it received the name is not definitely known.

The township of Newark, of which Stone House Plains was a part, was settled in 1666 by a group of English colonists from Connecticut.

A few years later, 1678, a group of 14 Dutchmen from Bergen (Jersey City) purchased a large tract of land on the west side of the Passaic River north of the English purchase.

The Dutch purchase was known as Acquackanonk township and was a part of Essex county. It included all the territory within the present cities of Passaic and Clifton, and all of the present city of Paterson south of the Passaic Falls.

In March, 1678, Daniel Dodd and Edward Ball of Newark township were appointed to run the line separating the two townships. They started at a point where the Third or Yantacow river empties into the Passaic and ran the boundary northwestward to the First Mountain.

This line is now the boundary line between Essex and Passaic counties. However, for over 100 years a dispute was continued over the line.

The Dutch settlers of Acquackanonk claimed they had purchased from the Indians all the land north of the Yantacaw, which they probably did. Indians were not always too careful in their sales.

The English claimed the line drawn was not the correct one and that their territory extended as far north as the present Route 3.

There is a map in Whitehead's "History of New Jersey" that shows the Yantacaw river as the boundary line between Acquackanonk and Newark townships.

The present Grove street, Upper Montclair, formed the western boundary line of Stone HousePlains during Colonial days, which brought the old Van Giesen house or the Stone House of the Plains within the village lines of those days.

To the west of the settlement was another Dutch gathering of houses and farms known as Speertown, because of the numerous families named Speer living there. This territory is now known as Upper Montclair

The southern line of the village of Stone House Plains was located about 500 feet north of the present Bay avenue.

In the Bay avenue area was the little community of the Morris Neighborhood. Farther south along the Road to Totowa Falls (Broad street) was Crab Orchard and Watsesson Plains.

As the settlers spread out over the two townships, Acquackanonk and Newark, the Dutch seem to have moved more rapidly than the English. Not only did they spread out over their own territory but pushed southward until there was a wide strip of Dutch settlements across the northern part of Newark Township.

Third River Neighborhood, now Nutley; Second River, now Belleville; Speertown, now Upper Montclair, as well as Stone House Plains were all strong Dutch communities.

These Dutch communities were all within the Newark township bounds until 1812 After that date they were a part of the newly formed Bloomfield township.

Even so, they maintained their social and religious allegiances among themselves and to their Dutch neighbors to the north, rather than to their English neighbors to the south.

Acquackanonk was known as "the Dutchmen's Lands" Elizabeth Township and most of Newark Township were known as the "Englishmen's Lands" Stone House Plains and the other Dutch communities of Newark Township were recognized as being a part of the "Dutchmen's Lands."

Stone House Plains, most of which is now officially Brookdale, took its name, according to one tradition, from a stone house built in 1691 by Abraham Van Giesen near the south bank of Stone House Creek, north of Stony Hill road, now Bellevue avenue.

The house was but a few hundred feet away from the old Indian shelter and of the old Plains quarry. Only the foundation of the house remains today in the rear yard of a private home. It is located just beyond the Upper Montclair line.

The earliest owners of land in Stone House Plains were members of the Newark company who lived on the Home Lots surrounding the Newark green and held these outlying tracts for future use.

Most of the Plains lands were soon sold to the Dutch settlers overflowing from Acquockanonk and from Second River.

Samuel Plum, of Newark, owned the property now owned by the Glen Ridge Country Club, as well as much property surrounding it. Robert Young owned a huge tract north of this, and farther north Eliphalet Johnston, Daniel Dode and Samuel Kitchell owned large woodlots. To the west of the Johnston property was the land of Samuel Huntington.

Mention of deeds and patents ofthese tracts may be found in the Archives of New Jersey, vol. XXI. Mention of Stonehouse Brook is made as early as 1696, and of Stone-House Plain as early as 1697.

In 1693 Jurian Tomasse Van Riper built a house along the Yantacaw or Third river about a mile north of the Van Giesen house along the present Broad street. These, then, were the only two houses in the Plains area during the 17th century.

The use of the name Stonehouse as early as 1696 would indicate that someone had built a stone house along the stream of that name some time before. So it is that the Van Giesen house is given the credit.

However, another legend has it that it was not a house at all that gave the name to the stream and to theh area.

This legend has it that an overhanging ledge of rock used as an Indian shelter was known as the Stone House and that it was this shelter that provided the name. It may have been that both sources helped to create the name of Stone House Plains.

The old house faced the east a distance back from the road. A barn between it and the thoroughfare. The southern unit was much older than the larger portion to the north.

The original house was square, 21½ feet each way. It had but one story with a loft above it. There was no cellar and the floor was the very earth itself. Later a wooden floor was built in.

The chimney was at the south gable end of the house and was enclosed as were all Dutch chimneys of the area. The fireplace mantel was of a heavy oak beam typical of early structures.

Extending out beyond the gable wall was a Dutch oven. The oven was to the rear of the fireplace and built within the rear wall, typical of early Dutch ovens. It was prepared for use by building and keeping a fire burning within it until the stones were well heated.

Then, the fire would be raked out, the bottom covered with leaves or flour, and filled with muffins, loaves of bread or pies. The heavy wooden door would then be closed and the heat stored in the stones would have them baked by the following morning.

There was but one door and one tiny opening in the front wall of the house. The entrance was very low and one had to stoop to enter. The tiny opening served as a window.

There were no sashes nor panes of glass in the window. Oiled paper was used to cover the opening to let in some light and to keep out the elements.

In the winter the opening was boarded over and filled with salt hay. On the inside skins of animals were fastened to keep out the cold.

The sketch shows the house with a window in the sidewall. Upon examination it will be noted that this window has a lintel above it while the window in the front of the house does not.

This would denote that the side window was not as early as the front. Just when the front window opening was enlarged to full window size and filled with hung sash can only be surmised.

It is claimed that the Jan Van RiperMersellis house, still standing on McLean boulevard, Clifton, was the first house in the area to have glass windows installed. The house was built in 1743, and the windows installed at the time .

Therefore it is not likely the front window was installed much before 1750. As stated, it has no lintel, which indicates it is of earlier date than the side window.

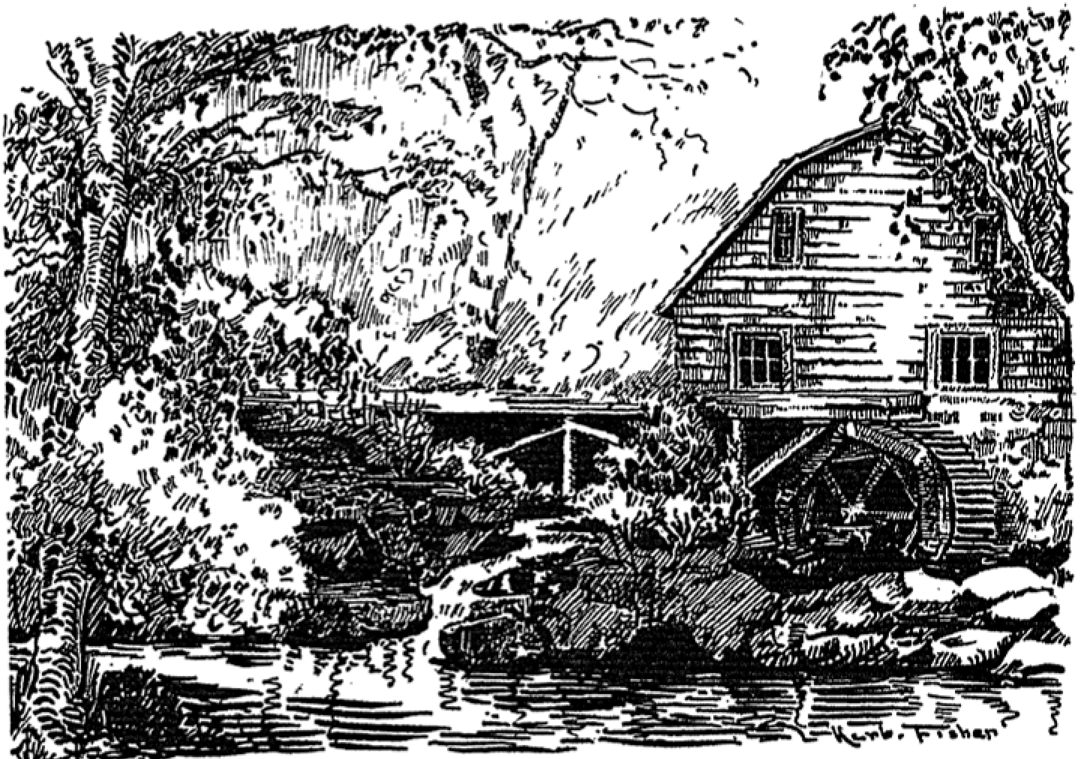
Rosalie Bailey, in her book "Pre-Revolutionary Dutch Houses and Families of Southern New York State and Northern New Jersey," states that lintels were not used until the mid-eighteenth century.

The block type lintel, as seen here, came into general use about 1750 and their trapezoidal type lintel about 1765.

(Continued Next Week)

"Stone House Of Plains" Reminder Of Old Dutch Days

Famous Names Linked To Past



THE OLD MILL OF STONE HOUSE PLAINS — Just when and by whom this old mill was built is not known, nor is there much history to be obtained about it. Located along Stone House brook, north of Bellevue avenue. it was on the original Van Giesen tract of land, a few feet north of the Old Stone House of the Plains.

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By HERBERT FISHER

The block type lintel was being used when both of these windows were installed. However, if both windows had been installed at the same time the front window would have received preferance and would have been embellished with the lintel.

I remember the house quite well, for I used to play around it when I was a youngster. The thing I best remember about the house was its panes of glass.

Evidently several panes of the original glass remained in the sashes. I remember them being wavy and of various hues. There were tints of pink, lavender, pale green and pale blue. Some were iridescent and glowed with shimmering colors.

Newer machine-made panes of glass stuck out like sore thumbs and marred the beautiful effect. Anyone who has been in Alexander, Va., and has walked along the brick lined paths there will remember the lovely effects produced by the hand blown glass in the windows. The Van Giesen house had the same type windows.

The glass was hand blown and throughout the centuries had become discolored by the rays of the sun into the beautiful rainbow effects. Then, the irregularity of the glass caught the rays as they beat upon the panes, and broke them up into their prismatic hues, much like a prism does.

During early Colonial days it was almost impossible to obtain window glass. What little there was had to be imported from England and the Continent. Even over there it was expensive and very few houses could boast of glass windows.

When shipped to America the rough passage on the little ships caused much damage so that window glass was a luxury. Only the wealthy families could afford it.

It is true that glass houses sprung up here and there throughout the Colonies, but output was limited ond the houses remained standing for only short periods of time.

Fires destroyed most of them, while others closed because of financial difficulties or Indian raids.

There was a double Dutch door of the batten type to let one in. It was a study and reinforced with heavy boards running in the opposite direction from the outer boards.

Such doors were built for utility purposes. Built in two parts the upper half could be opened to let in light and air, while the lower part could be kept closed to keep the children within and the barnyard and wild animals out.

Strongly reinforced the door was strongly barred at night to keep out intruders and to ward off Indian arrow heads.

The inside walls of the interior, originally of rough stone with no plaster or attempts of beautifying. were later plastered over at some time or other.

I remember them as being damp and waterstained, due to the fact the plaster had been applied directly to the stone with no lathing nor air space between the plaster and the wall.

At some time or other the outer walls had been whitewashed, for traces remained. The stone was of rough block cut out and of irregular sizes. Evidently stone was taken from the red sandstone ledge and roughly cut to whatever size could be obtained.

This would indicate that the house was built before there was a quarry within the area, for then stone would be cut in a more regular size.

This original stone house was lower than the house as shown in the sketch. There were clear indications of two roofs of stone having been added when a new loft was built and a new roof added.

The old roof was probably of the high pitch type, i.e., with the ridge pole high above the floor level. This was of the usual early Dutch style, a carry-over from types found in Holland.

They were so built to ward off the gusty winds that swept over the low countryside of the mother country.

As I remember it it was of the typical gable type, covered with large shake shingles It was more steep than the roof covering the later addition and the two roofs had ridgepoles about on an even level.

It is quite possible the walls were heightened and the new roof added when the addition was built. As the newer part had a higher foundation and a cellar, naturally the ceiling was higher The two extra rows of stone were added to the older house to make the two roofs on an even line.

Then, during the early 19th century a second story with lie-on-your stomach windows was added to the newer unit. The roofline of this part was then changed, causing it to be less steep than the roof covering the earlier portion.

This unit had a low cellar beneath it. The entrance was under one of the front windows and near the front door of this unit of the house. This was customary of early houses in this area

Usually there was no rear entrance to the house of this period and type. The cellar entrance was usually places near the front door so it would be easily accessible.

There were two windows and the entrance across the front wall of the second unit This would indicate a later period of construction. Since there was less fear of Indian attack more windows could be afforded.

Nevertheless the number of windows were still kept at a minimum. This was mainly due to the problem of heating, but there was a tax to consider The English had imposed a tax upon windows.

The more windows one had in his house the higher became his taxes

This unit, like the first, was of stone. The second part, when it was added, was built of frame and clapboard.

It was a simple, unpretentious structure and might seem unfitting to the circumstances of its owner. Abraham Van Giesen was not a poor man by any means.

But, like all Dutchmen, he put on no airs when building his residence. A mere shelter sufficed. There were more important things to do than sit around and waste one's time.

His pride was in his huge barn with its extremely high pitched roof, in his barnyard and in his livestock. It was these he showed off to any visitor.

Dutch type barns are a rare bit of Americana. Once numerous in our area they have all disappeared. I believe there are one or two remaining in the Raritan valley region and I know of one still standing in South Jersey a few years back.

They have an unusual and interesting history and some time I shall write about them in one of these articles.

Abraham Van Giesen had numerous descendants. More will be written about him and other Van Giesen houses in the next article.

Abraham Van Giesen, who built the "Stone House of the Plains," was born on November 13, 1666. He became one of

(Continued on Page 4)

Stone House

(Continued from Page 2)

Bloomfield's early prominent men.

He was the fourth of eight children of Reynier and Dircktie Cornelese Van Giesen. Reynier was the common ancestor of the Van Giesen family of America.

He wrote his name as Reinier van Giesen, but was known as Reynier Bastiaensen, indicating that his father's baptismal name was Bastiaen.

The appellation assumed by Reinier would indicate that he came from Giessen, North Brabant. A small village, it has great antiquity, being mentioned in history as early as A.D. 698. At that time it already had a church.

Just when Reynier arrived in America is not known, but as early as June 6, 1660, we find that he had made an agreement with the magistrates of Flatbush, Long Island, and the consistory of the Dutch church of that place, wherein he undertook to teach school, perform duties of court messenger, to ring the bell, keep the church in order, act as precentor, attend to the burial of the dead and all else that was necessary and proper in the premises.

Evidently he was not afraid of work and must have had much confidence in his abilities to take on so many tasks. For his multifarious duties he received an annual salary of 200 florins ($80), besides perquisites.

He is believed to have been the first schoolmaster at Flatbush. In a deed given him on Jan. [illegible], 1663, for land there, he is called "court attendant." Reference to this may be found in Bergen's "King's County Settlers."

Very soon after the recording of his deed in Flatbush Reinier probably removed to Bergen (Jersey City), for he took the oath of allegiance to the English King there in November 1665, according to the New Jersey Archives, vol. I, p. 49.

His name also appears upon a list of citizens of East Jersey making remonstrance against the Proprietary Government in 1700.

He was married twice. His first wife was Dirckie Cornelese Van Groanland, fro, Greenland. His second wife was Hendrickje Janse Buys, widow of Cornelis Verway. They were married Oct. 17, 1699, at Bergen.

In the East Jersey Deeds, F. 303, we find his name as witness to a deed dated Nov. 6, 1690. The deed was from Hans Dedricks to Jan Adrianse Sip, for Lot No. II, of the Acquackanonk Patent.

Reynier was probably the scrivener who drafted the conveyance. It is believed he died at Bergen, May 15, 1707.

Reynier Van Giesen and Dircktie Cornelese had eight children. The eldest child was Bastiaen, who married Aeltje Hendrickse, June 25, 1688.

Some time prior to 1696 Bastiaen purchased a large tract of land in the present Upper Montclair, adjacent to the Yantacaw or Third River. He took up residence upon the tract and made several more purchases from time to time.

His homestead was on Valley road opposite the Normal school and his tract of land lay in that vicinity. His son Abraham conveyed part of this plantation to Pieter Van Giesen, March 10, 1792, who in turn conveyed it to Jacob (Kent) on July 2, 1807 (Essex County Transcribed Deeds, A. 102, B. 176.)

Bastiaen's younger brother Abraham probably came out here with him and purchased the large plantation upon which his house, the Old Stone House of the Plains stood.

Abraham was born Nov. 13, 1666, and married Fitje Andriesse, Oct. 4, 1691. He had purchased the tract and had built his house before he married. He died July 19, 1753.

He attended the Acquackanonk Dutch Reformed Church and was buried next to the north side. He tombstone was inscribed: "Here lyes ye Body of Abraham Van Giesen Esq. Born Novr ye 13th 1666 and Died July ye 19th 1753 So that his Whole Age is 86 years 8 months and 6 days."

About thirty years ago the old Dutch burying ground at Acquackanonk (Passaic) was destroyed to make way for Armory Park. Along with the graves of other early settlers the grave of Abraham Van Giesen was mutilated and the marker destroyed.

On Aug. 26, 1715 Abraham Van Giesen was commissioned one of the Judges of the Essex County Courts, a highly honored position in those days. He was recognized as a "gentleman" and in his will, dated June 23, 1753 and proved May 1, he is styled as such.

The fact that the word Esquire was used after his name on his gravestone indicates he was considered a man of exceptional value.

In his will be bequeather to his eldest son Rynier "a silver mug or high cup for his heirship." To Rynier and Andries, the next to the eldest son, "a share of the land which formerly belonged to Johannes Van Giesen, deceased, lying north of said Rynier Van Giesen's plantation which he now lives on, to be divided between them."

The above mentioned Johannes was a younger brother of Abraham. He married Aeltje Schepmoes, widow of Jan Evertz Keteltas on July 13, 1687. She was from Nieuw Amsterdam (New York City) and for awhile the couple lived at Bergen.

On April 19, 1698 he sold his Bergen property to Jan Adrianse Sip and removed to New York where he was a merchant. He was living there March 29, 1703, he purchased from Joseph Bond and Hannah Bond of Newark Township, their right to a tract of land 60 by 24 chaints.

The record of the sale may be found in the East Jersey Deeds, K 124. Around the year of 1900 the original parchment deed was in possession of the late Augustus Van Giesen of Paterson.

The land mentioned was in the Brookdale area of Bloomfield and probably ran over the present boundary line into Upper Montclair. Johannes never lived upon the property, but remained in New York.

To his sons Andries and Isaac Abraham left "the plantation on which I now live to be divided into parts." This lay along the Third River and the Stone House Brook.

The land on the north side of the two streams became the property of Andries and the property on the south side became that of Isaac

Andries married Martje Dirkje on May 26, 1727 and when he died administration of his estate was granted to his son, Sept. 24, 1753. There may have been another son John, who married and had children, but records are not clear on this.

Andries built a small stone house, later enlarged by the Garrabrant family when the property came into their hands. This was the old stone house that stood along the west side of the present West Passaic avenue, between the Yantacaw River and the old Morris Canal. During the early 20th century it belonged to the Aug family and when they sold Stanley Mitten ran a riding academy there.

The house was torn down when the Garden State parkway was cut-through

Isaac married Leah Spier, Nov 1, 1746, at the Second River Reformed church. He was among the scores who were indicted for the Newark Riot in 1746, on account of the disputes regarding the title of the Van Giesen Purchase at Horseneck, now Fairfield.

(Continued Next Week)

Weather Bad? Should Have Seen 'The Good Old Days'!

Frozen Rivers, Bay Only Part Of Story

"The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later."

By HERBERT FISHER

To all four sons, Rynier, Andries, Abraham and Isaac, Abraham divided a tract of 500 acres at Wechauw, Morris County. Wechaw is now Lincoln Park and the plantation lay near Montville.

Abraham Van Giesen, the father, lived upon the Stone House Plains plantation. He and his younger brother Johannes, with a group of men, bought on March 23, 1703 from Tapeshaw, "Commander in Chief of all the Indians inhabiting what the English call the North part of the Jerseys for the consideration of four hundred pounds of Wampum value, a Tract of Land on the East side of the Passaic River, and behind the mountain called the Blue Hills."

This was known as the Van Giesen Purchase. The East Jersey Proprietors disputed title to the land, as the purchasers had not derived the property from them. The Proprietors attempted to eject the settlers and numerous collisions ensued between 1745 and '49.

The famous Newark riots resulted and many of the inhabitants were indicted. Finally the question was submitted to arbitrators, who decided against the Van Giesen title. Ultimately the matter was compromised.

Somehow, the old Old Stone House of the Plains passed from the VanGiesen family into the hands of Garret Van Wagoner, for he was the owner during the Revolutionary period.

Records are not clear, but it is probable Garret obtained the property through descent or marriage. He was the son of Hendrick Von Wagoner and Anna Van Winkle and was born on Jan. 14, 1753.

Anna Van Winkle was the daughter of Marinus Van Winkle and Geesje Hendricks (Van Wagenings or Van Wagoner).

Marinus was the twelfth child of the twenty children of Simeon De Witte Huis (Simeon of the White House) Van Winkle. Simeon, baptised Aug. 8 1686, married for his first wife, Prientje Van Giesen daughter of Abraham, builder of the Stone House of the Plains.

Garret Van Wagener married Jane Van Winkle and there is a possibility the property came through her hands. (I have not been able to trace her ancestry.) Then, again, Hermanus may have purchased the plantation.

To the rear of the house from the road, and to the north of it was a gully through which flowed the Stone House brook. Nearby was a spring of considerable size.

Beyond the brook the hill upon which the house was built became a high sandstone cliff, an extension of the cliff in the present Brookdale Park. Both cliffs were used as Indian shelters as has been explained in previous articles.

A part of the cliff, north of Bellevue avenue, during Colonial days was used as a quarry. At the spot was a deep hole, always filled with water, and when I was a boy known as the "Watercress Hole."

It was covered with a thick bed of watercress, so heavy that it was impossible to tell that there was water beneath. We children were always warned to stay away from the watercress hole.

Just beyond the cliff, during my early days, was the Upper Montclair Country Club, located between Broad and Grove streets. To the rear of the club house was a pond which helped to feed the brook.

Between the club grounds and the old stone house, covering the gully, was woodland. Through this the brook flowed, becoming divided and forming a small island.

At the base of the island were two or three mill stones, mute reminders that at one time a grist mill stood here. The one branch of the stream was probably a race way originally.

There are no records of the mill, nor is it known who built it. It is said to have been standing during Colonial days. If so, it may have been built by a Van Giesen, a Van Winkle or a Van Wagoner.

Just when the house came into the hands of the Garrabrant family I do not know, but, according to the old atlas map of 1850, it was at that time the property of Christopher Garrabrant.

The first Garrabrants of Stone House Plains were two brothers, Garrabrant and Teunis Garrabrant. They were sons of Cornelius Garrabrant, and grandsons of Gerbrandt Cleasen and his wife Marritje Claes.

Gerbrandt and Marritje lived at Communipaw. He signed his will March 16, 1696-7, and it was proved April 23, 1705.

Mrs. Robert Arny, who lives in the old Garrabrant house on Watchung avenue, Montclair, has done a great amount of research on the house and the property. In her search she discovered that property was purchased in Newark Township and from all indications it was the strip of land running from Broad street, Bloomfield to the crest of the Watchung Mountain.

This lay south of the present Watchung avenue and from it to a line even with the south line of the old Methodist burying ground on Broad street, just north of Yantecaw avenue.

Just north of this tract lay the Van Giesen tract. Between Watchung avenue and Garrabrant avenue it ran westward to Grove street, the old boundary line between Stonehouse Plains and Spiertown.

Most of the Van Giesen property was purchased by the Garrabrants. Garrabrant was born Sept. 10, 1723, and married Catrina Pier. Teunis Garrabrant, his brother, was born April 8, 1726, and died May 15, 1760.

The stone house may have been purchased by Abraham Garrabrant before he died in 1805. Abraham owned property along Broad street, east of the stone house.

He gave land for the Reformed church nearby and built the old stone house on Broad street that later became the stage coach stop. This is now the home of Mrs. Mae Demarest.

On the 1881 atlas map the stone house is marked as belonging to Christopher Garrabrant, so it was still in his hands.

During its later years a family named Sempler lived there. At the time it was deteriorating and after the Semplers moved it was allowed to fall into ruin. When Brookdale Park was built across Bellevue avenue from the house it was torn down to make way for a development.

So ended the career of one of our historic houses. It was long a well known landmark and one that should have been preserved.

Sometimes we receive heavy storms in our area that make us think something unusual is happening and that such storms never occurred before.

But, old records and newspaper accounts disprove this point of view.

One of the most disastrous storms to be felt in this vicinity occurred on June twenty-second, 1756 at four o'clock in the afternoon.

A story of the storm appeared in the "Gazette and Weekly Post-Boy," an old New York newspaper. It is in the form of a letter written by an anonymous writer.

However, it is believed to have been written by the Reverend Caleb Smith, pastor of the Newark Mountains (Orange) Church.

The letter reads as follows:

"To the Printer: Newark Mountains, 30th June, 1756.

"I have observed in the public papers, within these few months past, many accounts of uncommon and very remarkable occurrences in the natural world; and cannot but think such publications may have a happy Tendency to impress the Minds of Mankind with sense of their own Impotence, and entire Dependence upon God;

And at the same time inspire grand and exalted Conceptions, and fill the human Heart with a becoming Awe of that glorious and mighty Being 'who doeth great Things past finding out, and Wonders without Number.'

"In this view I send you the following account of a most violent wind we had here on Tuesday the 22nd instant. The former Part of the Day had been somewhat showery, without much Wind or Thunder. About 4 o'clock p.m., it thickened up and look'd very black and heavy, and several (people) observed a very unusual Agitation and Clashing in the Clouds.

The Wind came about suddenly from the East into the West and in a moment blew the strongest Blast that was ever known amongst us, in the Memory of Man. This terrible Gust lasted about three minutes, and equalled I believe any Hurricane in the hot Climates, for had it continued an Hour or two scarce any Thing could have stood before it.

"It rained violently and was exceedingly dark, and soon after we had some very heavy Thunder, but no sharp claps. By what some observed at the Time, as well as by various surprising Effects to be seen. It appears to have been a kind of Whirlwind.

The general course of it was from the South-west to the North-east. Where the effects of it first was felt, I have not been able to inform myself, but it certainly ceased, in a great measure, before it reached Second-River (Belleville)."

"By the great Desolation it spread, the Breadth of it was about three Quarters of a Mile wide, and the Footsteps of it are indeed shocking to behold. It has overturned, or greatly damaged about forty buildings, such as Dwelling-Houses, Barns, Shops, and other Out-Houses, and about half of them are so crushed to pieces, that they are a mere Heep of Rubbish.

"It is amazing to see what Havock and Destruction it made among the Timber Trees, the tallest and most thrifty Walnuts, are wound and twisted like withs; the largest, finest and tallest Oaks, are some turned up by the Roots, others broken to pieces in the Midst, and shivered as if done by lightning.

"People have sustained prodigious Damage among their Fruit Trees, in some whole orchards it left scarce a Tree standing, which is peculiarly a Loss in This Place, as the Cider made here is excellent, and, I believe, bears as high a price as any made in America.

"Much of the standing Corn is damaged. A vast deal of Fence was torn up and scattered abroad.

And such was the almost incredible Violence of this Gust that it plucked up some of the largest Apple-trees by the Roots and carried them many Rods' large pieces of shatter'd Roofs, and household goods out of upper Lofts, were blown to a great Distance.

"I have heard of but two or three Beasts killed, and what is truly a matter of Astonishment, as well as greatest Thankfulness, admidst so many falling Buildings there was no human Life lost, or Limb broke, tho' in several of the Houses which were most totally demolished, there were then present numerous Families.

"The poor people, after the Storm was over, seemed more affected with the Goodness of God, in so remarkably preserving their Lives when in such imminent Danger, than they were with the great Losses they had sustained by this alamitous Visitation."

In another paper, the "Mercury" of New York, we find the statement; "Houses and Barns to the amount of 25 are quite blown away, amongst which were the following, viz. Samuel Pearson's Barn and Millhouse, Justice Crane's Barn and part of his House, Capt. Amos Harrison's House and Barn, two widows named Ward, their Houses and Barns, and a new house belonging to one Dodd, almost finished, was entirely blown away, and a Barrel of Wool, that happened to be in one of the Chambers, was carried above a Quarter of a Mile off, and three Days after found in a Swamp."

Again, we find records of severe weather some twenty years later during the period of the Revolutionary War. This was during the winters of 1777-'78 and 1778-'79.

The winter of 1777-'78 was of unusual severity and even among the British army occupying New York City its rigors were felt. This was unusual for the British army which had so much more in comforts than the American.

Fuel became scarce, and the wooded lands of New Jersey were liberally levied upon. Especially in Bergen and Essex counties the woodlots furnished in great measure the fuel that was imperatively demanded to prevent the severe suffering from cold.

Many of the citizens who were Tory sympathisers, and other lukewarm in their sentiments, seized upon the opportunity to obtain British gold in exchange for the timber they transported from their woodlots to the city.

At Weehawken there was a natural gorge that afforded easy access to the water. Down this declivity the logs were rolled into the freezing waters and then towed across to the waiting British.

There was likewise a similar ravine just north of the old West Shore ferry site. This was used for similar purposes.

When the scouting parties of the American forces discovered the activities they interfered so successfully with the nefarious traffic that the British were forced to erect a block house at the head of the pass to protect the wood-choppers.

The block house was occupied by a detachment under Col.

(Continued on Page 4)

Weather Bad

(Continued from Page 2)

Cuyler and was the scene of many conflicts.

This gorge was likewise taken advantage of by runaway slaves from New Jersey who crossed over to New York City in such numbers that an order was issued by the commander of the forces in the city to Col. Cuyler to prevent their crossing. They had become "such a burden to the town."

So cold was this particular winter that the Passaic and Hackensack rivers froze over solidly. Persons living along the upper reaches of the streams used the frozen streams as roadways, driving their oxen and horses down to the meadow highway and then across to Paulus Hook (Jersey City) and the ferry.

The old Newark turnpike road was not laid out until 1790 and at the time the only road crossing the meadows leading from Newark to Jersey City was by way of Belleville and the Belleville pike.

Over this frozen highway Tory sympathisers from Bloomfield and elsewhere carted their lumber and produce to New York. One of these men was an Abraham Van Giesen of Stone House Plains. He was one of several Abraham Van Giesens who lived in the area at the time.

His home was on the west side of Broad street a few feet north of the present Watchung avenue. He carted logs and produce to New York and became so much in sympathy with the cause of King George that he joined the British army in 1777.

In March, 1779, the State of New Jersey seized and sold his property under an act of confiscation passed on Dec. 11, 1778.

The property was sold at auction upon the highest bid of 390 pounds to Thomas Sigler. The old stone house was torn down many years ago. When I was a boy the stone foundation still stood just north of the old Sigler-Davidson house.

Getting back to our severe winters, the winter of 1779-'80 was even more trying than the previous winter. The American troops were in quarters in the Morristown hills, suffering from the greatest privations.

Half fed and clothed in rags the men were furthermore subjected to the rigors of an unusually sever winter. New York Bay was so solidly covered with ice that even the heaviest artillery could be caried over it.

Washington took advantage of the situation and determined to inaugurate some movement that would rouse the spirits of the people and inspire them with new hopes.

Accordingly he designed a descent on Staten Island with a force of 2500 men. This was one of the times Washington's troops passed through Bloomfield.

His intention was to surprise and capture the British force stationed there. On Jan. 14, 1779 Lord Stirling led the American force to the island from De Hart's Point.

Their approach was discovered. The British were strongly entrenched and the Americans were obliged to recross the ice to the Jersey shore. However, they captured a number of prisoners and brought them back with themselves.

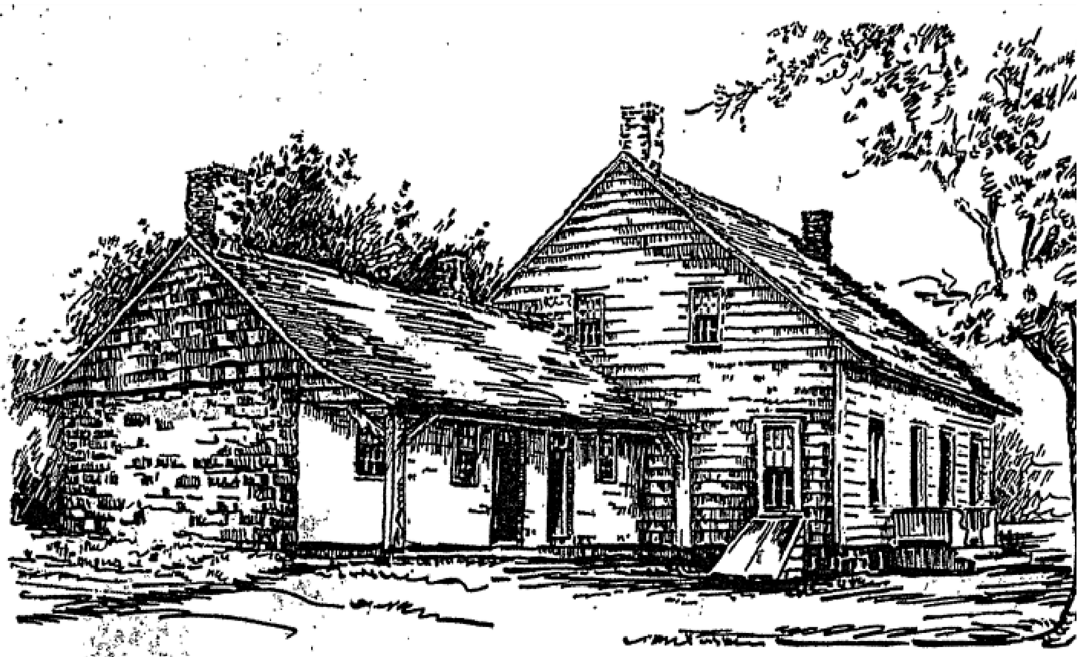
The boldness of the attempt roused the enemy and on January 25, Gen. Knyphausen ordered out a detachment consisting of men from the various regiments stationed at New York.

The British passed over the ice in sleighs to Paulus Hook. A garrison was stationed there and a portion of it joined the men from New York. They crossed over the meadows and pushed on toward Newark.

Here they captured a company of Americans and burned the old Academy building.

These are but a few of the stories told of the severity of the weather in olden days. Legends have sprung up about them as legends will probably be handed down of severe storms of recent years.

In the good old days there were no weather forecasts to warn the inhabitants which made it a great deal worse for them. We can only imagine their sufferings.



HOME OF THE TORY, Abraham Van Giesen: This old stone and frame house formerly stood on the west side of Broad street, Boolmfield, a few hundred feet north of Watchung avenue. The house was confiscated by the state and sold at auction to Thomas Sigler. It was torn down many year ago.

Honored By D.A.R.

HERBERT FISHER

While Americans through-out the U.S.A. are celebrating February as "American History Month" and the people here are going into high gear for their Sesquicentennial, the Major Joseph Bloomfield Chapter, DAR, was honoring a local historian by naming him their "Outstanding Citizen of Bloomfield, 1982."

Herbert Fisher, historian, artist lecturer and author, who has written and published many articles in The Independent Press and the Glen Ridge Paper, on the history of this area and who has a history on Bloomfield being published this year and who is busy on the Bloomfield Museum committee and the Historic Sites committee, was given a Citation of Merit for Distinguished Service, at the Chapter's meeting Monday afternon.

Land Riots Marked County's Early Colonial History

Trouble Caused By Little Disputes

Trouble caused
by Title Disputes

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Owing to the manner in which our state was settled much of our Colonial period was agitated by contests and disputes over land ownership. A group of wealthy men called Proprietors laid claim to all the land in the province.

It did not matter if the Indians were the rightful owners or not. All purchases of plantations had to be made through the Proprietors. After having bought their tracts from the Indians the purchasers would then have to repurchase from the Lord's Proprietors.

A yearly payment known as a 'quit rent' was imposed. The amount was small, at least as it seems today, one cent per year per acre in English money. They would be two cents in our present American form.

Nevertheless it caused anger and unrest among the settlers who felt that once they had purchased from the Indians that was all there should be to it.

Whenever attempts were made by the Proprietors to collect their rents riots and turmoil were sure to result.

Essex county became a tempest in a teapot for about ten years during the middle of the 18th century over the long disputed land titles between owners and Proprietors.

Riots occurred in other places such as Trenton, but the most violent ones occurred here in our county.

When Lewis Morris became governor of the province of New Jersey friction between the two parties became paramount. Morris was a Proprietor and his Council was composed almost exclusively of Proprietors or their sympathisers.

On the other hand the Assembly was composed largely of representatives of the popular party. When riots broke out as a result of the actions of the Proprietors to eject the 'squatters' the Governor and his Council were determined to stiffen the laws.

They declared definitely against the rioters, but the Assembly refused to interfere nor would it add any further penalty.

The result of this was that the courts were overset, goals were broken open and many Essex county farmers occupying land under a proprietory title were turned out by the mobs and the popular claimant placed in possession.

Animosities continued until the dawn of American Independence and the disputes over land titles added to the long list of grievences the Colonists had against the Crown.

By the end of the 17th Century nearly all the available farm land in Newark township was occupied, from the Passaic river to the Watchung mountain. The influx of Scotch, Dutch and other immigrants was responsible.

Acquisition of more territory was important. A town meeting was held on October 2, 1699, when discussions were held freely and without molestation on acquiring more territory directly from the natives.

As a result of the meeting it was decided:

"First — It was agreed by the generality of the Town that they would endeavor to make a Purchase of a Tract of Land lying Westward of our Bounds, to the South Branch of Passaic River; and such of the Town as do contribute to the purchasing of the s'd Land shall have their Proportion according to their Contribution.

"2ndly — that Mr. Pierson and Ensign Johnson are chosen to go and treat with the Proprietors about the same, to obtain a grant."

Negotiations were now made with the "heathen Indians" for the tract of land described as lying "westward or northwest of Newark, within the compass of the Passaic River, and so southwest unto the Minnisink Path viz.: all lands as yet unpurchased of the heathen."

On September 3, 1700, a town meeting again was held requesting that a deed be executed. Articles of agreement were drawn up by 100 men and one lone woman.

In March, 1701 the deed was executed by Loantique, Taphow, Manshum and other Indians.

The usm of 130 pounds York currency, was paid for the land. John Treat, Joseph Crane, Joseph Harrison, Eliphalet Johnson, John Morris and John Cooper appointed at the September meeting, were the men who negotiated.

Then on March 23, 1703, Abraham Van Giesen and his brother, Johannes, with others from Newark township, purchased from Tapeshaw, "Commander in Chief of all the Indians inhabiting what the English call the North part of the Jerseys for the Consideration of four hundred pounds of Wampum value a Tract of Land on the East side of the Passaic River, and behind the mountain called the blue hills."

This was known as the "Van Giesen Purchase." As can be surmised by the wording of the deed most of the purchasers were of Dutch origin.

There was still to be felt some bitterness between the British and Dutch settlers. The Dutch were not to forget too readily the English conquest and the wresting away of the Dutch supremacy.

Holland had been the most powerful nation in the world and it hurt to lose her hold upon the sea.

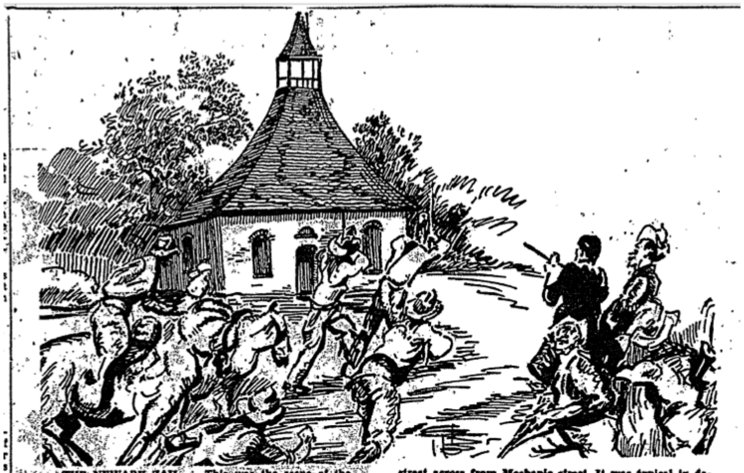
The East Jersey Proprietors disputed the Van Giesen title, since it had not been derived from them. Attempts to eject the settlers were made.

In April, 1702, the Proprietors had vacated the government, but none of their rights, to Queen Anne. Lord Cornbury became Governor and by an act of the Assembly Nov., 1703, all Indian purchases not made by the Proprietors before that time were declared null and void.

The settlers on the Van Giesen Purchase were not deterred by this act. They went about their everyday affairs undisturbed. They were reaping bountiful crops off the low meadow lands in the Horseneck area.

And so it went on until 1774. The Proprietors were making things very uncomfortable for the settler by demanding their payments. Then, to make things worse the deed for the purchase was lost in a

(Continued on Page 3)



THE NEWARK JAIL — This was the scene of the Great Newark Riot on Sept. 19, 1745. The prison had been the first building, built in 1962, to be uesd for worship by the Presbyterians. The quaint old edifice stood on Broad street across from Mechanic street. It was typical in design of old Dutch churches. When a new church was erected about 1715 the old building was used as a prison. (Sketch by Herbert Fisher, author of this article).

Land Riots

(Continued from Page 2)

fire that burned that house of Jonathan Pierson in Newark on March 7, 1744.

The inhabitants now hastened to defend their titles. Before this they had more or less taken things for granted. The word Proprietor meant little or nothing to them. Many of them did not even know what the word meant.

The Rev. Daniel Taylor, pastor of the Mountain (Orange) Meeting House interceded for them. He and Samuel Harrison of the Mountain district secured a new deed from the Indians.

This was signed on March 14, 1744, by King Qujehtoe, King Tischenokam, Shaptoe, and Vaupus descendants of the Sagamores.

Isaac Van Giesen, Michael Vreelandt, Francis Cook and the Rev. Taylor were witnesses to the instrument. The Proprietors would not recognize the new titles, nor had the inhabitants the old ones.

Some of the citizens of Essex county had obtained Proprietory deeds, and so had become legal owners of their lands. One of these indentures was made out to John Baldwin, Jr. in the year of 1695. It reads:

"This indenture, made the twenty third day of Januarie Anno Dom: One thousand Six hundred and Ninety Five, and in the Seventh year of the Raigne of William the third over England etc. King. Between the Proprietors of the Province of East Jersey on the one part, and John Baldwin, Jr. of Newark in the County of Essex, Yeoman of the Other part.

"Witnesseth that the said Proprietors as well as for and in consideration of the Rents and Services herein after reserved As also for divers other good Causes and Lawful Considerations, them there unto at present Especially moving, Have Aliened Granted Consigned and Sold and by these presents do Alien Grant bargain and Sell unto the said John Baldwin his heirs and Assigns, First all [illegible] Tract of Land Lying Scituate and being within the Town Bounds of Newark aforesaid at the foot of the Mountain beginning at the South East Corner of Edward Baall's Land, thence North East thirty Nine Chaines in Length, North West Twenty Six Chains in bredth bounded South with Edward Baall's, West with the Mountain, North and East with Land Unsurveyed.

"Also a piece of Meadow on the East side of Fishing Creek, in Length ten chains and in bredth Seven Chains bounded West with said Creek, North with other Lotts, South with Edward Baall Containing in all both Upland and Meadow a hundred Acres after Allowance for Barrent etc.

"Together with all and all manner of Feedings, Pastures Woods Underwoods trees Waters Water Courses Waterfalls ponds pools pits Eastements Profits Commodities Liberties Advantages Emoluments Hereditaments and Appurtenances whatsoever to same belonging or in any manner appertaining."

Every year John was to pay "yearly threfor to the Proprietors Six pence Sterling Money of England at or upon every five and twenty (the 25th) of March for Ever hereafter in lieu and instead of all other Services and Demands whatsoever."

The property lay in Cranetown and the above indenture gives an idea of what such deeds were like. They were known as The Lords Proprietors Titles.

On Sept. 19, 1745, Samuel Baldwin was arrested on his land in the Van Giesen Purchase by the King's officers. He was sorting saw logs at the time and was brought to the Newark jail on

Lords Proprietors Titles.

On Sept. 19, 1745, Samuel Baldwin was arrested on his land in the Van Giesen Purchase by the King's officers. He was sorting saw logs at the time and was brought to the Newark jail on

Broad street near Market street.

A crowd of angry neighbors accompanied Baldwin and the arresting party. As they passed along the Old Road to Bloomfield (Franklin avenue) on the way to the jail house shouts of derision were continually heard.

An official account of the events of the day reads as follows:

"Men Armed with Clubs, Axes and Crow Bars, came in a riotous and tumultous Manner, to Gael of the County of Essex, and having broke it open took from thence one Samuel Baldwin committed on an Action of Trespass, wherein he had refused to give Bail or enter an Appearance.

"These riotous People boasted of the great Numbers they could bring together on any Occasion and gave [illegible] many threatening expressions agt. the Persons that sho'd endeavor to punish them for this, their Crime, saying if any of them were taken they would come to his Relief with twice the Number they had and bring with them 100 Indians."

(To be continued.)

Jail Breaks, Assaults Featured Land Riots Of 1747

Pastor A Leader In Property Fight

"The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory - Committee. Other articles on different aspects of our historic past will be published later.

BY HERBERT FISHER

The Proprietors timed their attack upon the Horseneck settlers well. It was the late fall season when these inhabitant were drawing loads of wood up the dirt laneways to their back doors, storing their crops and preparing for a long, hard winter of cold and snow.

The Proprietors did not expect any determined stand against their authority. They failed to reckon with the lofty spirit of these families. They also failed to understand and perceive the strong dislike of English aristocracy by both the Dutch and the British settlers.

The domineering acts of the ruling class, long endured, now chafed under a restraint

Not all of the families were lowly born. Many of their ancestors were of European nobility, but when they crossed the sea they threw things aside and would have nothing more to do with them.

They were determined to start a new life in the new world on an equal basis with their fellow man.

The Proprietors and others were exceptions. Governor Lewis Morris "was so justly apprehensive," according to an old account of the period, "of the dangerous Consequences, of so open and notorious a Contempt of His Majesty's authority, and the Laws of the Land, that he thought the aid of the Legislature necessary to prevent them and therefore recommended, in the strongest Terms, to the Assembly, the granting of such aid."

On Oct. 18 Morris "issued his warrant directed to the Sheriff of the Co. of Essex, commanding to make Diligent Search for and to apprehend the s'd Rioters and thereby farther commanding all Officers and others of his Majesty's Liege Subjects, to be aiding and assisting to the sd. Sheriff in the execution of the sd. Warrant."

The citizens taken into custody at the particular time were: Nehemiah Baldwin, Joseph Pierson, Daniel Williams, Nathaniel Williams, Eliezer Lamson, Gamaliel Crane, John Tompkins, Abraham Riker, William Williamson, Ebenezer Farrand, Stephen Young, Thomas Sergeant, Thomas Gardner, Job Crane, Robert Young, Jonathan Squire, Robert Ward, John Vincent, Johannes Van Winckle, Hendrick Jacobus, Thomas Williams, Joseph Lawrence, Levi Vincent, Jr., Samuel Crowell, William Crane, Samuel Stevens and Elihu Ward.

By this time large areas of land under the ancient title granted by Governor Carteret, including all of Watsessing, Cranetown, Stone House Plains and Speertown (except for a few farms whose owners had secured a Proprietory title), had gotten into the hands of two Proprietors, Robert Hunter Morris, Chief Justice of the Colony, and James Alexander, Colonial Secretary.

In 1745 these two men along with other extensive proprietors, began their actions of ejection and suits to recover quit rents against many of the settlers of the area.

• The settlers here in Bloomfield, the Oranges and Montclair, as well as those of the Van Giesen Purchase and Horeneck areas, were just as much involved. Some of the settlers here had worked their farms for a generation.

They knew of the Lords Proprietors by hearsay only and considered the arrests as an attempt to obtain their homes and farms by fraud and force.

The Cranes, the Dodds, the Cadmuses, the Wards, the Van Giesens, the Lawrences and others of Watsesson and Stone House Plains had been subscribers for the purchase of lands from the Indians. During the period between 1703 and 1744 there had been no trouble as no one had bothered to enforce the laws.

Fear of arrest and imprisonment, even upon threat of a long period, did not alarm the rioters now that action had finally taken place. Did they not have the Rev. Daniel Taylor to act as their chief counselor?

Rev. Taylor encouraged the people to fight the rights of the Proprietors and form an association to purchase more lands from the Indians. When an association, The Essex Associators, was formed by the land owners of the county to protect their rights, members of the leading families took prominent positions in it. This was done ino 1745.

The Propietors sneeringly asserted that the holdings wer obtained "for valuable considers ation of five shillings and som- bottles of rum . . . from the Indians who claimed no right, and told them that they had none but no matter for that—it was enough that they were Indian and they had their deed."

Rev. Taylor wrote his famou pamphlet of 48 pages in reply He entitled it "A Brief Vindication of the Purchasers Agains the Proprietors in a Christia Manner"

On Jan. 15, 1745, Rober Young, Thomas Sergeant and Nehemiah Baldwin were arrested for rioting. As the sheriff and his men were taking the prisoners before the Court for trial another outbreak took place.

According to a report in the New York "Weekly Post Boy" of January 20:

"We have just now received the following Account of a very Extraordinary Riot at Newark on Thursday last, viz.: The Day before one Nehemiah Baldwin, with two others, were apprehended there by order of the Governor and Council for being concerned in a former riot and committed to Gaol.

"In the Morning one of them offered to give Bail, and the Sheriff for that Purpose took him out in order to take him to the Judge, but on their way thither a great Number of Persons appeared armed with Cudgels, coming down from the back Settlements, who immediately rescued the Prisoner in a manner very Violent, contrary to his own Desire.

"Upon this the Sheriff retreated to the gaol, where he raised 30 men of the Militia, with their Officers, in order to guard it, but by two o'clock in the Afternoon the Mob being increased to about 300 strong, marched with the upmost Intrepidity to the Prison, declaring that if they were fired upon, they would kill every Man; and after breaking through the Guard, wounded and being wounded, they got to the Gaol, which they broke open, setting at Liberty all the prisoners they could find, as well as Debters and others.

"Then they marched off in Triumph, using many Threatening expressions against all those who had assisted the Authority.

"Several of the guard, as well as that of the Mob, were much wounded and bruised, and 'tis thought one of the latter is past Recovery. What may be the Consequence of this Affair is not easy to guess."

Nehemiah Baldwin and his two friends were from Cranetown and according to a local account were in Newark transacting business when they were imprisoned by order of the Governor in Council for being concerned in a former riot.

By night the news had reached Watsesson, Cranetown, Speertown, Stone House Plains and of the outlying settlements.

The inhabitants rushed into Newark and released the prisoner contrary to his own desire. The bruised sheriff retreated to the jail and called out thirty militiamen. But the crowd kept increasing by the hour and at two a. m. they marched on the prison.

They warned the militia not to fire upon them or they would kill every defender of the prison. They then charged the guard with their clubs, and a scene of upmost confusion followed

After stubborn resistance the guard was overpowered and many of the rioters were injured. The jail was broken open and all the prisoners, even the debtors, were given their freedom. The crowd then marched off in triumph and returned to their homes.

However, the people returned to their homes in an orderly manner Those living in the Under the Mountain (Orange) section going by way of what is now Market street and the highway through the present Oranges to the public house or tavern run by John Cunditt, of the rioters.

The tavern was near the Meeting House, and Cunditt's license had been granted six years previously. Now good cheer was dispensed and long huzzas were given time and again for the people and their rights.

Finally the Governor and Council were forced to consider the granting of a general pardon for the rioters But then trouble arose in West Jersey Aggrieved settlers from Hunterdon County arose in their might.

The Proprietors seized upon the 100,000-acre grant there. The inhabitants, encouraged by the resistance shown at Newark, stoutly contested the dispossession.

The sheriff informed the court that he had seen ten or a dozen men riding continuously from and to Newark, Elizabeth Town and other places and he believed it was their purpose to unite all in the opposition to the Proprietors

When Governor Morris died John Hamilton succeeded him. He attempted to appease the insurrectionists by admonishing them of the dangerous results liable to follow upon their perfidious actions

On August 5, 1746, troubles arose in Bergen county and rioters held sway. One month later outbreaks occurred in Essex county again.

At this time the Associators very unceremoniously raided the farm of John Burnet who lived in the western Essex area It was on a late summer day and John was driven off his possessions because he was too friendly with the Proprietors.

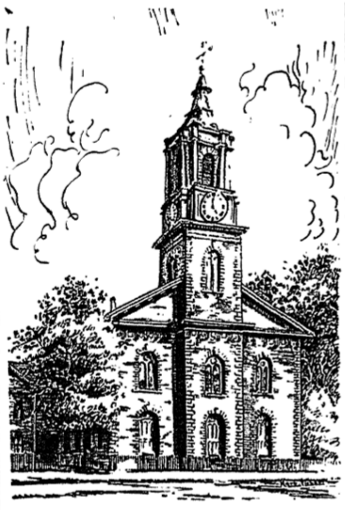
"A Multitude of People" reads an account of the day, "said to be of those called the Newark Rioters, had, in a forcible manner, turned out of Possession sev'l People that were settled on a Tract of Land in Essex County, called John Burnet's 2,000 acre Tract, and put other People in Possession of the Places they were settled on, and that Sundry of the People guilty of those riots were indicted by the Grand Jury of the County of Essex at the Court which began there 4th day Sept., 1746."

Scarcely a county in the Colony was not affected by this disturbance Everywhere dissatisfaction was being expressed.

On Feb 18, 1747, the legislature, under the authorization of the governor recommended a stay of proceedings against the persons engaged in rioting. Those guilty were to receive pardon if they agreed to abide by the provincial laws.

Since the death of the Rev. Taylor on Jan. 8, 1747, the contestants were without a leader. Meetings were frequently held in Cunditt's Tavern in the Mountain district (Orange). Ward's Tavern in Watsesson and elsewhere.

Opposition to the Proprietors became strengthened. The executive committee on nine, representing the land owners, printed a pamphlet and sent it broadcast in every colony in America. This was done in August, 1747.



THE FIRST PJRESBYTERIAN CHURCH, Orange: The Society at the Mountain (Orange) was formed sometime before Jan. 13, 1719, for on that date land was purchased to build a church. In 1720 the first edifice was erected. The parish extended over into Bloomfield and Montclair. Rev. Daniel Taylor, mentioned in today's story, was the first minister. In 1752 a larger church was built and in 1813 the third and present structure shown here was built. (Sketch by Herbert Fisher, author of this article).

Widow Catherine Zenger printed the broadcasts in her office on Stone street, New York. It is believed the writing was done by the Rev. Taylor shortly before he died.

On Sept. 29, 1748, individuals seeking pardon were ordered by the Proprietors to enroll their names for examination. 200 or more prisoners appeared before Commissioners Uzel Ogden and Matthias Hetfield to take their oaths of allegiance.

Only fourteen promised to renounce the cause for which they had been fighting. The others refused unless their full rights were restored.

On Monday, Nov. 28, upcounty rioting broke forth. Sheriff Chetwood imprisoned Amos Roberts in the Newark jail for being a leader and charged him with high treason.

Once again land owners came down the mountain passes headed for the Newark jail. They were determined to liberate the prisoners.

(To be continued next week)

Old Morris Canal Resulted From Need Of Industries

Hills Big Problems In All Construction

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

John Styles was the deputy sheriff and the mob believed that he was in possession of the key. When he heard a disturbance outside the jail he opened the door to investigate the cause.

This was at "early candle light", according to the report, and next thing Styles knew he was being hurled very unceremoniously into the middle of the roadway.

His wife was locked into her kitchen so she could not give an alarm. Bethuel Pierson, later a deacon in the Meeting House at the Mountain, cut the nails off the hinges of the heavy oaken door of the jail.

In his testimony Styles stated: "after they had broke the Gaol and Resuced the said Roberts. They went off Huzzawing but not for King George, as they had done at the former Breakings of the Gaol."

The disputes were finally transferred to the courts, becoming the longest case on record. They are known as "The Long Bill in Chancery."

Early in Nov., 1749 one of the last of the riotous acts took place when Abraham Phillips of Horse Neck was removed forceably from his home and a torch applied to his property

Nearly all the rioters pleaded guilty at the June term of court in 1755. They were compelled to furnish 100 pounds about $500) for their good behavior during the following three years.

The riots had continued intermittently for ten years. The ten years of persistant effort was for naught. Settlers lost their homes. The suffering from the resultant poverty was acute.

The Proprietors were victorious, but records fail to testify if they derived any satisfaction from their victory

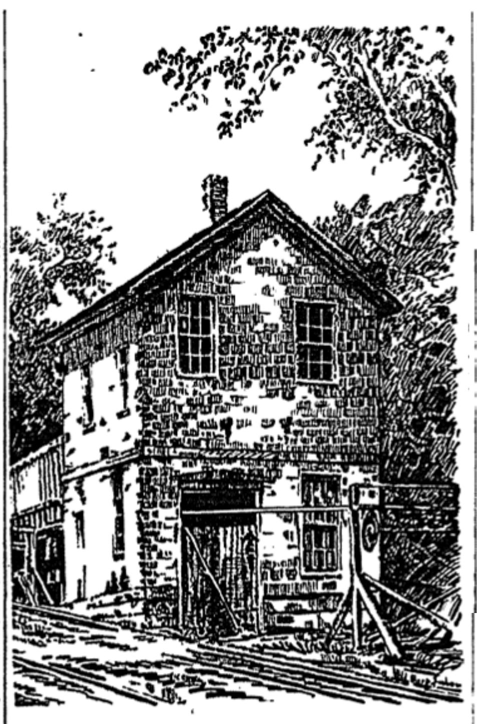
After 1755 there is little record of any fresh riots until 1770, when they broke out anew. The riots may have shown the men of Under the Mountain, Cranetown, Horse Neck, Speertown, Stone House Plains and Wetsesion what could be accomplished against an unjust government by concerted action. This and the legal trickery of the proprietors furnished two more reasons for joining the Continentals in 1776.

In the year of 1812, when Bloomfield township broke away from Newark, America was beginning to feel growing pains. Shortly after the close of the War of 1612 industrial development rose by leaps and bounds.

So rapid was industrial progress in Bloomfield alone that by 1830 our town was already known as a manufacturing village. It contained six grist mills, two cotton manufacturies, five saw mills, four copper rolling mills, three paper mills, one paint mill, two calico print works, three woolen manufactories, several shoe factories, and seventeen merchants.

All along the eastern seaboard such manufacturing centers were demanding iron and coal in increasing quantities. It is claimed that all the virgin forests of North Jersey had been denuded of their trees by that time in supplying fuel for the huge furnaces.

The slow moving horse and mule-drawn vehicles travelling over almost impassable roads no longer sufficed Something had to be done and done quickly to relieve the industrial and residential boom of the 1820's.



THE BLOOMFIELD PLANE. HOUSE as it appeared about 1900. This sturdy stone structure stood at the top of the incline plane located north of Baldwin street, east of Broad street. It was one of several such structures located along the canal used in operating the machinery of the planes.
(Sketch by Herbert Fisher, author of this article)

Although the business development in our area concentrated itself along the west bank of the Passaic river, there had been considerable growth along the Second and Third rivers.

Of course the Newark and Pompton Turnpike, now Bloomfield avenue, built in 1806, helped to relieve the situation. But it was not enough. A faster means of transit for freight and passengers was needed.

After the War of 1812 there was a rush of emigrants to the West, eager to exploit the lands conquered from the Creek Indians and from Chief Tecumseh. Between 1810 and 1820 the population of the states and territories west of the Appalachians increased from 1,080,000 to 2,234,000.

Four new states, Indiana (1816), Mississippi (1817), Illinois (1818) and Alabama (1819) were admitted from this region, as well as Louisiana in 1812.

Ascending the Mississippi and Ohio rivers was a difficult task. Western supplies of manufactured goods came from the Atlantic seaports by wagon road. However, after the war there was an increase in the use of steamboats on the rivers. In 1817 a steamboat managed to reach Cincinnati from New Orleans.

Two years later there were sixty light draught stern-wheelers plying between New Orleans and Louisville. This increasing use of steamboats on the Western rivers threatened the Eastern cities with loss of the Western trade.

The freight charges to the upper Ohio were less than half the cost of wagon transport from Philadelphia and Baltimore

To combat this new threat Virginia lent state assistance to two companies which hoped to pierce the Appalachians with canals. Pennsylvania went in for road building.

In 1817 New York State began the construction of the Erie Canal, which was destined to make New York City surpass all her rival seaports in growth.

Canals were to be the new method of transportation and canal building was on everyone's mind. So it was one day in 1822 that George P. Mc Culloch, of Morristown, was fishing at Great Pond, now Lake Hopatcong

He idly watched the water spilling over the lake dam when it occurred to him that here was enough water to maintain a canal running from Newark to the Delaware

At the time there were only two routes open to move coal from the Easton, Pa., mines to the eastern cities By wagon only a ton at a time could be carted and it took powerful oxen and horses to cart the loads over the North Jersey hills

Fox Hill, between Denville and Parsippany, had a grade of almost 30 per cent

The only other way was to cart coal by wagon along the Delaware River to below the Trenton Falls where it could be loaded upon barges and transported the rest of the way along the river and up along the Jersey coast.

This made a long and expensive journey, and not a very desirable one.

Sometime before the Revolution iron ore had been discovered in Morris county and forges had sprung up by the dozens. Between Rockaway and Andover, a distance of only fifteen miles on the route of the proposed new canal, were 56 forges.

Most of the North Jersey forges had been compelled to close due to the lack of fuel caused by the cutting away of the forests. The supply of wood fuel was exausted. Shipments of coal by means of the canal would mean the rebirth of this industry.

McCulloch studied the feasibility of a canal and his idea gained in popularity. In 1824 a bill was introduced in the New Jersey Legislature to obtain State funds for building the canal. The legislature did nothing about it.

Backers of the plan revised their requests and obtained a charter authorizing them to build a canal with private funds, if such money could be raised. The Morris Canal and Banking Company thus was launched in a high spirit of speculative enthusiasm.

Their charter was so liberal that it allowed the company to issue its own currency. This seemed a very desirable privilege when it began, but ultimately led to the bankrupcy of the organization.

A capital stock of $2,500,000 was provided for the original charter and the right to condemn land for canal purposes was granted. Land for the project was leased by the owners for 99 years, the custom of those days.

However, the state retained the right to take over the canal at a fair valuation at the end of the period or to extend the charter for 50 years. At the end of that time the ownership would pass to the state without payment.

There was a provision that granted the heirs of the original owners the right to repossess the land that they had given or sold in case the canal was abandoned.

Some of the land was given outright, some was purchased at six cents per acre, while some was seized without due process of law.

Interest in the Morris Canal and great expectations for its financial success were stimulated by the completion of the Erie Canal in 1825 and its tremendous outcomes.

However, the proposed Jersey route offered some serious obstacles not met with on the Erie pathway. There were but 55 miles to traverse from the Delaware to the Hudson.

But, to gain that distance the canal would have to wind almost twice as far through the hills. It would also have to climb a heigth of over 700 feet and descend 1,000 feet over the humpbacked ridge of New Jersey.

There was but one solution and that was to build planes, or inclined tracks, to connect one water level with another. Ephraim Meach, an engineer with experience in the building of the Erie and Schuykill canals, was signed up and Professor James Renwick, Columbia University, was retained as a consultant.

The summer of 1823 was a busy one for McCulloch. He talked with farmers, that lived in the country and gathered topographical information. Some of the best minds in the engineering field were consulted.

In July, 1823, Ephraim Beach started taking levels and making surveys. Even Governor Clinton, of New York, and Judge Wright, former chief engineer of the Erie Canal, came over to New Jersey at frequent intervals to see how things were progressing.

Report after report was made. Although it was recommended that the State build the canal, the Federal Government joined the parade. Secretary of War Calhoun ordered Gen. Barnard and Major Totten, Army engineers, to file their own report.

The only fly in the ointment was the difference between the summit level at Lake Hopatcong and the elevations at Easton and the Passaic river. They were much greater than had been supposed.

However, the obstacle was declared to have been overcome

(Continued on Back Page)

Morris Canal

(Continued from Page 2)

by the inclined plane developed by Professor Renwick.

The inclined plane was a sort of switchback up which canal boats were hauled by rope and cable to where, beyond a ridge, they were "dropped" into the next lock, usually at the end of

Prizes were offered for best

a chute.

ideas as to the construction of the proposed planes. The successful competitor was Ephraim Morris or Bloomfield. His planes were adopted and he was made general manager of the canal. He held the position from 1832 until 1843.

One of the great planes of the canal was located in Bloomfield. It had a vertical height of 57 feet. From its upper end extended the "long seventeen mile level."

The inclined plane was situated just north of Baldwin street where the highway now crosses.

Old Number Five Plane at Port Murray was, as village folk still point out, "three stories high."

Construction of the canal began in 1825, soon after the first money had been raised. Mechanical parts for the canal were manufactured by two Bloomfield men. Caleb Dodd Baldwin and Ira Dodd (The Dodd house still stands on Washington street, Bloomfield.

The old "Morris Mill" at Bay avenue was used to make the parts in.

Baldwin and Dodd built the stone aqueduct carrying the canal over the Passaic river at Little Falls. This was considered an engineering feat at the time.

By 1828 only fourteen miles of excavation remained unfinished between Newark and Phillipsburg. New attention was switched to the building of the planes. In the meantime, however, small sections of the canal were opened for local use.

In the autumn of 1830 the planes of the Eastern Division, as it was called, were tested. Five boats loaded with iron were sent from Dover. They used the planes without mishap.

The mechanical difficulties in the construction of the planes had been greater than anticipated, due to the difficulty of obtaining mechanics familiar with the type of work.

These men were certainly more than mechanics They were pioneers, for nothing quite like the Morris Canal had ever been attempted before. For every citizen who stood by the venture and claimed it would be a success, there were at least three who predicted failure.

In spite of the dire predictions, the heartbreaks, and set-backs, in 1831, Byram Pruden, a veteran of the War of 1812, was the first pilot to conduct his boat, "Dover of Dover", through the canal.

The village of Dover declared a holiday and, one of Dover's shopkeepers was given free passage.

(To be continued.)

Old Morris Canal A Major Construction Problem

And Those Rides Also Were Rough

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad Street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

(Continued from last week.)

Hand labor was the backbone of the construction of the Morris Canal, which was built before the advent of the machine. Concrete, as used today, was unknown. All of the masonry had to be of stone construction, held together by lime mortar.

Dynamite was unknown. There were no compressed air drills, no steam shovels, no motor trucks, no iron girders and no "I" beams. The working day was from sunrise to sunset, wages were 90 cents per day and often less.

Rocks were blasted by drilling holes with hand drills and then filling the holes with black powder. The filled holes were then tamped with clay and a glowing coal dropped upon the clay. Then the blaster ran for dear life to cover.

Almost every foot of earth and stone was removed by hand to make the excavation. Wheelbarrows were scarce, but even more scarce were horses and oxen.

They were needed for farm work and were loaned or leased for canal construction with grave misgivings.

The organizers of the project were more interested in how much stock they could sell than in it as an useful enterprise. They were short-sighted in making their plans.

The canal was built only 52 feet wide at the top, 20 feet wide at the bottom and four feet deep. It was far too small.

The 70-ton barges in use on the Lehigh canal in Pennsylvania were much too large for the new canal. This meant that the coal from the mines in Pennsylvania had to be transferred from the large boats to smaller ones carrying only 25 tons.

The company was also in financial difficulties. Estimated cost of the building of the canal had been $817,000 but the final cost was computed at $2,104,413.

To meet this cost a loan was floated through a Dutch banking house. It was known as "the Dutch Loan, "since it was floated through the canal-familiar banking house of Wilhelm Willink, Jr., of Amsterdam.

The entire Morris Canal was taken as mortgage.

If the canal was designed primarily for commerce, people were so delighted with the picturesque scenery that a packet boat drawn by three horses made daily excursions between Newark and Paterson.

Fares were 25 cents to Bloomfield and 50 cents to Paterson.

Not only was this a favorite trip for Newarkers but for Europeans as well. At the time Totowa Falls (Passaic Falls) was considered one of the wonders of the world and sighteers came by way of the canal to see the falls.

According to an 1832 edition of "Mr. Post's Courier" the canal was "navigable from Newark to Phillipsburg" where all passengers for the Lehigh district in Pennsylvania "changed cars."

Mr. Post made a trip over the canal and according to his report, met freight boats with cargoes of wool, coal, iron and other commodities. At Meade's Basin, which they reached at dark, they had an "excellent hot supper, soft beds and sweet linen."

Beyond Mead's the canal crossed a river (the Passaic at Little Falls) "with an unpronounceable Indian name in a great aqueduct."

At Boonton, according to the same report, was the yard for boat-building. Docks for loading iron were to be found there. The iron was brought to the docks and piled up awaiting boats to come and pick it up. Already 700 tons had gone abroad. Boonton was a busy place,

Almost below the canal plane at Boonton was a cataract driving the forges that would bring the canal some $5,000 to $6,000 a year in freight tolls.

This was a large sum of money for those days when a whole week's supply of groceries and meat could be purchased for a dollar.

Mr. Post then went on through Rockaway and Dover where there were great iron works. His second night was spent at Munson's, "a place of the very best order."

In the same year, 1832, appeared Mrs. Trollope's "Domestic Manners of the Americans." Mrs. Trollope was one of the Europeans, an Englishwoman, who followed the fashionable trend of visiting America and writing their impressions.

In volume two, on pages 206-208, she gives some impressions of her trip through New Jersey and of the Morris Canal. She is greatly impressed by the use of incline planes instead of locks in raising or lowering the boats from one level to another.

According to another old a magazine article, the canal had about it a quiet charm that rivaled the picturesqueness of Holland. Wooded sections were pictorestly "tinted with Autumn leaves of every colour.

"The canal, protected by its banks and by the trees growing along it, is like a mirror. Summer, Spring, or Winter would have, too its peculiar charm."

"Hospitable, picturesque old buildings blend with the landscape making Scenes full of Melancholly and Romance. Mosses of strange colours cling to the sides of the trees. Rank growths shadow the waters of pools and ponds along the Route of the Canal.

"Water lillies reflect the light of the sun glistening through the leaves of the trees. Wild lillies of gold and deep blues and purples, dogwood and pinxster blossoms of delicate pinks add color to the scene.

"The canal winds like a serpent—in graceful Curves. You made a turn and suddenly come upon a new landscape that takes your breath away. There is an old stone farmhouse half hidden under the tapestry of Willow branches. A flock of ducks floats on the water in the sunlight.

"Two or three cows look at you in curiousity and amazement. The farmer's daughter passes with a yoke upon her shoulders, carrying buckets of milk. The scene takes you back to Holland and the days of Meindert Hobbema and Jan Van Den Hoecke."

The inclined planes, which had delighted legislators, Europeans and other observers visiting the canal sometimes provided unexpected thrills for them.

Not long after the canal opened, the "Electa", a boat owned by Joseph Jackson, of Rockaway, went into a nose dive with a load of iron aboard from the crest of the Boonton Plane.

The sprocket chain broke as the boat passed the summit, the cradle was released with the boat inside it. Down went the cradle and boat at a terrifying speed, plummeting like a crude and noisy freight car on a wild rampage.

It hit the water at the bottom with such force that it ricocheted over a 20-foot embankment into a clump of trees.

The captain's wife and two children were aboard. After extricating herself from the branches of a tree the good woman made an understatement, if ever anyone ever did:

"I'll allow that the boat went down right fast," said she, "but this was my first trip—and I thought that was the way the thing worked."

Other accidents had more serious endings which compelled the company to spend huge sums of money on repairs. Entire new parts had to be made by hand as there were no duplicates to be had anywhere at any price.

Suits for damages were instituted and exaggerated reports of these events brought discouragement to the owners, balancing their boasts of a five day schedule along a 91-mile route with a carrying charge of $2.25 per ton on coal shipped through the tidewater.

The high revenues predicted when the canal was first built did not materialize. And although hemp ropes had been substituted for chains on the incline planes accidents and suits still occurred, although somewhat reduced. Later wire cables replaced the hemp ropes and all went well along that line.

Before 1836, the Legislature was approached for a loan of $1,000,000. This, and another loan of $150,000, was granted. The loans helped to stay the inflationary period of 1836 when the canal took over advantage of its banking priveleges.

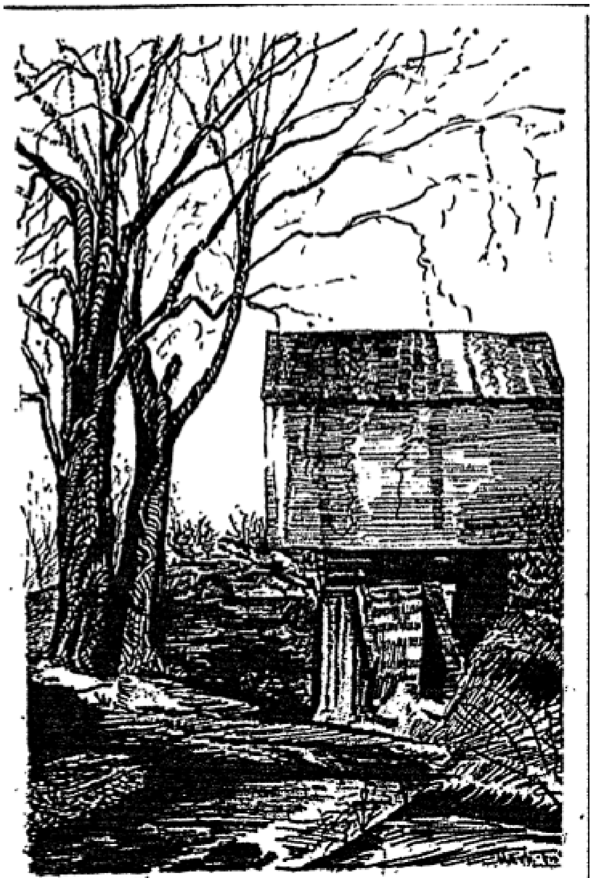
By 1844, when the new Morris Canal and Banking Company was formed, there was a flurry of activity and interest. The canal was widened and deepened. 10 new and larger boats were built and all sorts of promises made by the company.

However, it was discovered that the new boats, built in two sections and hinged in the middle, could not pass the planes exception one section at a time.

This slowed down traffic and even the earlier one-section boats were held up by them.

The planes still broke. Casper Sutton was a "braker" on a canal boat. The boat he rode on was a two-section job. One time Number Six Plane broke and the hinged boats went crashing back into the canal.

Casper was aboard but managed to survive as well as rescue the captain's wife and family.



SHANTY FOR FEED GATES of the Morris Canal: Located near East Passaic avenue, Bloomfield, this feed gate was still serving its purpose during the early part of the present century. (Sketch by Herbert Fisher, author of this article.)

Morris Canal Era Marked Days Of Fun And Frolic

But Stock Owners Didn't Do Too Well

(The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be pubished later.)

By HERBERT FISHER

The names of some of the early boats that plied the Morris canal were: the "Socrates," "Lady Clinton," "Othello," "Henry Clay," "Constitution" and "Independence."

These old favorites were veterans of the first canal company's fleet. Later boats were more informally named: "Vulture," "Never Sink," "Bridge Smasher," "Wild Irishman" and "Lager Bier."

(A story of the "Lager Bier" appeared in a former article, Sept. 28, 1961.)

The canal flowed through the counties of Essex, Sussex, Morris, Warren and Passaic. Cities and towns adjacent to and influenced by the canal were:

Newark, Orange, Glen Ridge, Bloomfield, Montclair, Nutley, Brookdale, Great Notch and its quarries, Cedar Grove, Passaic, Richfield, Little Falls, Paterson, Singac, Wayne, Preakness, Pompton, Mountain View, Lincoln Park, Montville.

Boonton, Morristown, Powerville, Denville, Rockaway, Dover, Wharton, Netcong, Mt. Arlington, Hopatcong, Kenville, Whitehall, Waterloo, Stanhope, Hackettstown, Rockport, Port Murray.

Port Coldon, Washington, Broadway, New Village, Stewartsville, Saxton Falls, Coopersville, Blairstown and Philipsburg.

In 1836, when there was the wave of national prosperity, Morris Canal stock, which had sold at 32 in 1834, rose to 188 in one year's time. The directors now purchased $6,000,000 worth of improvement bonds of Indiana and Michigan, then young and struggling states.

The canal then mortgaged itself for nearly $1,000,000. The interests of the stockholders failed to be protected and when the company went bankrupt thousands of investors lost everything.

Then came a reorganized canal company and the enlargement of the canal, as explained in last week's article. Besides widening and deepening the canal, it was extended from Newark across the meadows to Jersey City.

The canal had its most prosperous decade from 1860 until 1870, reaching its peak in 1866 when there were as many as 1,200 boats in operation, an average of 12 boats a mile.

Even so, the reorganization of the canal came too late. The advent of a new means of transportation was taking place. The usual time for a boat trip between Phillipsburg and Jersey City was five days.

Railroads made it in eight hours. Each car on the train carried almost as much as a boat could handle. The railroad continued to draw more tightly the noose that was to finally choke the life of the canal.

Not only was life for the canal ebbing by the competition of the railroad, but property values were increasing. Land that was originally purchased for six cents an acre was now worth $100 and more.

The canal basin in Jersey City had become increasingly valuable for industrial purposes. When the Lehigh Valley railroad leased the canal in 1871 the managers found the basin a burden to carry.

Revenue was not enough to pay for the upkeep of the canal, but under the terms of the lease the railroad company was obliged to keep the canal open and navigable.

By 1903 traffic had dwindled to little or nothing and by 1917 a boat might be seen now and then. The main uses of the canal were by pleasure seekers who used it for skating, swimming and canoeing.

I remember the canal during this period. Tow-boats were few and far between. I remember seeing the mules pulling on the tow lines fastened, not to the bow of the boat as one might presume, but to a post on the side near the mid-section.

This kept the boat in midstream making steering easier. If the line had been tied to the bow of the boat, the boat would continually swing in toward the bank.

At the other end was the mule, plodding along the dusty towpath. Where Hepburn road now crosses the Garden State parkway was a change bridge. Here the mule crossed over from one side of the canal to the other.

At this point the tow path changed from the west side of the canal, travelling northward toward Paterson, to the east side.

Why it did this I do not know, unless the lay of the terrain made such a change feasible.

The canalers must have dreaded the approach to this point of their journey, for here they were at the mercy of the boys of the surrounding territory. While the canalman was engaged in transferring his mule from the one side of the canal to the other, slingshots often came into play.

When stung by a pellet the mule would take off in a fashion unbecoming to any self-respecting canal mule. Or, perhaps a costly tow line might be cut, or a firebrand thrown into the boat.

The wife of the captain made certain that her wash had been taken in before reaching here; otherwise it would be splashed by balls of mud if she were unwise enough to let it remain out.

All sorts of pranks were played to raise the ire of the captain. Canalers had a volcanic vocabulary which they did not fail to use upon such occasions. Generally they were a fierce lot and canalers were not welcomed to sit at tea in the homes of the neighboring residents.

It is said that the canalers never had the same wife on any two trips. To some extent this was true, but there were others who not only had the same wife aboard each trip, but the same children.

The old canalers, with exception of the pranks of children, an accident coming down an incline plane, or some other mishap, had rather an easy life with little work to do.

Their main job was to keep the boat in mid-stream by leaning against the steering rod that turned the rudder. And this was usually done by the women.

Their cabins were cozy little nests with white ruffled curtains and pots of gerraniums at the windows. The cabins were usually painted barn red with white or dark green trim.

Food was not any worry to them as there were plenty of farms along the route. Farmers always left three rows nearest the canal for the use of the canalers. They never touched the produce from these three rows, for the vegetables raised here were the sole property of the canalers.

There were plenty of wild animals and birds to be shot for meat. And, if this did not supply enough food, there were plenty of chicken yards and pig pens along the way. A farmer would not miss a chicken or pig now and then.

Such things were rather taken for granted by the farmers. If any such farmer did not have sense enough to raise extra livestock and vegetables for such emergencies, that was his hard luck.

Seldom did he attempt suit against such action, for he would meet the ridicule of his fellow farmers.

In the canal boat days the locks and planes were closed in Bloomfield on Sundays and the canalers would strive to reach the Seventeen Mile Level on Saturday so that they could travel most of the next day, Sunday, without being tied up.

The mules, towing the boats, were not very speedy, and 17 miles came near to being a day's travel.

At the present corner of Broad and Van Houten avenues, in Richfield, was Cheap Josie's Hotel and Saloon. It was a favorite hang-out for canalers and obtained its picturesque name because liquor was not only reasonable in price, but good.

The hotel was used to spend the night, in case the Bloomfield plane could not be reached before Sunday morning.

The tavern was in existence long before the Revolution and was known as Van Winkle's Tavern. Across the way was the little log schoolhouse. During early days the section became known as Log School Corner and Van Winkle's Tavern for these reasons; the locations of the two places.

When the canal came into existence the section became known as the Canal, the Canal Bridge, Centreville and Cheap Josie's. During the latter part of the 19th Century, when the hotel changed hands, it became known as Kesse's Corner.

I remember the picturesque spot well, for when I was a small boy I lived nearby. I can still picture the old wooden bridge crossing the canal, the huge Victorian hotel with a Mansard roof, large porch and its old stone wing unit to the rear.

Broad street crossed over the canal from the west side to the east at this point. The tavern faced south on Van Houten avenue at the north-east corner of the two thoroughfares.

To the rear of the tavern, along Broad street, were the wagon sheds, not used as much during my remembrance as upon earlier occasions and days. In front of the tavern was an old whipping post used during the days of slavery.

During the early days of the canal the tavern belonged to Abraham Van Winkle and when he died it was run by Josephine, his widow. She ran a wide open house with no curbs on any act, word or scene. Later it was sold to the Kesse family and remained a saloon until the early 1920's.

During its days of decline the canal was used for skating in the winter. Many a game of ice hockey was played upon its smooth surface. (During its days of prosperity the canal could not be used in winter when it was frozen over.)

The canal basins were favorite spots for this sport as there was a wide surface to play upon.

In the vincinity of West Passaic avenue, in Brookdale, were two such basins. One was west of the road where the Howard Johnson smack bar is now located. The other was where the St. Thomas Church parking lot is situated.

I can still picture the hulls of old decaying canal boats sticking up through the ice.

Such basins were to be found all along the canal and were used to tie up their boats by the boatmen for overnight rests and other purposes.

In the summer the canal was used for canoeing, fishing and swimming. Families would pitch tents in the woodlands along the canal and spend their vacations or weekends, as they go to lakes or the shore today.

There were favorite swimming holes along the canal, used mainly by young men and boys. Bathing suits were not considered necessary and if a canoe with women in it came drifting by, little attention was paid to it.

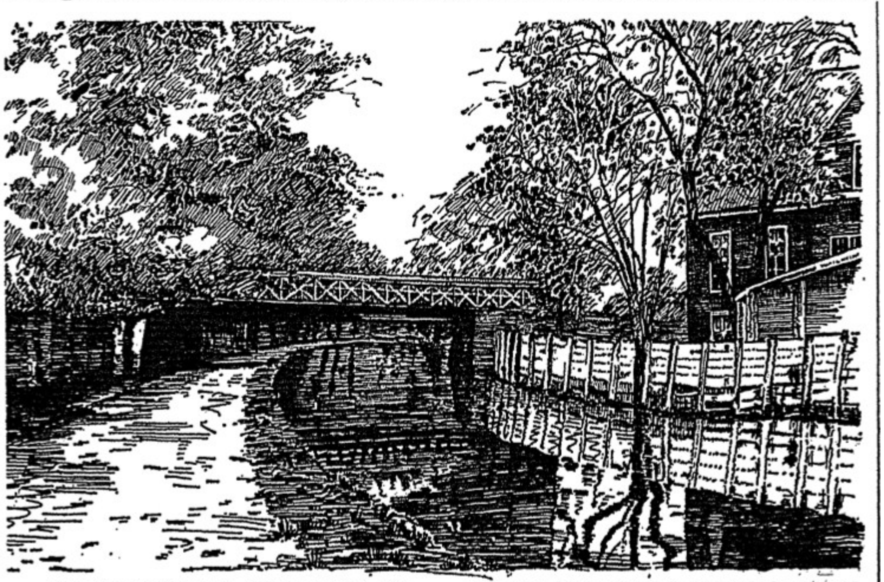
Diving in the canal continued undisturbed. And if a dead cat, chicken, pig or dog came floating along it did not bother the swimmers. Such things were taken for granted.

While it was conceded that the canal had become worthless for transportation and that, especially in the cities, its sluggish waters were a menace to health, there were many persons who fought to preserve its rural sections as beauty spots. The Morris Canal Parkway Association was formed to promote the cause.

Hudson Maxim, one of the inventors of smokeless powder, fought the association. He owned many hundreds of acres at Lake Hopatcong. If the water feeding the canal could be converted to enlarging the lake, the lake could be doubled in size and made more profitable and desirable by selling building lots.

In 1924 it rested with the State Assemblymen to decide upon the fate of the canal. The old canal was referred to as an "open sewer" and "a man-made octopus sapping northern New Jersey of its water."

(Continued Next Week)



OLD FOOTBRIDGE OVER MORRIS CANAL: This view was near Montgomery street, Bloomfield, although it has often been attributed to the Brookdale section of town. (Sketch by Herbert Fisher, author of this article.)

Bloomfield's 150th Year Part Of County's History

Tomorrow Sets Anniversary Date

(Continued from last week)

So it was that the old Morris Canal was finally abandoned officially. Many remember the dried ditches of the canal, with here and there pools of stagnant water. When the Garden State Parkway was built most of the old canal bed was used for the site of its construction.

Today the canal is but a faded memory. Such facts that much of the early growth of the township of Bloomfield was due to the canal are forgotten.

Due to the incline plane located at Baldwin street, a shopping center and business area sprung up around it. This is now known as the Brookside section of Bloomfield.

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The month of March should be a time of rejoicing in our town this year. Tomorrow, Friday, March 23rd, we shall be 150 years old!

It was on the fourth Monday of March, or March 23, 1812, that the northern portion of Newark Township was permitted by the Council and General Assembly of New Jersey to call itself an independent township.

As has been stated in this series of articles, prior to this date, the new township consisted of a series of little settlements, all part of the original Newark Township.

There was the Dutch settlement at Second River, now a part of Belleville, and another at Yantacaw Neighborhood or Third River, now Nutley. Another Dutch settlement was at Montgomery, on the present Belleville and Bloomfield boundary line at the end of Montgomery street. Here the Cadmus family held sway.

A section of the present Woodside section of Newark became a part of the new township where there was a mixture of Dutch and English families. A section of the present Forest Hill section of the same city, mainly owned by the Dutch Coejeman or Cueman family, also became a portion of Bloomfield.

The settlements at Watsesson Hill, Watsesson Plain, Newtown (partially in Belleville and Bloomfield), a part of Doddtown, Crab Orchard, the Morris Neighborhood and Stone House Plain are now within the present confines of Bloomfield.

Our present Glen Ridge, once known as Peeltown, was a part as well as Montclair (Cranetown) and Upper Montclair (Speertown).

These settlements comprised an area of 20.52 square miles as compared to our present 5.38 square miles.

Originally there were but three townships within the county of Essex. They were Elizabeth, Newark and Acquackanonk. Elizabeth township consisted of most of the present Union County.

Newark Township lay to the north of Elizabeth between the Hackensack River on the East and the crest of the First Mountain on the West.

The northern boundary line was the present Essex and Passaic county line, although there was a dispute for over one hundred years as to just where the line was.

Acquackanonk township lay north of Newark and also was situated between the Hackensack River and the First Mountain. Rutherford, East Rutherford, Passaic, Clifton and most of Paterson were included.

This section of New Jersey had been a portion of the Dutch owned Nieuw Nederlandt or New Netherland. It is said that there were little settlements at the present Elizabeth and Newark. These were wiped out during the Indian uprisings of 1643 and 1654.

There were no attempts at settlement until some discontented English settlers of Connecticut sought permission from the Dutch governor to settle along the Delaware.

Wishing protection for Nieuw Amsterdam and Bergen (Jersey City) by a settlement along the Achter Koll or the territory west of Newark Bay the Dutch persuaded the English to settle there. This all took place between 1663 and 1664.

Negotiations were under way when the English gained control of Nieuw Nederlandt in 1664. Then for a short while the Dutch regained control only to lose it once again to the British.

By the time Robert Treat and his men finally came to New Jersey in May, 1666, the English were in full control. For one hundred forty years all of the Newark territory from the Passaic River to the First or Orange Mountain remained under the Newark Township government.

On January 21, 1709, an act had been passed by the General Assembly forming an enlarged Bergen County. Since 1682 East Jersey had consisted of only four counties, Bergen, which consisted of the territory between the Hudson and Hackensack rivers from and including Bayonne to the New York state line, Essex, Middlesex and Monmouth.

By the January, 1709, act Essex lost its land between the Hackensack and the Passaic.

Then, on November 27, 1806, Newark township was to lose another portion of its land. On that date the Legislature set apart the township of Orange. As a result of this decision the inhabitants of the northern portion of Newark Township felt that they also should be granted their freedom.

On January 24, 1812, the Council and General Assembly of New Jersey passed an act setting off the new township of Bloomfield from Newark. It was incorporated by the name of "The Inhabitants of the township of Bloomfield in the County of Essex."

However the act was not to become effective until March 23. So it was on this date that Bloomfield Township was born. It was subdivided into villages.

According to the New Jersey State Gazetteer of 1834 the villages of the township of Bloomfield were Belleville, Bloomfield, Spring Garden (Nutley), and Speertown."

Montclair and Glen Ridge were a part of Bloomfield Village.

For twenty-seven years, until 1839, the township of Bloomfield remained intact when Belleville, which had been known as such since 1797, became a separate Township. It consisted of a population of 2,500 people and so cut the census of Bloomfield in half.

In the year of 1846 the Township Act was passed by the New Jersey State Legislature. Bloomfield, Springfield, Clinton, Union, Belleville, Rahway, Westfield, New Providence, Elizabeth, Orange, Caldwell, Livingston and Newark were named as the townships of Essex county.

Union county was not formed until 1857, so we find townships of the present Union county under Essex county jurisdiction.

Each township was now authorized to govern itself. The statue states: "All who are qualified by law to vote are directed and required to assemble and hold Town Meetings on the second Monday in April Annually."

Another act of the same year authorized "the inhabitants of the Township of Bloomfield, in the County of Essex, to vote by ballot at their town meetings." The meetings were held in the Parish house of the Presbyterian church.

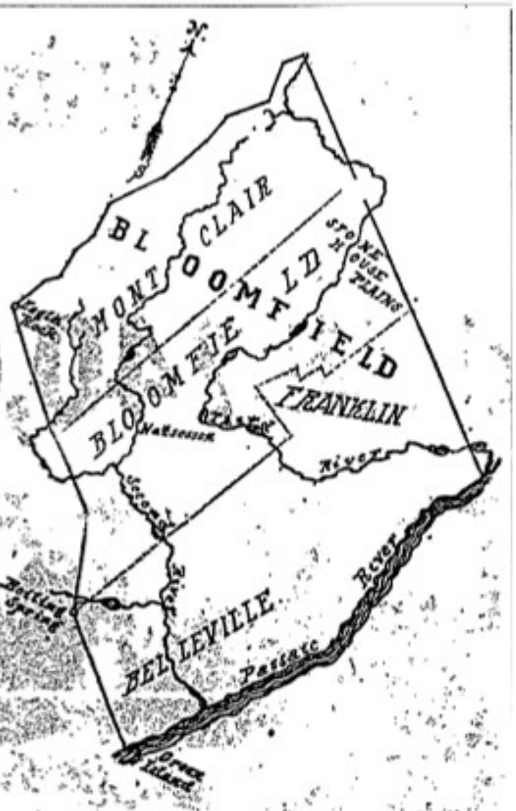
In 1868 the old village of Cranetown, now better known as West Bloomfield, became incorporated as the Township of Montclair. In 1871 Woodside left us and soon after, 1874, Franklin (Nutley) established her independence.

Then, in 1895, the Borough of Glen Ridge broke away leaving only Brookdale and Bloomfield. Since that time Bloomfield has remained the same size.

When the new township of Bloomfield was formed in 1812 a name had to be chosen for it. Since the parish of the Presbyterian Church had been named after General Joseph Bloomfield in 1796 and the locality was well established by that name, it was decided to name the new township Bloomfield.

It remained the Township of Bloomfield until 1900 when a new form of government was established and Bloomfield became a town.

Our celebration this year of 1962 is in commemoration of the forming of Bloomfield as an independent township and town. One hundred fifty years have passed since its incorporation.



MAP OF BLOOMFIELD TOWNSHIP: On March 23, 1812, the township of Bloomfield was formed. It consisted of four villages: Montclair, Bloomfield, Franklin and Belleville. However, in the State Gazetteer of 1834 the villages are listed as Speertown (Montclair), Bloomfield, Spring Garden (Franklin or Nutley) and Belleville.

Our State Once Was Hunting Grounds For Dinosaurs

But They Followed Famous Ice Age

(The following article on early history of Essex county was written by Herbert A. Fisher, Jr., of 1200 Broad street, Bloomfield, Historic Sites Inventory Committee. Other articles on durerent aspects of our historic past will be publisher later.)

By HERBERT FISHER

It is sometimes difficult to realize that Bloomfield did not always appear as it does today; that once upon a time there were no well paved highways, warm and comfortable homes, automobiles, nor even well dressed people.

It is even more difficult to picture the town as one vast forest broken only by the trails of wild animals and by its streams. If man existed here at the time there are no proofs that he did.

Our pre-historic period may be said to have consisted of three large divisions of time. First there was the dawn period or eolithic; second, the old stone age or paleolithic; and third, the new stone age or neolithic.

While the first appearance of man on earth is said to go back into the eolithic era or to about 1,000,000 years ago, his first appearance in New-Jersey is believed by most paleontologists to have been during theh neolithic period, or about 15,000 years ago.

Some 30,000 years or more ago the northern part of our state was covered with a great sheet of ice. The ice reached southward to a line curving to the northwest and crossing the State fro mraritan Bay to the Delaware at a point a bit south of Belvidere.

Then about 15,000 or more years ago the ice receded. The sandy knolls, beds of gravel, stones and rocks rounded by the action of ice and water are evidences of the ice cap.

The natural stone in this area is red sandstone, sometimes called brownstone. Any other stones we might find here were left by the movement of the large expanse of ice.

This movement wore down mountains and carried large boulders and stones along with it depositing them as it went along. Perhaps some of the readers have wondered why Mountain avenue, in Brookdale, Bloomfield, ever received such a name.

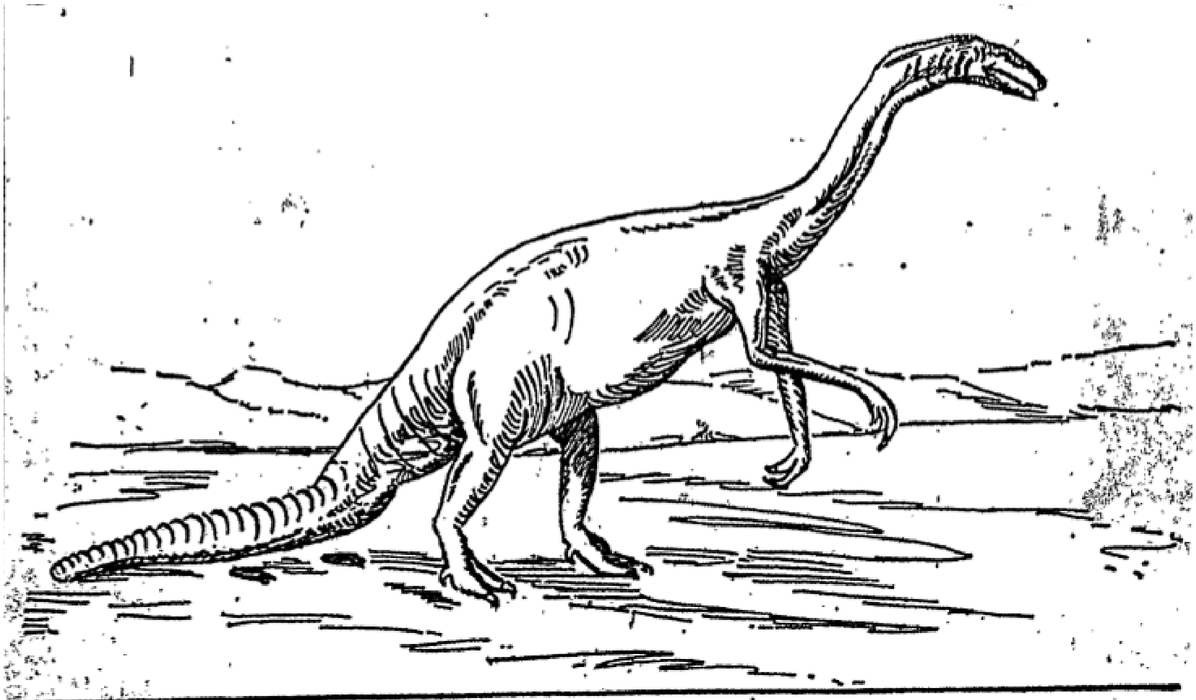
According to geologists, a high hill or mountain of red sandstone crossed through the area some 30,000 years ago. The hill ran along the present Mountain avenue southwestward to about Parkview drive.

Here it turned southward crossing Overlook terrace, Oakridge road, Aldon terrace and crossing Broad street at Meaward crossing Watchung avedow lane. It continued southnue about where Wagner street is now located.

At this point evidence of a hill may still be seen. When I was a boy there was stilll a hill to be seen running throughout the length of the area described. When realty developments came through the Brookdale district almost all evidence of the hill was destroyed.

After the glacier left the Bloomfield arrea many animals of enormous sizes lived here. There were tigers, buffaloes, perhaps moose, lions, camels, elk, sloths, horses, antelopes, dinosaurs, mammouths and mastodons.

As the years rolled along some of these animals migrated to other parts of the world, now thought of as being their natural habitat.



A TRIASSIC DINOSAUR, *Anchisauris colurus*. This is the type dinosaur that roamed over the Essex County area. The animal was generally about 6 feet long. (Sketch by Herbert Fisher, author of this article).

Remains of some of these animals have been found in New Jersey, especially the bones of the huge elephant-like animals known as the manmoths, the mastoden, and the dinosaur.

Several skeletons of mastodons have been found in New Jersey, especially in the northern part. They have also been found in the southeastern counties of New York and in eastern Pennsylvania.

Sub-fossil remains of the American bison or buffalo have been found near Trenton as well as along the Delaware valley near the Water Gap and on the Pennsylvania side of the river. It is believed that there was a fortuitous presence in New Jersey during the age of the Red Man.

Vanderdonck, in his book "New Notherland", states that both buffalo and elk were inhabitants of this section of New Jersey when Hudson discovered the region.

A scapula and pelvis of bison of not too long ago were discovered in indian refuse heaps near Trenton. They were discovered during the 19th century by Dr. C. C. Abbott and are now in the Peabody Archeological Museum, Cambridge, Mass.

The red sandstone base of our Bloomfield area was formed duringg the Triassic period of history. The Triassic is ac- the early part of the Mesozoic tually a name used to describe era. The Mesozoic has been described as "the Age of Reptiles."

Erosion was in progress during the whole of the Triassic period. The once lofty Appalachian mountains were reduced in size and the debris was transported to the east of us beyond the present margins of our continent.

Then the axis of the Appalachian chair began to be riven by several great normal faults producing a narrow chain of block mountains bordered by downfaulted troughs or grabens. As the structural troughs sank they were filled with Triassic sediments, which still retain a rich record of the time.

The Triassic strata formed in these troughs have been named the Newark series and although they extend from near Halifax, Nova Scotia, Canada, southwestward into Carolina, they have been so named due to the numerous exposures near Newark.

Streams flowed through the Newark basin coming from the uplands. These streams dropped most of their sediment here and floodplain deposits were laid over the floor of the basin.

It is believed that at this time there were torrental rainstorms for impressions of heavy raindrops have been found in the clay that were hardened into rock.

These heavy rains are believed to have been seasonal and during the dry months the mud that spread over the floodplains during wet seasons lay exposed to the sun during the dry months.

Dinosaurs crossed and recrossed, leaving their tracks in the mud. The last spatter of passing showers also left imprints of raindrops where the mud was still soft and exposed.

During the dry season the mud shrank and developed mudcracks. Then it was baked by the sun and hardened so that it held these surface features until they were buried by a new layer of sediment and preserved.

It is claimed that during the Triassic period dinosaurs giants of the era the Triassic dinosaur was not a "terrible reptile." Nearly all of them are slender of build and few reached a height of over 10 or 15 feet. They were kangaroo-like in build and unlike other reptiles their legs were beneath them rather than to the side.

ties.

Erosion was in progress during the whole of the Triassic period. The once lofty Appalachian mountains were reduced in size and the debris was transported to the east of us beyond the present margins of our continent.

Then the axis of the Appalachian chair began to be riven

Their hind legs, like the kangaroo, were powerful and their powerful tails were used to balance their bodies as they ran. They did not leap like a kangaroo, however, but ran more like an ostrich, as their tracks give evidence.

Although dinosaurs were very numerous in our area skeleton remains are extremely rare, as the red beds of sandstone were a poor environment for the preservation of bones.

The form of dinosaur found here is known as Anchisaurus, a slender, graceful animal with birdlike tracks of three or four inches in length. Some of the similar tracks five or six inches longg indicate that a larger species was in existance.

The largest track of all is that of a ponderous type, the Otozoum moodii, probably larger than the modern day elephant. Its foot was more than 19 inches long and almost nine inches broad.

Dinosaurs similar to those found in America were found in Europe and in South Africa. Beside the dinosaurs several other types of reptiles were to be found. These and the mastodon found in Bloomfield will be discussed in next weeks' article.

Mammoths, Giant Reptiles, Ruled Hunting Grounds

Great Rivers, Too, Were In County

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The reptiles that lived in our Essex county area during the Triassic period showed themselves well adapted to all conditions of life on land. However, early in the period they began to invade the seas and compete with the fishes as do the modern seals and whales.

Phytosaurs were common in the streams, and several other orders of reptiles, now extinct, were well adapted to life on lands.

The phytosaurs were very much like modern gavials (crocodilians), in appearance and habits, but were not closely related.

Their bones are found in association with river clams (Unio) and lungfishes. Some were as long as 20 to 25 feet. All the phytosaurs were confined to the Triassic period.

At the time the large stream in our area was one flowing through the middle of the Newark and Hackensack meadows. Beneath the silt and upper level of earth in the meadows is a deep declivity which indicates a large stream once flowed between the Hackensack and Passaic rivers.

Bones of the phytosaur are said to have been found in the area as well as fossils of river clams and lung fishes.

The post glacial history of New Jersey has not been completely unraveled. It is known that as the ice melted and the glacier retreated to the north, large lakes were formed, notably Lake Passaic.

Fossil freshwater shells are found on the floor of several such glacial lakes. Certain of these species are not living in New Jersey today but live in more northern regions.

However, as early as the 6th century B.C. the Greeks knew in a general way that fossils were and what they mean, but as late as the 18th century of our era, some 2,200 years later, men of science were still gravely arguing the point.

Xenophanes, Xanthos and Herodotus, as well as other Greek philosophers and historians, noticed that sea shells may be found buried far inland and concluded the sea had once stood where the shells were found.

Bones of manmouths were also known to the ancients. They recognized these as bones but usually ascribed them to gigantic men. This interpretation was still generally accepted in the 18th century and occasionally thereafter.

According to legend the American Indians pointed out these bones as those belonging to members of a race of giants that inhabited the New Jersey and Bloomfield areas before the Lenapes arrived here.

The Indians of the Bloomfield area left legends of such a race who inhabited the Passaic valley and finally settled in the Watchung mountain ranges before they became extinct.

During this period of the so-called gaints the American Mastodon (Mastodon Americanus) ranged over nearly the whole of the U.S. and southern Canada. Even sporadic occurences were made in Alaska, and, of course, they made their habitat in New Jersey.

The mastodon made its home in the forested regions and rarely was to be found in the plains. In these regions it was to be found until a very late period and was probably known to the early Indians.

This animal, although nearly related to the true (early type) elephants that also roamed the countryside, was quite different in appearance. Both animals are found together in the Bloomfield area.

The most evident external difference was the comparative shortness of the legs in the Mastodon, which seldom reached a heighth of over nine feet six inches at the shoulder.

The head was also lower and more flattened. The teeth were very different from those of the elephants. The grinding teeth were much smaller and simpler, being low-crowned.

The tusks were much like those of an elephant except that in the male there was a single small tusk in the lower jaw. It is claimed that this was a carry-over from an earlier period when there were two tusks in the lower jaw.

The creature was covered with long, coarse, dun-colored hair.

Horses were extremely numerous throughout the United States and even into Alaska. There were at least ten species in the U.S., but not all of these roamed the Bloomfield area.

In the eastern states the existing forest horse was the Equus pectinatus, an animal of moderate size.

A suborder (Tylopoda) of the camels and llams, both of which are represented in the North American Pleistocene, were all descendants of a very long ancestry. These typlopodans were much larger than the existing forms.

Of ultimately Old World origin, but through a considerable line of descent in America, were the typically American deer (Odocoileus). Virginian and blacktailed species are familiar modern instances.

There is a question if the Moose (Alce Americanus) inhabited the eastern United States, and if they were within the Bloomfield confines.

Bison occurred in the Pleistocene period in a surprising number of species. Most of them were larger than the modern bison.

Minks, weasels, martens, skunks, otters, badgers, wolverenes, raccoons, foxes, wolves, coyotes, pumas and other animals now extinct ranged over our area.

Sabre-toothed tigers were massive, short tailed, and rather short legged; very muscular and powerful, cat-like animals, in which the upper canine teeth were converted into great redurved, scimitar-like tusks.

There were three species of true elephants:

(1). The huge Imperial Elephant (Elephas imperator), largest of the American forms, grew to a heighth of 13 feet, six inches. It had huge grinding teeth and was a survivor of the preceding Pliocene epoch.

It was more adapted to the open plains rather than the woodlands.

(2). The Columbian Elephant (Elephas Columbi) ranged over the entire United States including Florida. It was also to be found throughout the tableland of Mexico.

It was closely related to the mammoth, but obtained a considerably larger size, as much as eleven feet. It rivalled the largest African elephants of the present time.

The head was very high and had a curiously peaked appearance. The tusks of the old males became long and curved inward, overlapping at the tips. It is believed the Columbia Elephant was clothed with hair, but not as heavily as the mammoth, which was a northern species.

(3). The mammoth (Elephas primigenius) was a late immigrant from northern Asia. It is believe that, like the American Indian, it came by way of the Bering Land and Alaska into our area.

There is hardly any fossil mammal so well known as the Mammoth. Many carcasses have been found entombed in the frozen gravels of northern Siberia and Alaska. So well have they been preserved that it is even possible to tell the kinds of food they ate.

The Mammoth was well adapted to cold weather and was covered with a dense coat of wool beneath an outer coating of long, coarse hair. It fed upon vegetation such as grows in northern Siberia today.

The bones of mastodons have been discovered in various places in New Jersey. Before 1818 a part of a leg bone (tibia) was found at Navesink Hills, Monmouth county. In 1824 almost an entire skeleton was discovered at Long Branch.

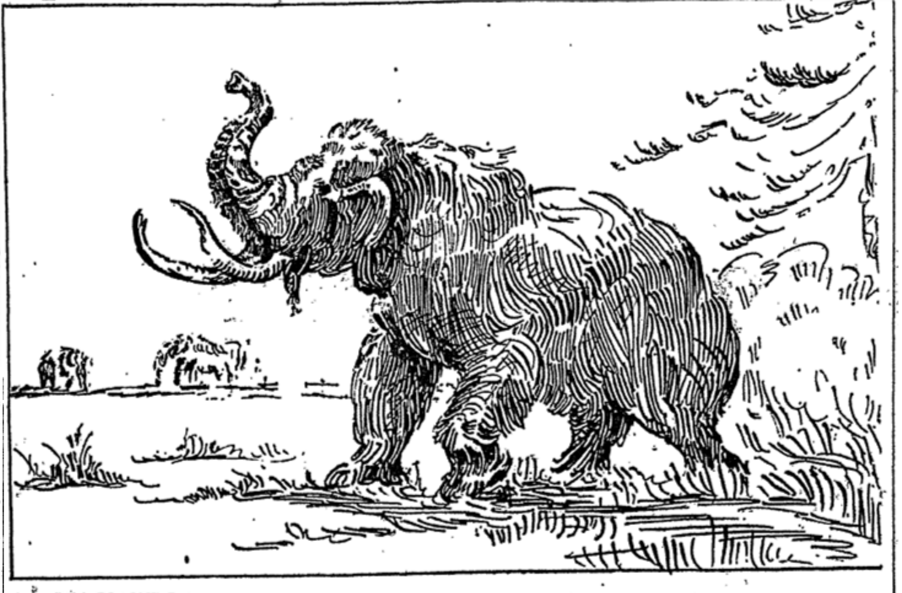
In 1844 five or six skeletons were found at Hackettstown, Warren county. Before 1868 a tooth was found nearer to us, at Verona. In 1883 a tusk and some near Lodi, Bergen county.

Glenn L. Jepsen, in his booklet "A New Jersey Mastodon", lists some forty discoveries from which the above are taken.

In a letter, written in July, 1801, by the great American ornithologist Alexander Wilson, mention is made of the discovery of the bones of a mammoth in Bloomfield. In a subsequent letter, July 23rd, he gave the details as follows:

"The gentlemen who discovered the bones of which I spoke is Mr. Kenzie, who was sinking a well for his paper mill in a swamp supposed formerly to have been the bed of a small

(Continued on Page 5)



THE BLOOMFIELD MAMMOTH — In 1801 the bones of a mammoth were found in a swamp that existed along the Second river in the vicinity where the Garden State Parkway crosses Broad street. The sketch gives an artist's impression of what the original animal may have looked like. (Sketch by Herbert Fisher, author of this article).

Mammoths

(Continued from Page 2)

creek that runs near ...

"Six feet from the surface, under a stratum of sand four inches deep, they found several bones, apparently belonging to the tail, six inches in breadth, with a part of a leg bone measuring upward of seven inches in diameter, at the joint, a part of a rib four feet long, and many fragments in a decayed state."

Alexander Wilson was the village schoolmaster, who had come to Bloomfield between May 1 and July 12, 1801. His letters, mentioned above, as well as all of this Bloomfield letters were written to Charles Ord, of Philadelphia, a friend of Wilson.

Wilson was placed in charge of the excavations in Bloomfield. Charles Kinsey was the owner of the property. Kinsey later became a member of Congress.

He was the inventor of a machine for the manufacture of paper and at the time was erecting a mill along the bank of the Second River back of the old "Brick Row" standing on the north side of Franklin street where the present Garden State Parkway crosses.

Kinsey also owned a mill at Paterson. His Bloomfield mill was soon afterward operated by Eliphalet Hall and Jacob K. Meade. They made, about 1818, the paper used for "Riley's Narrative of the Wreck of the Brig Commerce," a very popular book of its day.

The houses of Hall and Meade stood until recently when they were destroyed to make way for the municipal parking lot on the west side of Race street in Bloomfield.

What became of the bones I do not know. Recently I visited the old Academy of Natural Sciences at Philadelphia and the State Museum at Trenton, in hopes of finding some information.

I went to the Academy as I thought it to be but natural for Wilson to have turned the bones of the Bloomfield mammoth over to the old Peale Museum in Philadelphia.

The Peale Museum was standing at the time of discovery and as Wilson had come to Bloomfield from that city and was familiar with the museum, it was but natural for him to donate his findings to it. But the records and materials of the museum have been lost.

The Academy was founded in 1814 With this in mind I hoped I might find some information there. But, there was none available. The State Museum likewise had no records of the Bloomfield Mammoth.

Mr. Jepson, mentioned here, and connected with Princeton University, is being contacted. As yet I have not heard from him. His information is the last hope of finding out what became of the Bloomfield mammoth.

Stormy Background Marked Start Of Baptist Church

It Was No. Four Set In Bloomfield

The following article on early history of Essex county was writen by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites., inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The fourth church to be organized in Bloomfield was the Baptist. Three others preceded it; the Presbyterian, organized in 1794; the Dutch Reformed, 1795; and the Methodist in 1821.

Now, on November 25, 1851, a new spiritual tree was to be planted in the township of Bloomfield. This tree was the First Baptist Church. Early meetings were held in the old stone schoolhouse on Franklin Hill.

As has been stated in this series of articles, during Colonial days the southern end of the town was a part of the Presbyterian Parish of Newark. Anyone living here had to attend the Presbyterian Church.

The northern end of the town, now Brookdale, was a part of the Dutch Reform Parish of Belleville, then known as Second River. The Dutch were slightly more lenient with their inhabitants than were the Presbyterians.

As long as they paid their yearly support toward the church they were permitted to worship as they pleased.

So it was that we find the Methodists gaining foothold in the Stone House Plain, or Brookdale area, during the early 19th century. In 1822 the Methodists began construction of their first church in the Morris neighborhood at a site on Broad street, just north of Bay avenue, in Bloomfield.

Even at a date as late as this the Methodists were denounced and called heretics. It was not until nearer the middle of the century that a more broadminded viewpoint was developed.

By this time the new industries were bringing in families of other denominations and backgrounds. Workers were being imported from Germany and Ireland. Even the straight-laced opinions of the older residents of the town were being changed.

Religious conceptions were changing and we find a new, feeling toward religion growing within the township, especially in the Montgomery and Newtown areas.

Although Baptist tendencies were new in the township the Baptist sect was not a new one within the State. Baptist historians proudly point to New Jersey and Pennsylvania as having offered ideal conditions for the development of flourishing Baptist churches.

Even Rhode Island, recognized as the "Baptist Colony" hardly surpassed New Jersey in this respect.

New Jersey and Pennsylvania became the seats of the most solid Baptist organizations in colonial America. Due to their great unity of doctrine and policy the Philadelphia Baptist Association was constituted as early as 1702.

Even before that seeds were being scattered in Monmouth County as early as 1644-'65 under British Proprietory government. Several Baptist families settled in the vicinity of Middletown, but for many years they had no real organization or settled ministry,

Another group, at the same time, clustered in the present township of Piscataa, Middlesex county, bringing with them a fascinating history.

Their American origin was in Dover or Piscataa N. H., where Hansered Knollys came about 1638, entertaining Baptist principles, promoted them in the local Puritan church and gained a strong following.

In 1683 a migration of Baptists from Tipperary county in Ireland came to a scattered region from Burlington county southward in West Jersey Their main settlement was in the region along Cohansey Creek. Later they were joined by English and Welsh Baptists as well as several from New England.

There were three organized Baptist churches within New Jersey as early as the later part of the 17th century.

The Middletown church was organized in 1688, the Piscataway church was established in 1707, and the Cohansey organized about 1690. Itinereat preachers served these places for several years.

The beginning of the Baptist Church in the United States may be credited to.

Roger Williams who established a community in Providence, R.I., in 1636. He was convinced of what he believed to be the errod of infant baptism.

He believed that it was up to a mature person with religious convictions to decide what faith was best suited for him and that rebaptism should then be the result.

The leaders of the Baptist Church were strong believers in religious freedom. This was partly due to principle, but partly due to the persecutions they were subjected to by the established churches in Massachussetts, Virginia and elsewhere

Roger Williams (1609 *-83).

John Clarke (1609-76), Isaac Barkus (1724-1806) and John Leland (1754-1841) were among the Baptist ministers and teachers who were responsible for making complete separation of Church and State.

To them it was not only a cardinal principle of the communion but a potent American ideal.

The Baptists gained the respect of Benjamin Franklin largely because they had no formal theological creeds. They did not even publish their Articles of Faith, believing that they had reached no finality in this matter and that it was always possible to find new truths.

It was not until the 19th century however that the Baptists began to organize on a national basis. In 1814 representatives of II of the then 18 existing states met in Philadelphia and organized the General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions

Following this came a revitalized growth of the Baptist faith in the United States, especially in New Jersey and Pennsylvania. It was during this period that the movement spread within our township

In Europe the history of the Baptists goes back several centuries Away back in 1519 a scholarly priest and distinguished Humanist named Huldreich Zwingle came to Zurich, Germany.

He had been a student at the University of Basel, and there had acquired Protestant principles.

However he continued zealously for papal interests during the early years of his priesthood and received a small pension from the Pope.

Ignorance and immorality was prevalent among the clergy at the time. When Zwingli visited Italy as a chaplain to Swiss mercenaries he became doubtful of the papal aims and set himself to stamp out mercenary service in Switzerland.

Going to Zurich he became famous as a preacher "for the times." He denounced the luxury, vice and military spirit of the clergy of the time, going straight to the Scriptures for his doctrines.

He soon gathered crowds from the surrounding countryside and had to start preaching in the marketplace.

His preaching caused turmoil within the church. Pope Leo was called upon to settle the arguments Zwingle had started. Leo granted the request of the Diet A Franciscan monk named Sanson, who opposed Zwingli, withdrew.

Then, in 1522, a public debate between the Augustinians and a certain Franciscan monk from France caused the priests of Zurich to revolt against Roman practices and preach only from the Scriptures.

Zwingli published 67 Articles in German and the Government called a public disputation to determine what was the Gospel. At the close of the meetings the Government approved Zwingli's Articles and issued a decree that all priests throughout the canton should "spread nothing but what can be proved by the Holy Gospel and the pure Holy Scriptures."

This was the beginning of the Reformation at Zurich.

By 1523 Zwingli had enlarged upon his articles. His work became a textbook for the people and he became the leader of the Reformation in Germany, Switzerland and South Germany.

In 1534 Zurich broke completely with the Roman Catholic church. All persons were required to submit to the new order or leave the canton.

The distinguishing feature of the new order was their rejection of the baptism of infants. The new order followed [illegible] ically upon the principle that [illegible] sacraments are of no avail, [illegible] for those of adulthood [illegible] ould receive them in faith.

Because of this special emphasis, the radicals of Zurich were called "Baptists". Because they baptized again those who had been baptized in infancy they also became known as "Anabaptists."

Dissensions soon arose again and in January, 1525, another public discussion was held to determine the true doctrine of baptism. At the close of this discussion further meetings of the Baptists were prohibited.

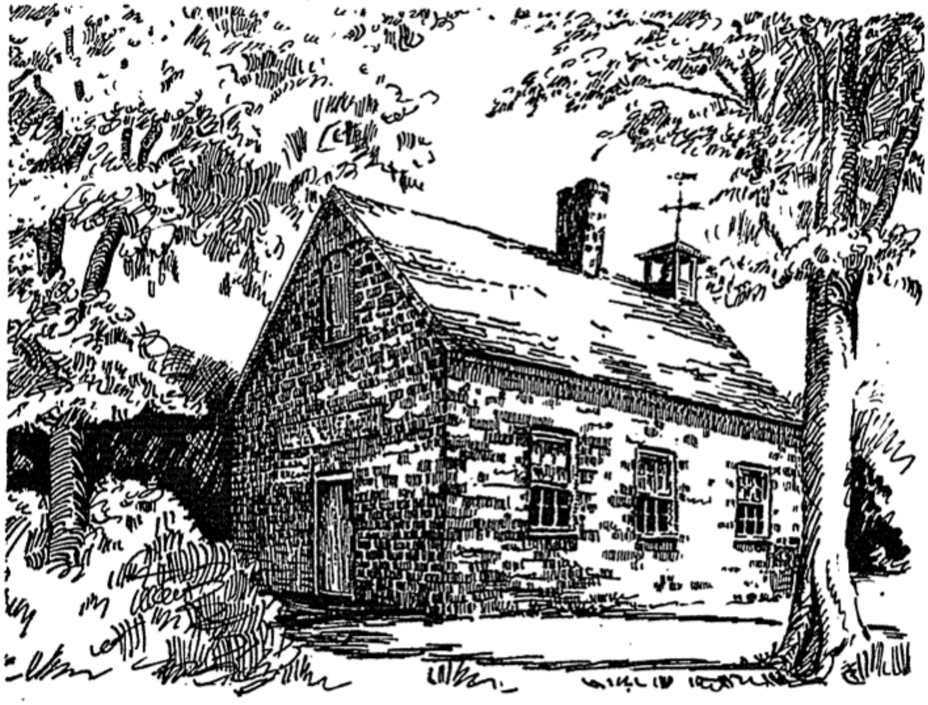
Baptists were not only persecuted, but dispossessed, driven into exile, drowned and burned at the stake.

In 1528 the first Synod of the Reformed Church met at Zurich and became the official religion. There were to be sermons twice daily, instead of the Mass, and three times on Sunday. There was to be no music, only preaching.

Of the holy days of the Catholic Church only a few, such as Christmas, Good Friday and Easter, were to be observed. An ecclesiastical calender for the year was published, in which Bible heroes appeared instead of Catholic saints.

Churches twere simplified and costly ornaments removed. The Bible became the central text book and so Hebrew and Greek, the languages of the Bible, were taught in the seminary.

(To be continued next week.)



THE OLD FRANKLIN HILL SCHOOLHOUSE: This was the meeting place of the congregation of the First Baptist Church when it was organized in 1851. (Sketch by author of this article, Herbert Fisher).

Baptists' First Meetings Were Held In School, Built 1785

Present Church Erected In 1910

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects o four historic past will be published later.

By HERBERT FISHER

This Reformed church was later known as the Congregational.

Meanwhile the skies were becoming dark for reformists everywhere. France and the Papacy became in strong alliance.

The Edict of Worms declared that Zwinglians and Baptists should be destroyed for three reasons:

(1) — They believed in the supremacy of the Scriptures, rather than the Church, in matters of faith and doctrine;

(2)—Religious liberty;

(3)—Baptism of believers rather than infants.

For nearly four centuries, mostly in Switzerland, Germany and the Netherlands, Anabaptist groups flourished in spite of decrees against them. These Anabaptists were the ecclesiastrial ancestors of the Baptists of today.

In 1611 groups in England to maintain that only believers in Christ, not infants, could be rightfully baptised and that baptism should be by immersion.

From England the new doctrine spread into Ireland and Scotland. From these three places came settlers to America, bringing with them a form of religion that, during the 19th century, was to sweep across the country.

This, then, is the background and origins of the Baptist faith. In next week's article the early history of the First Baptist Church will be given.

First meetings of the Baptists were held in the little old stone schoolhouse situated on Watsessing, Watsesson or what was later known as Franklin Hill.

The school had been built in 1758 and was the first school building to be built within the present confines of Bloomfield. In 1782 an addition was made and the structure remained standing until 1852 when it was torn down.

The early structure had but two windows on each side. In one corner was an open fireplace. The chimney was to the rear of the building. At the time the bell tower was at the front gable end of the building. When the addition was made it was removed to the rear.

Before the building was demolished it was used by the small Baptist congregation as a temporary meeting hall for about one year.

The cornerstone, if such it may be called, was long preserved by Joseph B. Maxfield. It was a stone tablet that was inserted above the entrance upon which was cut the inscription:

"The West End Of This House Built In 1758. The East End In The Year 1782."

When the present Baptist Church was built in 1911 the stone was preserved in the interior foundation wall.

The old bronze bell was hung in a tower at the rear of the structure when the Baptists were holding meetings there. In July 1776 it had proclaimed liberty to the residents of Bloomfield.

At the present writing the bell is stored in the attic of the Bloomfield Free Public Library. It will be exhibited during the Sesquicentennial celebration when the library is opened.

(In the series of articles appearing in August and September, 1960, on the school system of Bloomfield an incorrect picture of the Franklin school was used. This was on Sept. 8, 1960. This picture shown was of the Franklin school in East Orange, inserted by error. The correct sketch appeared in last weeks article.)

From the bell and tower of the modest house of worship a rope hung conveniently near the pastor's desk. Upon the rope he would tug to call his flock together.

According to an old legend, when the bell was no longer needed at Watsesson Hill it was used by the old Newark and Bloomfield Rail Road (later the Delaware, Lackawanna and Western) as a depot bell. It was then used in the belfry of the Episcopal chapel.

The story is erroneous. As is credited in Joseph Fulford Folsom's "Bloomfield Old and New", the bell used by the railroad and the Episcopal Church was obtained from the old tug boat "Isaac Newton" by a Mr. Smith.

It was a little band that organized the Baptist Church in Bloomfield. Six men and seven women representing eight families undertook the burden involved in the purchase of property and the beginning of a house of worship.

A few persons believing in the Baptist faith were living here prior to 1830. However, they were so few in number and so out of sympathy with the other residents that no attempt had been made to build.

The very earliest movement was about 1815 to 1820 when a Mr. Miller and a Mr. Owen, along with a Presbyterian and a Methodist, started a union meeting at the schoolhouse in the Montgomery neighborhood on the eastern border of town.

There was also Mr. Conry who had attended the Presbyterian Church and now become known by the distinctive title of "the Baptist."

Other early Baptists were Mrs. William B. Davey and Mrs. Isaac Dodd. Then, about 1835 Thomas Day and his family joined.

Before 1850, however, other Baptists moved into town; Mrs. Charlotte Vanderpool, Samuel A. Brower, Uzal D. Ward and wife, William Clark and wife, Sylvester P. Looker, Joshua Crane and wife, and Mrs Caroline Sanford.

About 1850 Charles S. Willett and family moved here. At the same time Mrs. Ann L. Fisher, David Cairns and wife, and George Sherwood joined the group.

First steps toward establishing a regular meeting are believed to have been held in the residence of Joshua Crane in West Bloomfield, now Montclair, about 1850 when Rev. J. Q. Adams, then pastor at Caldwell, assisted.

However, Bloomfield was more centrally located and the meetings at West Bloomfield were discontinued. It was decided to build a meeting place at the more convenient location.

On November 20. 1851. **Articles of Faith and Covenant were signed by: William Clark, Samuel A. Brower, Mrs. Sarah E. Ward, Mrs. Charlotte Vanderpool, Mrs. Hepzibah Cairns, Mrs. Clarissa Crane, Mrs. Ann E. Sherwood, Mrs. Ellen Clark, Uzal D. Ward, Sylvester P. Looker, David Cairns, Joshua Crane and Mrs. Caroline Sandford.**

These were the thirteen persons who formed the Baptist Church of Bloomfield. A committee was organized to find shelter and the old Franklin school house was used as a temporary home.

In the latter part of 1851 prayer meetings and Sunday School services were held, but preaching services did not commence until February 1, 1852. On February 13 the Church was organized and services on this occasion were held in the Lecture Room or Parish of the Presbyterian Church.

In March of the same year a lot was purchased at the corner of Franklin and Washington streets for $950. This was larger than the existing plot. Later three building lots, one on Franklin street and two on Washington street, were sold from it.

There was no strong central organization to back the little group of worshipers in their financial undertaking of acquiring property and building a church.

Never-the-less it was only one week after the 13 persons organized that the committee was formed. A few others added financial assistance.

Unlike other religious organizations, each Baptist church was independent, with no Conference back of it. This did not deter the little Bloomfield band. Wisely they secured the very best unoccupied site in the village and erected a substantial brick and stone structure.

The Sabbath School, prayer meeting room and infant class were in the basement of the building. There was a library in a little room in one corner.

On April 4, 1852 the first baptisms were held by the newly formed church. Rev. H. C. Fish, D.D., of Newark performed the ceremonies in Power's Mill Race. (The mill race no longer exists). Thomas T. Cadmus was the first person to be baptised.

The early baptisms were held in the open air and beside the Mill Race; other baptisms were held in Willetts Pond, at the east end of Montgomery street; Watsessing Lake and the Morris Canal.

On July 4, 1852, Rev. John D. Mason, of Newark, was called to the pastorate. He received $400 per annum for his services. He soon resigned and on March 13, 1853 a call was extended to Rev. James H. Pratt of North Granville, N.Y., who received a salary of $600.

On July 14, 1863 the newly built house of worship was opened. It cost $8,500.

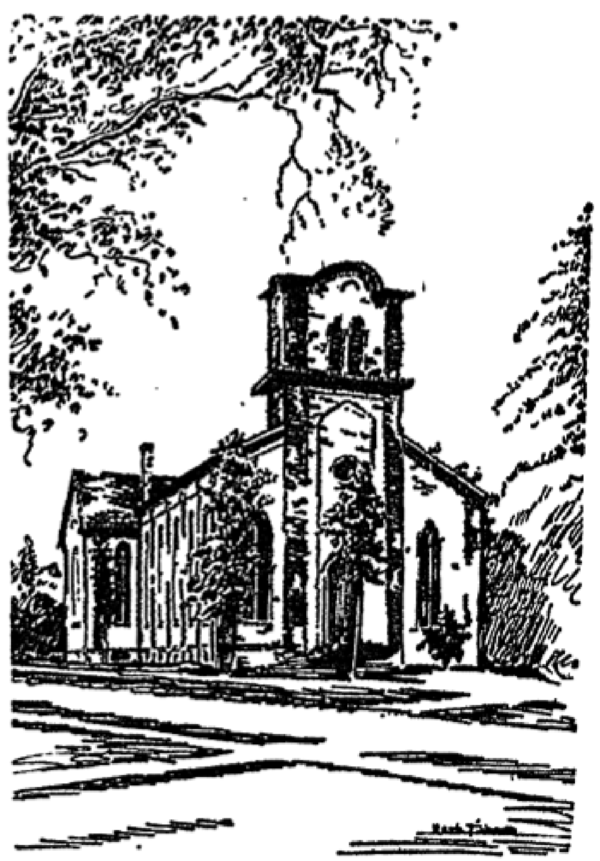
From this time on the Church seemed to prosper. However, since most of the parishoners were people of moderate of circumstances the Church did not gain as rapidly in the financial sense.

When the financial crisis of 1857-58 swept the nation the total receipts were only $637,39 for the year of 1857. In order to pay the resigning pastor a mortgage on the building had to be taken.

The Rev. H. F. Smith becom ethe new pastor and in 1858 under his leadership the church greatly prospered. Pew rents were abolished and bazaars discontinued as a means of church support.

When hostilities broke out between the North and the South the spirit of the Church was gallently shown. Although it was opposed to warfare, when the outbreak of the Civil War

(Continued on Back Page)



THE FIRST BAPTIST CHURCH—The sketch shows the first structure to be built by the Baptists on the west corner of Franklin and Washington streets. It was destroyed in 1910 to make way for the present larger building.

Baptist Church

(Continued from Page 2)

came twenty of the sixty male members entered the army.

In 1869, when Dr. F. W. Stubbert was pastor, a mission was started for the German-speaking people of the town. Meetings were held in Montclair. At the same time a saloon mission was established.

Later, the young people were organized into a Christian Endeavor Society during the ministry of Dr. C. A. Cook.

In 1894 the church opened preaching services in Brookdale when the building used by the Methodists was taken over. In 1895 complete organization of the new church was effected. Meetings were also conducted in the Silver Lake section of town for several years.

In 1910 the present beautiful edifice was built upon the site of the old First Church building. The stately old brick and stone building had stood for nearly sixty years. A larger building was needed. In its place arose the handsome structure of West Townsend (Mass.) granite.

Over $70,000 dollars was outlayed in its construction and the members were very proud of the large "Memorial" organ with its 28 speaking registers. Today the building and property are worth many times their original figures and the structure could not be duplicated at any price.

Membership grew after the building of the new church. In 1920, Dr. J. A. Monk became pastor upon the resignation of Dr. Potter, who had been minister when the new edifice was erected.

Under the pastorage of Dr. Monk the New World Movement made its debut. During its five years of existance over $100,000 was contributed by the First Church. More than that amount was contributed for use at home.

During Dr. Monk's ministry the Beginner's Room of the Sunday School was enlarged and a Ladies' Parlor built. Two young men were ordained; and three foreign and two home missionaries, besides the assistants at the church were supported.

The congregations greatly increased, a Junior Surpliced Choir was organized and the Senior Chorus took part regularly in the Sunday services.

When the Central Church of Bloomfield (Baptist) was organized many of the members of the First Baptist Church left. Even so the membership increased until today it is a strong organization.

The members may well feel proud of their achievements. And as the Town of Bloomfield celebrates its 150th Anniversary it also may feel proud of this religious institution, as well as the many other fine churches and religious congrega-

"Witch" Reputation Resulted From A Blighted Romance

But Silver Bullet Ended Her Career

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

There is an old saying, "Money always finds its mark." Years ago, up Bloomfield's Brookdale way, there was a tale retold many, many times that illustrates the point. The tale was handed down from one generation to another until it wore itself out and was but all forgotten.

You never hear it told anymore, for all the old-timers have died and their descendants have moved away, and the new families moving into the neighborhood; well, what do they know of the old traditions and stories?

It was only by chance I came across the tale. One day, while rumaging through some old newspapers I came across a headline that caught my eye. It read "Legends of New Jersey as Told in an Old Schoolhouse."

It briefly told of a reputed witch who, according to tradition, once prowled about the old farms of Stone House Plains, now Brookdale.

It is difficult to imagine that this area of Bloomfield, with its dignified houses, stores and apartments, was once an agricultural area, but when one considers that until the 1870's and 1880's a large portion of New York City was still farmland one can begin to understand.

The story, as told in the article, intrigued me and I began to investigate. By reading some local histories, thumbing through more old newspaper articles and inquiring amongst some of the old inhabitants, I was finally able to piece together the following tale.

There once lived in the county of Essex a very poor woman. She lived on the sandstone cliff south-west of the little settlement of the Van Ripers and Piers in the very norththernmost section of the present Bloomfield.

What her family name was is not known. To everyone of her day she was simply known as Marie. She lived high up on the hill in a downcast, ill-furnished house capped with a high peaked roof. Of family position and weatlh she had none.

However, she had one asset which she used to good advantage. She had great personal beauty and charm. Even as a child she had a peculiar charm; and, as she grew in years, word of her beauty grew throughout the countryside.

Her father was but a poor wood-chopper known simply as Henri. Shince he was of foreign birth, probably French, and as the sturdy Dutch citizens could not pronounce, or even make out, his last name he was known as "the foreigner Henri."

Soon would-be lovers and even prospective husbands began to find things that called them to the rocky sandstone cliff. They could be found shuffling through the dust of the little laneway that led from the Old Road to Totowa Falls.

Some went to the crest of the hill to hunt the deer and bear that roamed through the forest. Others found the fish that swam in the Yantacaw river to the west of the cliff more to their liking. Others found the high altitude more invigorating.

Whatever their reason it was quite noticeable that the young men of the community of Stone House Plains began to think highly of long walks. Somehow, all found an excuse to go past the good Henri's door.

Soon, little gifts were found upon the doorstep while some of the swains were bold enough to sing beneath the young girl's window. Others even began to beg her father for her hand, but since he could not speak Dutch and they could not speak his language they had a difficult time of it.

However, several of them were not quite so honorable in their attentions and sought her out on her way to the spring or while she was working in her garden. They offered her wealth and a separate establisment without the benefits of clergy or their good names.

At first Marie became rightfully outraged at their proposals. Her mother had been reared by the pious sisters of the Church when she was a child in France, and she had trained her "daughter of the wilderness" well.

There was no Catholic Church to attend in the land of the Dutch Reformists and so the little family had learned to keep to itself. Henri went into the little villages nearby only upon occasions when necessity demanded.

So, the years rolled on until Marie reached the age of eighteen. It was high time, according to old customs, for her to be married. Soon she would be considered an old maid and there would be no hope for her.

As yet, no one had offered to take her to his large home in the village. At last the cruel impact of her poverty became strong upon her and she began to realize that these young men who made calf eyes and asked her to go on walks with them would never rightfully ask for her hand.

She knew they wanted her but not with a wedding ring. They would never dare present her to their families, for Marie was not one of them. She did not belong to the landed gentry class. She was the daughter of the foreigner Henri.

Marie pondered upon these things and eventually was forced to make her choice. There was, within the hamlet, a powerful, wealthy and influential family. It had been there since the very beginning of the community. The young son of the family became overjoyed at the acquisition of so beautiful and sought-after paramour.

He immediately began to build her a well-furnished cottage on the Watchung hill, far away from the homestead of his family. And, although the union was not solemnized by the church of either of their faiths it was a happy union.

Marie was madly infatuated with her handsome young lover. With her sweet and loving disposition she readily passed the days, when he did not arrive, looking forward to the happy days and joyous nights when he would be there.

For many years all went well with the young couple. The proud young man would boast of Marie to his friends and loudly crow over the exploits he had accomplished that others could not.

To his family he said never a word of these affairs. If they wondered he went upon his nocturnal visits they were left to wonder to themselves.

Children arrived at the little regularity and their gurgling sounds seemed like the cooing of doves to the young father's ears. He loved to find his way up the Watchung hill for he always found a warm welcome and a cheerful embrace at the end of the road.

And Marie was happy. She was content, for she loved the man of her choice. He was always so thoughtful; always bringing her gifts. And he was always so kind and always with a pleasant countenance when he visited her and her little brood.

He was proud of them, of that she was certain. She felt within her that he was as content as she.

Time just seemed to fly by. Ugly rumors also began to fly, especially into the windows and the entranceway of the parental home in the village. Stormy scenes arose while the

trepidation she burst open the door to find her youngest child lying stiff in its crib and the two olders ones weak with fever. A few days later all three were gone.

For many days Marie remained mute and silent. All her dreams of happiness were shattered. She was no longer young and beautiful. Her tragedy had turned her hair to gray and her weeping had made her eyes, once so black and lustrous, red and ugly.

No one desired her company any longer. Even upon the streets, when she begged for alms, people turned away from her in disgust. They had no alms to give to one like her.

It was at this time that farmers began to hear strange commotions in their chicken coops. Upon investigation they would see a strange ghost-like apparition making off with the fowl.

The farmers would fire their blunderbusses at what they claimed was a thieving witch. Each night someone's henhouse would be robbed and although blunderbuss after blunderbuss was fired, none seemed to take effect.

Things finally took such a turn that it was decidtd a meeting be held to decide what should be done.

"It is the witch on the hill!" they cried in unison, "our bullets have no effect."

"We are powerless," lamented others.

Then Helmigh Cornillissen, a son of the soil, a bit more ingenious than the others, announced that if the witch invaded his farm at the next full of the moon he was going to use a bullet that would put an end to all her nocturnal prowlings.

"How?" asked the group, highly perplexed.

"Have you not heard," continued Helmigh, "that witches can not stand being shot at with silver? Next time I shoot at her it will be with a silver bullet."

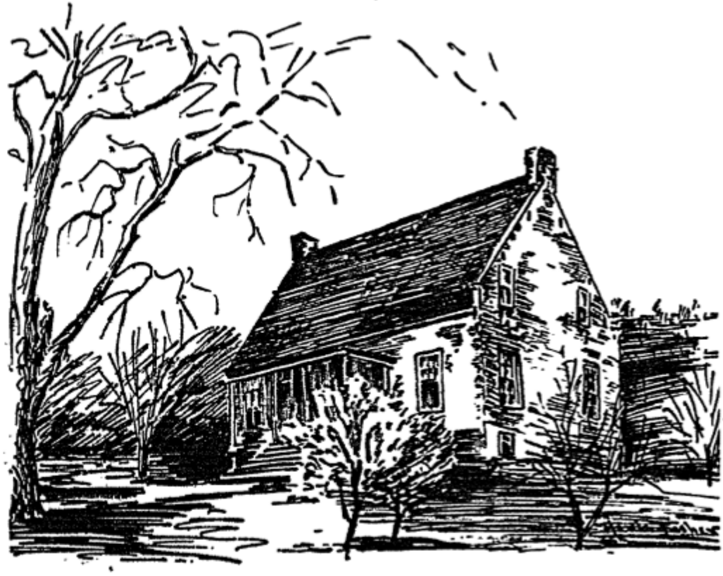
The following night the moon was full and mellow. Suddenly, at midnight, the entire neighborhood was awakened by an agonizing shriek that rent the air. The farmers hurriedly put on their clothing and ran out of doors.

"It came from Helmigh's place," someone cried and each and every one of them ran in the direction of his farm. They searched and searched for the victim, but she could not be found.

Only a poke full of eggs and two hens with their legs tied securely together gave evidence that Helmigh had made good is promise,

However, a few days later, some hunters who had come out from New York became lost in the woods of the Watchung hills. Coming upon a little cottage they opened the door in search of shelter.

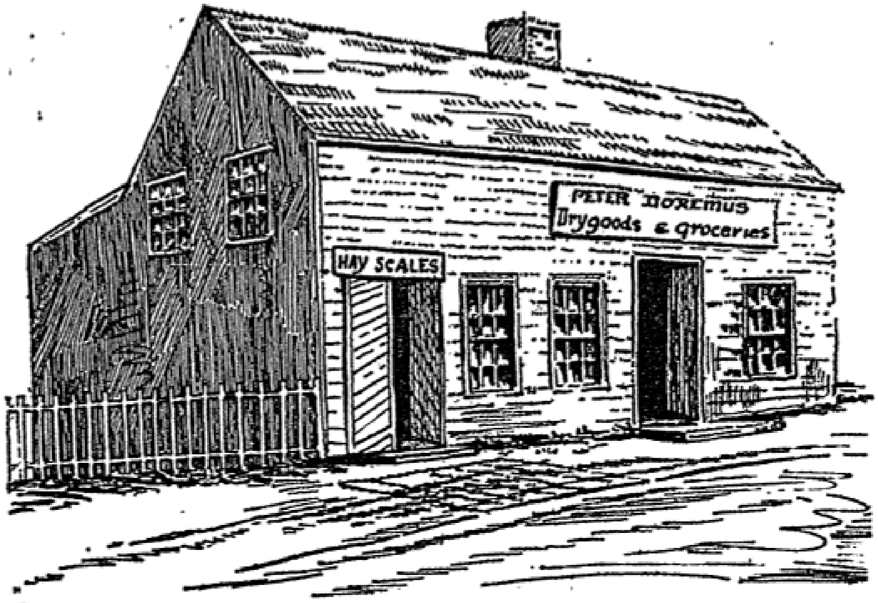
Upon the floor lay the witch with a silver dollar lodged in the calf of her leg.



THE HOUSE WITH THE HIGH PITCHED ROOF—This is the house that stood near the old sandstone quarry in Stone House Plains and where Marie, the heroine of our story, lived. (Sketch by Herbert Fisher, author of this article.)

Real 'Country Store' Replaced Early Forms Of Barter

But First Farms Raised Own Food



THE PETER DOREMUS STORE (1811-1850): Located at the corner of the present Glen Ridge avenue and Bloomfield avenue, in Montclair, where the present Hampton House is now located. This was one of the first stores within the Bloomfield area. (Sketch by Herbert Fisher, author of this article.)

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Washington Irving, somewhat satirically and in an amusing manner, has ascribed to the early Dutch settlers of New Nederlandt many habits and peculiarities.

While his statements are not strictly accurate nor historical, they were, however, suggested by the fact that the early Dutch were so very tenacious of the habits and customs descending to them by their forefathers in the Motherland.

They were so indifferent to the affairs and wranglements of the outside world, that even in those days of slow movement, their conservativeness and their opposition to all new and untried theories, were particularly noticeable.

Although the residents of Bergen, Essex, Morris and Passaic counties were practically under the shadow of the thriving metropolis of New York, and the inhabitants were within rather easy access to it, they pursued their vocations and advocations, undisturbed by its allurements.

And even if they were next door neighbors to the English settlements of Newark, the southern section of Bloomfield, the Oranges, Whippany, Hanover and Morristown, they were slow in adopting any of the English ways and manners.

Rather, it was just the opposite — it was the English who adopted the ways of the Dutch.

If the Dutch did not indulge in the extravagances of city life and desire its luxuries they were content to enjoy their home comforts.

They had no desire to adopt any of the wild or unusual habits introduced by the Royalists.

The fertile soil of the Passaic river valley afforded ample recompense to the old Dutch husbandman, and he cared for his acres with a judgment and industry that returned him a most liberal renumeration.

Throughout this area cabbage was one of the principal staples of produce. It originated in Holland and during the reign of Queen Louisa and King Frederick William of Prussia was introduced into their country.

Immense quantities were raised in Essex county, not only for supplying the neighboring city, but for shipment to all parts of the country.

Another source of income to our early farmers, in addition to the vegetables, grain, hay, flax, and fruits raised and sold, was the cutting and bunching of clover. Sold to the denizens of most healthful and necessary New York it was used as a food for their horses and cattle.

In the autumn, the marshes, were frequented by hunters in search of wild fowl that congregated there. Great flocks of wild pigeons settled in the woodlands providing eggs as well as meat.

Deer, bear and wild animals were abundant and there was no the table. The streams provided need to purchase any meat for fresh-water fish in abundance. Smelt, shad and other salt water fish were obtained from the Passaic river. The Third river provided mussels and turtles.

Many of the inhabitants went oystering at Newark and New York Bays. Even Henry Hudson mentioned that the bivalves were the largest and most luscious he had ever seen.

Of course, when manufacturing plants befouled the waters the oyster beds, that had enjoyed such a flattering reputation, ceased to exist.

The cattle and wild animals of the field provided leather for the making of clothing and shoes. The spinning and weaving of wool and flax, occupying the time of the women of the day, also helped to furnish the necessary clothing for daily comfort.

The well-stored kaas or clothespress was furnished with all the finery deemed necessary to envelope the form of the comely bride for many years to come. There was no thought of latest fashions during those days.

During the early days there was little need of a country store. Such things as sugar, spices, molasses and other staples were substituted for. Maple sugar trees grew in abundance.

Bee hives provided honey, and before the day of the beehive the hollows in the trees, where the bees swarmed, were cleaned of the precious golden sweet.

What the farmer lacked, in the way of groceries and other needs, he bought at first from Bergen (Jersey City) or Manhattan, then when stores appeared in Newark, he purchased there.

At these stores the farmer bought his salt, sugar, tea, coffee, "heel moel stroop" (very other items he could not raise fine molasses), tobacco and upon his own land.

Money was scarce well along into the 19th century and in many places until the 20th century. Trading was done by a system of bartering. The storekeeper took farm produce, principally wood, hoop-poles, and pot and pearl ashes for his groceries.

It was not uncommon for a farmer to drive ten or more miles with a load of cordwood to Newark or Bergen to exchange it for a gallon of molasses.

The storekeeper would ship these bulky articles by water to New York, and there exchange them for new supplies of his store.

I remember hearing my grandmother tell how she raised chickens and was permitted by my grandfather to keep whatever eggs were produced. These she would take into Paterson and exchange for materials to make window curtains and other items needed in the house.

Probably the next places to see the development of country stores were the docks along the Passaic river. At the Watsesson Dock, near the mouth of the Second river and at Acquackanonk Landing (Passaic) little places of business sprung up.

The shipping interest became very considerable. Vessels traded with New York, Albany, Long Island, Providence, Boston, Baltimore, Philadelphia and places along the Jersey shore.

Iron from the furnaces and forges at Pompton, Ringwood and Charlottesburg was brought on oxen, horse and mule and later by wagon to Acquackanonk Landing, Van Houten Landing and the Kingsland Dock.

Over the Cranetown Pass, the notches at Eagle Rock and the highways at Mount Pleasant and Northfield avenues came wagon loads of iron and hoop-poles to the Watsesson and Newark docks.

As these highways of travel became broadened and improved little communities sprung up along their ways. As early as 1755 the present city of Paterson was becoming to take on the aspects of a thriving center.

Abraham Godwin had built a Dutch church there, a store, a warehouse to take care of his thriving trade in iron ore, a bridge, a school, and several houses.

At the Notch, Clifton, a tavern was soon to spring up to take care of the thirsts of the drivers coming along the dusty road to the Passaic river docks.

Within the territory that later was to become known as Bloomfield Township the first store to appear was at Second river (Belleville). William P. Sutphrn, in his chapter on Municipal Development, Bloomfield Old and New, states:

"The chief business center, however, developed upon the Passaic River, in that territory of Bloomfield Township known as Second River. With the transportation facilities afforded by a navigable stream it was natural that this site, later called Belleville, should develop as a business center."

Sometime before the Revolutionary War Abraham Cadmus began a little trading post in the Montgomery settlement. His house still stands on Montgomery street, Bloomfield, and his store was on Mill street Belleville, in the vicinity of the yeast plant.

Israel Crane began the operation of a store on the Old Road to Bloomfield, now Glen Ridge avenue, Montclair, sometime before the building of the Newark-Pompton turnpike in 1806; for he opened up Spring street to connect his store with the traffic on the turnpike.

His store was opposite Spring street on the Old Road and carried a wide selection of stock. Groceries, dry-goods, wet goods, hardware, drugs, seeds, crockery, and everything that the farmer and his wife might need, were the staple products.

A second store was opened here in 1811 by Peter Doremus, at the site now occupied by the Doremus Building (Hampton House, 467 Bloomfield avenue, Montclair).

(To be continued).

Old Country Store Also Was Town Social Center

No Haste Shown In Buying Goods

The following article on early history of Essex county was written by Herbert R. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The country store proved to be a convenience not only to the farmer, but to his wife and daughters as well. The "store" introduced the latest fashions in women's wear, for with the expanding wealth came a consciousness of what was in style.

Katoen (calico), osnaburgs (not one bit better than the homespun linens of the housewives), and sometimes even such extravagances as striped silk muslin, lace or silk mittens or gloves, silk stockings, silk dress goods, bombazine (a twilled dress fabric of silk, sarcenet (a kind of thin silk fabric used for linings, etc.), serge, silk ribbons, cambric and bonnets, although not as varied as today's materials, never-the-less appealed to the women of the 19th century.

Of course, the farmer having occasion to drive all the way to New York often brought home some new article not to be found in the stock of the country store.

The tale is told of a neighborhood blacksmith who, about 1800, brought back with him four hansome silk umbrellas. They were for his wife and daughters. He paid seven dollars apiece for them, which scandalized the neighborhood and his extravagance was the talk of the town for many a long year afterward.

The womenfolk of his family longed earnestly for a rainy Sunday so they might disport their new finery. It never occurred to them that the umbrellas might with propriety be used as sunshades also.

The Crane and Doremus stores catered to backwoods trade. They carried a heavy stock of general merchandise to meet an increasing demand for family supplies occasioned by the improved facilities for travel over the new ewark and Pompton Turnpike. The highway brought a large trade from Morris and Sussex Counties.

Trade was the most active in the spring and in the fall when whole families would come to town and purchase their supplies for the season.

In these early days methods of business were far different than those of the present day. Since the customers lived long distances from the stores their visits were not frequent. However, quite often a whole day would be spent buying supplies to last over several months.

Business was transacted in a much less strenuous manner than today's rapid-fire methods. The language spoken was Dutch; for this, at the time, was the spoken language of a large part of Bergen, Passaic, Essex and Morris counties as well as Warren and Sussex.

This may be a surprising fact to most readers, but it shows the tenacity of Dutch manners, speech and thought.

Philip Doremus, son of Peter Doremus who operated the first Doremus store wrote of the fluency with which his father spoke the Dutch language and how he carried on his business in that tongue.

Philip Doremus goes on to state: "The present day stock of package and canned goods is an entire change. Nearly all ordinary groceries were in the bulk.

"Coffee was sold in the bean, unroasted; flour came up from the country in sacks and was emptied into large bins; New Orleans molasses and sugar in hogsheads.

"The moist, unrefined sugar was taken from the cask and mixed with a dry Havanna sugar, giving it a better consistency for weighing out from barrels in which it was placed after mixing.

"The 'loaf' sugar, neatly wrapped (the outside paper a uniform bright purple) hung from the ceiling beams in rows. This particularly 'company' sugar and was broken off in quantities as desired.

"The purple wrappers were much sought after by the ladies for dyeing material.

"Flour was always weighed in bags provided by the customer, the customary division as to quantity begin based on a system of one hundred and twelve pounds for one hundred pound weight. The weights were cast iron, representing respectively fifty-six pounds. twenty-eight pounds, fourteen pounds and seven pounds . . .

"The scales in use for these weights and for bulky goods consisted of a heavy iron beam hung from the ceiling with square board platforms suspended by chains from the beam ends."

It was customary for the men of the neighborhood to gather in the old county stores during cold winter evenings. They entertained themselves with the general news of the day and a large fund of stories, usually prefaced by "that puts me in mind of."

During political campaigns the discussions would sometimes become rather hot. Conspicious and somewhat of a lead was Capt. John Baldwin, an old time Whig in politics and a man recognized "of large brain."

There were very few who could stand up against him. He lived in Cranestown, later West Bloomfield and now Montclair, and was a frequent visitor to the Doremus store.

Legends and stories, peculiar to the times, sprung up. A couple of them might be mentioned here:

As has been mentioned a considerable business was carried on in the way of bartering. Farm products, eggs, home made butter, cheese, potatoes, barrel hoops and staves, etc., were exchanged at the store for merchandise.

One day a good "huisvroue" (housewife) sent her husband to purchase a darning needle for her. Giving him a newly laid egg she sent him on his way.

Laying the egg on the counter the farmer and storekeeper made their exchange. It was the custom, in those days for the shopkeeper to treat his customer to a glass of wine after such an exchange was made, or when any business was conducted.

After the trade was made the farmer asked for the usual treat. The glass of wine was served, when the farmer asked, "couldn't you afford an egg to break in this?"

"Rather close business," the merchant replied, but handed him the same egg that was in the deal. Upon opening it the customer discovered to his surprise that it contained two yolks. Thereupon he demanded two darning needles instead of the one.

Records do not state if he received the extra needle or not. However, we can imagine the exchange of words that took place.

Indigo used to be quite an article in trade. Every housewife kept her indigo bag, which had to be of the very best quality to give the proper shade to the rinsing water of the weekly family wash. A good lady with quite a bit of experience in the use of indigo undertook to give her neighbor, a young bride, an infallible test by which she could determine the genuine.

Sending the bride to the store to get some indigo she gave the following advice:

"Take a cup of clean cold water and gently drop into it a lump of indigo — but I do declare, I forget whether it must sink or swim to be good."

During the primitive days of wood fires and huge fireplaces it was of utmost importance that live coals be well covered with ashes over night so as to be kept alive to start the new fire in the morning. It was not an uncommon event to send to the neighbor for a few live embers with which to start the family fire when it went out.

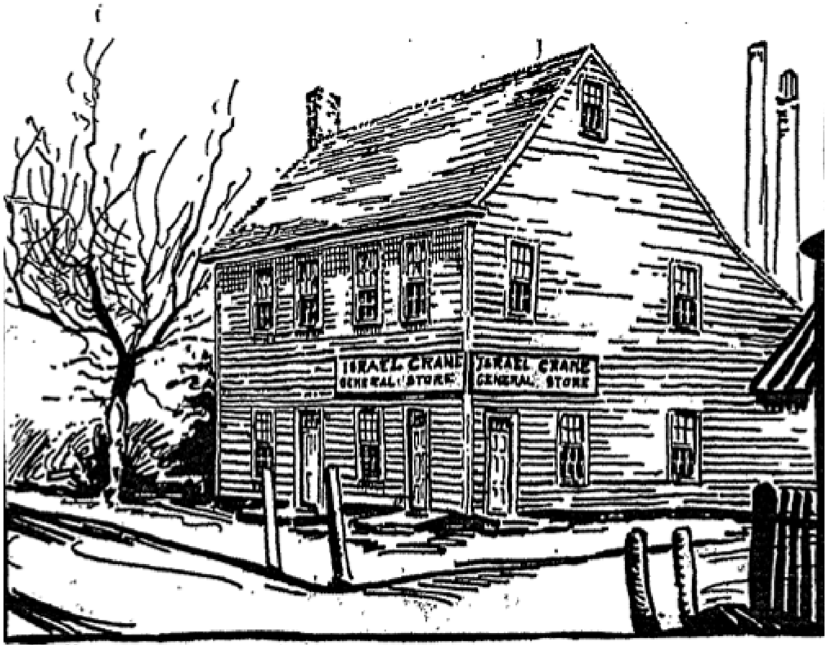
This care to perpetuate the live coals of course antedates the present convenience of friction matches and automatic lighters, and even the days of the tinder box, steel and flint.

The spark from the flint, produced by a sudden strike upon the steel, falling upon the tinder would ignite it, then a brimstone match would be lighted from the burning tinder.

The first advance from these little shaving brimstone matches was the new invention of a box, with small stick matches at one end which, when dipped into the acid, would ignite. This was soon followed by a match that would ignite by scratching it upon any hard surface. It was called the Lucifer match.

There is a story told around these parts that when the price of a box of Lucifer matches was reduced to two cents, an eccentric fellow in the old Doremus store punned: "Oh Lucifer, how thou has fallen; only two cents a box."

(To be continued).



ISRAEL CRANE STORE: Located on the Old Road to Bloomfield, now Glen Ridge avenue, across from the present Spring street in Montclair, this was the first mercantile establishment in that area.

Merchants Rare In This Area Before Revolution

Only Two Listed Were In Newark

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Facts concerning our merchants prior to the period of the Revolutionary War are not readily obtainable. In fact there were none but very small dealers in Newark Township prior to that time.

The era of business growth and progressiveness may be said to have begun with the commencement of the 19th century.

Even in the present city of Newark shops were few and far between. Before the Revolution William Camp and Joseph Hedden were about the only shopkeepers.

William Camp's store was located at the junction of Broad and Quarry (now Eighth avenue) streets, near the house of Col. Samuel Ogden.

In front of Col. Ogden's house a stream of water crossed the road under a stone bridge. The stream was powerful enough to drive a grist mill and two saw mills in the immediate neighborhood.

Camp's store was in a strategic spot and was patronized by the people who came to the mills and by the general population who lived in the northern end of the township, i.e., Bloomfield, Montclair, the Caldwells and points farther away.

Beside his home merchandizing interest Camp found exercise in foreign commerce. He had a shipyard along the Passaic river and built vessels for ocean travel.

He was also active in the West India trade. His last ship sent out was the "Black Prince," which was never heard of after leaving port.

The only prominent competitor of William Camp seems to have been Joseph Hedden, who died in 1780. If there were any other merchants before the Revolutionary period, records of them have been lost.

After the war the block on Broad street, Newark, between Bank and Market streets, began to blossom forth as the business center of the town. Several stores kept by Pennington and Bruen, Rodney Wilbur, Pruden Alling and John Young began business.

About 1800, on Broad street, corner of Bank, Jasper Ten-Brook kept "the best and neatest store in town." At the south west corner of Broad and Market streets, John Y. Baldwin was selling general merchandise in a long, low building. This was known as Baldwin's Corner

Soon after 1800 Jonathan Corey opened a store on the southeast corner, and Rodney Wilbur opened one on the northwest. The old Gifford tavern, better known as the "Hunter and Hounds", was situated on the northeast corner.

Southward below Baldwin's Corner were dwellings with Josiah Conger's hat shop nearby. About 1803 Smith Burnett opened up a jewelry shop and soon Aaron Goff, Luther Goble and Calvin Goble had shoe shops.

In 1792 the bridge across the Passaic River at Bridge street was constructed, which opened up a new and important avenue of traffic. On the northeast corner of Broad and Bridge streets a hotel was erected which at the time was considered a very extensive establishment.

In our Bloomfield district of Newark Township, before the Revolutionary period, I have found no records of any stores. It is quite probable that most of the shopping by out local residents was done at the Camp and Hedden stores.

However, by 1796, there were serveral merchants within the village. This would lead one to believe there must have been at least one merchant here prior to the war.

In his book, "Old Church on the Green", the Rev. Charles E. Knox has a photo engraving of an old map made about 1796. The map was made to show the sites of the homes of contributers to the building fund of the Old First Presbyterian church and does not show the entire village of Wardsesson, as Bloomfield was known at the time.

It shows only the section of the Old Road to Bloomfield (Franklin street) and the Road to Stone House Plains (Broad street) from the Second River bridge to Bay avenue.

Montgomery and Washington streets, East Passaic and Park avenues, among other roads, are not shown. The present Brookdale and Watsessing areas are entirely missing.

Although the map is incomplete it is never-the-less interesting as not only are many of the old houses and old shops.

At the corner of Franklin and Montgomery streets, Bloomfield, a building is represented as the Nehemiah Baldwin shop. Nearby was his house. The present firehouse is situated upon the site.

Nehemiah was a blacksmith. During Colonial and early Federal days the blacksmith shop served as a store as well. Not only were househoes made, sold and applied, but all sorts of iron articles were made and sold.

Weathervanes, fireplace equipment, pots and kettles, door hinges, locks, bolts, nails and other household items of iron were sold.

At the foot of the present Green, where the Martin Realty Company is now located, was situated the house and tavern of Jacob Ward. Jacob was the father and grandfather of the famed Caleb Ward and his two sons, Charles Vernon and Jacob C. Ward.

The three Wards were internationally known artists and some of their works are presently being shown at the Museum Exhibit in the basement of the Bloomfield College library.

At the grandfather's house Jersey Lightin' and other spirits could be purchased, either to be consumed at the house or elsewhere. It was an important gathering place and town meetings of residents of the northern end of Newark Township were held here.

On the west side of Broad street, north of Crab Orchard (Broad street and Belleville avenue area) was a shop belonging to Joseph Dodd. His house was next door.

Joseph was of the old Dodd family of Bloomfield and Newark. With him lived Josiah Dodd. Josiah was an undertaker as well as a cabinet maker. He was the first undertaker to use a hearse in Bloomfield.

According to John Oakes, many years ago, Josiah's main artistry was the making of coffins.

Joseph made "fancy chairs," tables, bureaus, desks and other household furniture.

Since thjer shop was not too far from the old Bloomfield Burying Ground, opened before 1800, his business was chiefly with it. In those early days the coffin was brought by wagon to the junction of the road to Stone House Plains and the Newtown road.

Since the present Belleville avenue, west of Broad street, did not exist, the coffin was then transferred to a bier and carried up a laneway to the burying ground. Many prominent Bloomfielders were buried in Dodd coffins.

A short distance farther north along Broad street was another cabinet making shop owned by Joseph Collins. Collins made mostly maple and hickory chairs, although he made other articles of furniture as well. His shop was known far and wide and his wares were much sought after.

Above the Joseph Collins shop, nearer to Bay avenue, stood the Ichabod Baldwin general store. Baldwin catered to the residents of the Morris and Stone House Plains neighborhoods as well as the Cranetown and Speertown villages.

His store was not far from the two Morris mills and farmers coming to these places to have their lumber cut and their grains ground would stop here to make their purchases.

These, then, were the early stores in the present Bloomfield area during the post-Revolutionary period. Following the turn of the century began a period of industrial expansion and the beginning of several new shops.

(These will be discussed in the following article.)

Bloomfield's Old Baldwin Family Part Of County History

The Country Store Social Life Center

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Harold Donaldson Eberlein, in his book "The Manors and Historic Homes of the Hudson Valley, states: "Houses and public edifices supply one of the best correctives this nebulous mental condition called 'wool gathering', a common failing amongst most people with reference to historical matters, can have."

He goes on to say: "They are visible symbols and reminders of past life. They are pegs on which to hang the links of memory, links that bind together the series of events and connect episodes with definite spots. They are finger-posts to guide us, markers to fix with clear-cut definition the sites of former happenings in which we have an interest.

"Above all, they afford a concrete setting for bygone men ualize momentous actions and and deeds, and help us to visdiverting incidents alike with all the attendant circumstances."

Old buildings make history a living thing for us through their force of association.

To those of us who pursue history, seek to gratify a whim somewhat from the experience for romance or strive to learn of profit to us in the present, of the past that which may be most chiefly do we need the sense of reality if our enquiries are to satisfy us and produce any lasting result.

You may be told that such a building was the social center of a neighborhood and that it was the home of such and such prominent person, but, if you can see the building and go within its rooms, you will ever after remember the place and the incident.

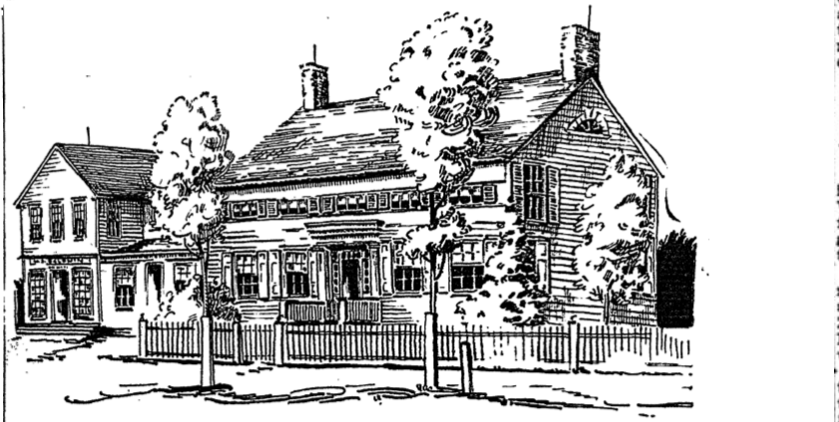
Such a building, full of romance and history, is a huge, rambling house on Broad street, a few feet south of Warren, in Bloomfield. It is known as the old Baldwin house.

From the street it does not appear so large, It is not until one drives into the parking lot of the Community Bank that one can see the earlier wing units of the place and realize its immensity.

Probably not until then is one's curosity aroused.

Upon doing a bit of research, one invariably turns to the old maps of Bloomfield owned by the Public Library. On them one finds that during the latter three quarters of the 19th century an old style country store was operated by Warren S. Baldwin and his three sons.

Then, upon investigation, one discovers that Warren was not the first of the Baldwin family to run a general store in the area. Upon a reproduction of an old map dating back to 1796, E. Knox's "Old Church on the in the rear part of Rev. Charles Green," one discovers that Ichabod Baldwin had a shop somewhere in the same locality.



THE WARREN S. BALDWIN STORE: Situated on the southwest corner of Warren and Broad street, Bloomfield, it was a well known landmark for almost 75 years. Along the Third river were at least five grist and saw mills owned by the Morris and Baldwin families. The store became the center of a little business district. (Sketch by Herbert Fisher, author of this article.)

Ichabod's store was not too far away from the old Morris and the Baldwin grist and saw mills and whenever persons from far distant points came to the mills to have work done they often spent their waiting hours at the Baldwin store picking up realize that the Baldwins were necessities needed at home.

The date of 1796 makes one early settlers in the area and upon looking through the histories of early Essex county we find that the family was one of the old ones of the Newark colony. ords we find that as early as

In the Newark Town Rec- 1674 the town meeting "agreed that the weavers, Thomas Pierson and Benjamin Baldwin, shall be considered by the surveyors to make their outlots on the hill shorter."

Due to his type of occupation Baldwin was known as "Benjamin the Weaver." As a young man of 28 years of age he came to Newark in the fall of 1666 from Milford, Conn. He was given a home lot on the west side of the present Washington street, near Warren, where he lived.

He took up land between the Second and Third rivers north of now Franklin street, leading the Old Road to Watsesson, over Watsesson Hill.

This property lay eastward from the present Berkeley avenue to Harrison street Until the 1920's the old stone and frame Baldwin house stood on the north-east corner of Berkeley avenue and Franklin street

It was torn down to make way for the group of stores now located there.

One of the old Baldwin houses still stands at the southwest corner of Harrison street and Newark avenue. It is of white clapboard and although it has gone through several alterations, still retains its original lines.

Benjamin Baldwin made his will in 1726 and is believed to have died at his home in the home-lot settlement soon after His son Benjamin, Jr. died before any division of his father's property had taken place

In 1732 his brother, Joseph, became owner of his father's "plantation at Watsesson, where he now lives."

David Baldwin son of Benjamin, Jr. and nephew of Joseph, married Eunice, daughter of Daniel Dodd He settled on one hundred acres of land on the west side of the Third River, extending from the Road to Newtown, now Belleville avenue, northward to the Morris Neighborhood.

His home was an old stone house, later replaced by the Baldwin-Bradbury house, across from the Old First Church, on Belleville avenue. The latter house has recently been designated by one of the Sesquicentennial markers.

David became the founder of a numerous family. During the period following the Revolution it was recognized as the most prolific in the Watsesson area of the Newark colony.

David was born about 1815 and lived to a ripe old age. When 85 years of age he could still drive his team to a swamp that then existed along the Third river, cut, and bring home a load of wood.

David and his sons owned three miles along the river and most of the farms between the church and the Morris Neighborhood. He was a charter member of the old church, as were his wife and eight children.

The children were Zophar, David, Silas, Jesse, Ichabod, Eunice, Sarah and Simeon.

Simeon operated a grist and fulling mill. It was he who opposed the project to build a frame church, and vigorously declared himself in favor of a more permanent structure of stone.

Ichabod was the owner of the aforementioned general store.

Jesse was a quartermaster in the Continental Army during the Revolution. He was first ensign, then lieutenant, then quartermaster, and finally as quartermaster was transferred to the regular army.

Samuel, son of Jesse, was the father of Warren Samuel Baldwin, the subject of this article. He became a well known shopkeeper and public figure in Bloomfield's history.

Warren was the only child of Samuel. He was born on June 7, 1812, the same year that Bloomfield became independent of Newark. When he was but five years of age his father died. One year later Samuel's only brother died. The mother of Warren was left a young widow.

With adequate means of livelihood, the son was forced to work at an early age. At the age of 20 he began business as a merchant, and continued it throughout his life.

He was known for his habits of prudence, sagacity and diligence, instilled into him by his mother. As a result his business habits soon were recognized. Steady and growing success followed.

His integrity and good judgment soon led him to posts of

(Continued on back Page)

(Continued from Page 2)

Old Bloomfield

trusts and honor outside of his community as well as within. As a member of the Presbyterian church, he was made a member of its Session. For 35 years he was a member of its board of trustees and for a long period acted as treasurer, secretary or president.

In his interests in education he would have become a valuable citizen alone. He was one of those who aided in procuring the school law of 1849.

At this time Bloomfield began its public school system and Baldwin was active in making the new system of education more popular. (For a detailed report see the article "Free School Not Welcome", Independent Press, Thursday, Sept. 8, 1960).

For 24 years he served as a member of the board of trustees and was treasurer of the school district. He lived to see his ambitions realized. Due to his efforts the school system and the school buildings made decided advances.

In some historical notes the former Superintendent of Schools William E. Chancellor made the following statement: "In the history of the schools the most prominent men have been Charles M. Davis; Chabier and Samuel Peloubet, David and Thomas Oakes, Warren S. and William A. Baldwin and Frederick H. and Frederick R. Pilch . . ."

Baldwin was repeatedly a member of the township committee and from 1851 until 1871 was nine times one of the commissioners of appeals. He was Chosen Freeholders of the coun- a member of the Board of ty, and was chosen in 1858 to represent the people in the house of the Assembly of the State.

When the charter was obtained, March 26, 1852, for the Newark and Bloomfield Railroad, now the Montclair branch of the Lackawanna, he was one of the incorporators.

In 1871 the Bloomfield Savings Institution was founded and Warren S. Baldwin became its first president. He worked diligently in promoting thrift among the townships inhabitants.

From the day of the first meeting of the board of managers was held in the home of Zopher B. Dodd until 1874, when Israel Ward took over, he served with untiring zeal.

William H. Shaw, in his "History of Essex and Hudson Counties" hrs this to say of Warren S. Baldwin:

"His life was full of modest usefulness, active, industrious, efficient. His character was without disguise, his action was direct, his habit prompt and kindly, his ambition to be useful and to be honorably esteemed . . ."

On Dec. 16, 1841, he married Elizabeth Wilde, daughter of James Wilde of Bloomfield. They had four sons and three daughters. Three of the sons continued the general store after his death in 187.

For 51 years Warren S. Baldwin conducted his shop in a noteworty manner. After his death it became known as the James W. Baldwin and Brothers store.

Something of the character of the store and home of Warren S. Baldwin may be gleamed from a little booklet, "The Period", an informal history of the Morris Neighborhood, by Elizabeth W. Wyman.

She states that in 1897 the Morris Neighborhood still had much the flavor of a country town. "The Warren S. Baldwin house was the southern limit of the Neighborhood socially . . . and I can remember the thrill of the preparations for a Neighborhood supper party going on in my grandmother's kitchen.

"Cornucopia-shaped bags of lemon and wine jelly hung from nails and dripped into moulds decorated with eagles.
mered in their pots, biscuits were

"Whole hams and tongues simrising and cakes were baking. In the dining room a long table was being set with gilt banded china and two silver tea pots with their huge sugar bowl and more modest cream pitcher.

"I have no recollection of being invited to the supper though I am sure I had a share in the good things to eat.

"After supper I sat, in my best white dress in a corner of a sofa in one of the big double parlors, watching the dancing. They were square dances, of course, and went gayly to the tinkly music of the old square piano and the gentle ringing of the prisms on the mantle candelabra.

". . . Nothing could quite equal the fun of hunting for hoop skirts in the gloomy and dusty upstairs rooms, hiding behind feed bags in the ground floor back room to the detriment of clothes, begging lovely old buttons that had outgrown the demand, putting up soda crackers in pound packages out of the barrel and occasionally descending to the cellar where barrels of molasses dripped stickiness, kerosine barrels contributed their odor and cider and vinegar added flavor to the mixture.

"Back of the store stretched the wagon sheds, the corn crib, piles of stove wood and coal, the carriage house with harness room above, the cow house, the hen house and the main barn and back of that still the fields of hay and grain."

The Baldwin house still stands as a monument to an industrious family; a father and the three sons who perpetuated his varied pursuits in the store, the school, the town and the church.

"Three Wards" Leaders In County's Early Art History

Their Works Still Collectors' Items

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Among the many important items being displayed in the Bloomfield Museum exhibit in the basement of the Bloomfield College Library building are some drawings, paintings and lithographs by the "three Wards."

The "three Wards" were Caleb and his two sons, Charles Vernon and Jacob C. During the early and mid-19th century their names were well known throughout the world and their works of art were eargerly sought by connoisseurs.

Even today collectors of steel engravings do not consider their collections complete without at least one work of the Wards.

The Wards lived at a time when the American interior was a land of great expectations. Explorers, pioneers and fortune hunters were trying to uncover its resources while artists and writers attempted to capture its glories with brush, pen and pencil.

Travelers had been returning with enthusiasm and prophecy. Their exciting stories and descriptive narratives fell upon eager ears and caused unrest among the listeners.

As a result many went westward and southward, not only to see for themselves, but to make those places their homes.

Along with the explorers travelled the artist. While others sought out natural resources and riches the artist sought the natural beauty of the [illegible].

There were no cameras nor photographers and it was the duty of the artist to record his impressions of what he saw and make them familiar to the millions of newspaper and periodical readers throughout the world [illegible] their illustrations.

The artist drew and painted as an illustrator and through wood and steel engravings in magazines and books on travel told his story with remarkable fidelity.

Modern artists might sneer at his work as being photographic, for he attempted to show every detail with minute accuracy. To tell his story correctly he found this a necessity.

Among these traveling artists were the Wards. They were of the pioneer Ward family that settled in the present Bloomfield Center area and after which famly the old appellation, Wardsesson, was derived.

Caleb, the father, was a son of Jacob Ward, who died September 27, 1811, at the age of 73. Jacob owned the tavern that stood where the Martin Realty Company is now located, at the corner of Broad and Franklin streets.

In the tavern elections were held before the township of Bloomfield separated from Newark and while it was still a portion of Newark Township. Later Bloomfield Township elections were held here and the Ward family and house were well known throughout the Essex county area.

It was here that Caleb Ward was born and spent his early days. Upon reaching manhood he became engaged in the harness making business, owning a blacksmithy and a carriage making shop.

In 1806, when the Newark and Pompton Turnpike (Bloomfield avenue) was opened up, it passed by the Ward shops and created a great boost in business. These shops were located at the present State street and Caleb's house was nearby.

Caleb was a well known portrait artist. The museum is very fortunate in owning a splended self-portrait done in charcoal. The paper has yellowed with age, but the details of the drawing remain sharp and clear. The rendition shows the work of the master at his best.

The beautiful portrait descended to Mrs. Earl Salmon, donated it to the museum in o fBoonton, who has generously memory of her parents, Mr. and Mrs Frank Vernon Oakes.

Another portrait, shown in the exhibit and believed to have been done by Caleb, is a lithograph taken from a charcoal drawing. It is of Gen. Joseph Bloomfield, after whom the old Presbyterian Church and the Parish of Bloomfield were named.

The technique of the Bloomfield portrait, lent to the exhibit by the church, is identical to that of the self portrait and leaves little doubt as to the authenticity of the artist.

Jacob C. Ward, son of Caleb, was born in 1809, in the State street house of his father. He began painting early in life and almost immediately his work was most favorably received.

Four of his landscapes were accepted by the National Academy of Design for their 1830 exhibition when he was but 21 years of age.

In 1833 he was invited to exhibit in the American Academy of Fine Arts and the following year, at the age of 25, became its director. Here he became associated with David Hosack, M D., one time professor at Columbia and Rutgers colleges

Hosack was noted for his treatises on medicine which remained standards for many years Ward executed the drawings for several of these works.

It was soon after this that Ward won international fame. In conjunction with William Page, president of the National Gallery, he did an oil painting of the ghastly death of Jane McCrea.

She was the daughter of a New Jersey minister and at the time of her sudden death was on her way to visit a brother at Fort Edward in the Mohawk Valley.

Her fiance was an officer in the service of General Burgoyne, of the British Army, which was in the process of invading New York. It was due to a fear of danger befalling upon his sister that made her brother urge her to come to Fort Edward.

She started, escorted by two Indian allies of the invading forces who had been promised a liberal reward for delivering her safely.

Her escort, however, fell into a dispute as to how the reward was to be split, and in a rage one of them killed the girl to make sure that his companion did not get anything.

Indignation was aroused and Burgoyne made a feeble attempt to have justice done. The Indians demurred against any action toward the killer. Burgoyne thought it better to allow the matter to drop.

The painting shows two Indians in fierce conflict while a chieftain directs a blow to Jane McCrea. Page did the rendering of the figures and Jacob Ward the landscape. In 1834 the painting was reproduced as a colored engraving and was widely sold.

In a book called "The Magnolia," one of the famous gift books of the day, is a beautiful engraving of Green Pond, taken from one of Jacob C. Ward's sketches. A very fine woodcut of the Hamilton-Burr duelling ground at Weehawken, showing the Hamilton monument, appears on page 234 of the 1852 volume of the New Jersey Historical Collections.

In the Bloomfield Museum exhibit is a charcoal portrait of Edward H. Hallock, Superintendent of Bloomfield Schools from 1852 to 1854. The drawing is done in a masterly manner and although unsigned can be attributed to Jacob Ward.

The technique is very similar to that of Caleb Ward, the father of the artist. It is owned by George D. Hallock, grandson of the sitter, who has lent the portrait for the exhibit.

During the mid 19th century, during those early days of American landscape painting, it was considered a "must" to visit the Hudson river and the mountains and valleys along it. The two Ward brothers did many paintings and sketches of the scenic beauty of the area.

Both artists used the Sugar Loaf Mountain, above West Point, as the subject of several sketches and paintings. In the exhibit is a lithograph by Maverick taken from one f Charles Vernon Ward's sketches called "Sugar Loaf Mountain."

Also shown is a painting of his depicting cows along a stream n the foreground and a mountain in the distance. Both painting and lithograph were among the several items donated by Mrs. Salmon.

About 1836, Jacob C. Ward, in company with a Mr. Church, began a trip to the mid-west and the Mississippi river country. Church had fallen heir to some property in Iowa and owned land in Georgia. He was anxious to see both.

Jacob had had his attention drawn toward the frontier lands and the headwarters of the Mississippi by a two-volume publication by Charles Fenno Hoffman, entitled "A Winter in the West," published in 1835 by Harpers.

For its day it was an elaborate treatise giving a vivid description of a trip to the Far West by stagecoach and river boat with staying overnight at log cabins.

Written in a confident and interesting style, it was just the stimulus to influence a young man like Ward, full of ambition. He was determined to do for the West on canvas what the two volumes had done for it on paper.

Starting along the Hudson river Jacob did several paintings and sketches. Upon reaching Albany the two travelers took the new steam railroad, the Hudson and Mohawk, to Schenectady. Here they took an Erie Canal boat to Buffalo and Lake Erie.

Sailing by steamboat across the lake they reached Detroit, in 1835 a frontier town of but a few thousand inhabitants. However, it was already a steamboat termnus and an active trading post.

At Detroit Mr. Church purchased a light wagon and a horse and the couple started on an adventuresome and novel journey. At one time they were held up by highwaymen who became discouraged in their attempt by a brilliant display of firearms.

Upon reaching the Mississippi

mines at Galena; then, turning they visited the great new lead southward, they travelled on to Savannah. Twenty five miles south of here Church owned some land and the couple paid a visit.

Church remained keeping his horse and wagon. Ward continued on foot. A few years later Church was found dead in his lonely cabin, with his dog and gun at his side.

Ward went on to Dubuque and Wabashaw on Lake Pepin and then on to Fort Snelling, near the Falls of St. Anthony and the present city of Minneapolis. At the time Fort Snelling was the outpost of civilization. Beyond it lay a tractless wilderness full of hostile savages.

He made several sketches of the Falls and of the headwaters of the Mississippi. His sketches show the Falls of St. Anthony as they appeared originally, as a wild uninhabited spot and with a great unbroken fall of water.

They are quite different from the modern artificial dam with its flour mills on either side.

Ward also did many portraits of Indians. On his return to New York he sold enough of his paintings to cover the costs, $500, of his trip. Many of these paintings went into well known European galleries.

One of his most successful paintings was of Soaking Mountain. It shows an Indian encampment in the foreground with a looming mountain behind it. This picture appeared, Feb. 16, 1839, in N. P. Willis' paper, the New York Mirror.

The steel engraving is entitled "The Soaking Mountain of the Mississippi. Painted by J. C. Ward. Engraved by Henry Jordan."

Jacob and Charles were among the first in New Jersey to engage in the new process of daguerreotyping. At the time Jacob was in his early forties.

He then married, but after a couple of years of being "tied down" got the wanderlust and left for South America to join his brother Charles.

Charles Vernon Ward had gone to South America to record the beauties of the continent. While there he realized that here was a golden opportunity to introduce the new wonder of the world. He sent to Jacob for his equipment.

Jacob sailed from Boston to Chile which, in those days, took from five to six months to accomplish with several stops along the way. Following him, in another ship, was a full stock of daguerreotyping equipment.

At Chile the two brothers

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"Three Wards"

(Continued from Page 2)

joined into partnership and introduced the new invention to the natives From Santiago, in 1848, came a letter to a Newark paper stating:

"The Messrs. Ward from Newark, N. J. are coining money here with a daguerreotypng machine. Several Americans have tried the experiment here before, but could do nothing.

"The elder Ward has the advantage of being well acquainted with the people, their manners, customs, language, etc"

In one of his letters Jacob states that they received $8 apiece for their pictures. For those days this was a tidy sum of money. They could make eight pictures per day and succeeded marvellously in accumulating a small fortune.

Meanwhile their paintings and drawings were bringing fancy prices in New York galleries They were especially popular with tourists from the Old World who came to see the wonders of the New

The brothers stayed almost two years at Valparaiso and vicinity. In March, 1847, they arrived at La Serano where, out of 15,000 inhabitants, only three could speak English An earthquake had recently shaken the town and many churches and edifices had been destroyed

Later, they established themselves at LaPaz, a 10 day journey by mule into the interior Their paintings, made on this journey, were readily disposed of.

From LaPaz they journeyed to Lima, Peru, where headquarters were made After a trip foot and partly by mule, they arrived at Panama, on the Gulf of Mexico.

Shown in the current exhibit is a horsehair trunk, donated by Mrs. Salmon. On its lid brass nails form the letters C. V. W., and according to family tradition Charles Vernon Ward carried this trunk upon his back across the Andes.

South America had been completely circumnavigated and the Isthumus of Panama crossed by the two brothers The trip had realized a small fortune

From Panama a steamer was taken to Jamaica Here yellow fever was prevalent and Jacob fell a victim along with black vomit and fainting spells. Somehow, however, he managed to steel himself for inspection and his subterfuge passed.

In November they were at Havana, Cuba, where they stayed with William Fulton From here New York and Bloomfield were easily reached After an absence of nearly four years they returned to their families, their properties, the carriage-making business started by their father, and to their studios

The latter years of Jacob's life were spent almost wholly in a studio building erected near his home. His old trunk that journey with him was burned many years ago. Only the trunk belonging to Charles Vernon Ward remains in existence.

Jacob was a well known public figure as well as an artist. On April 22, 1838 he was appointed Adjutant of the Bloomfield Independent Battalion of the Essex Brigade of Militia. At the same time Uzal D. Ward became its quartermaster.

The Ward family has been an illustrious one in the history of the town The three artists of the family added their share to the glory of the name.

County History Linked To Famous Old Oakes Mills

Museum Shows Its Noted Exhibits

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published late.

By HERBERT FISHER

In the basement of the Bloomfield College library, a very fine exhibit is being held. Many persons have loaned or donated valuable historic items, pertaining to the town.

The items donated will eventually go into the Bloomfield Museum now being formulated. At present they may be seen on Monday and Friday evenings from seven until nine, and on Saturdays from ten a.m. until four p.m.

The museum exhibit will also be open on the Fourth of July from one-thirty until four-thirty in the afternoon, at which hour it officially closes.

It is an exhibit that is worth the effort of all Bloomfielders to take time to see. For instance there are several items pertaining to the Oakes family, and the old Oakes Woolen Mills, scattered throughout the display.

One of these is a book entitled "The Turn of the Century," published in 1930 on occasion of the 100th anniversary of the founding of the mill.

For over a century the Oakes mills played an important part in the history of the town and gave employment to many hands. When the mills finally closed in 1937 it was as if a vital part of the town ceased to exist.

A piece of green billiard cloth, donated by Mrs. Earl Salmon, of Boonton, is of such beautiful color, sheen and texture that it puts our modern materials to shame. There is also a piece of black doeskin cloth manufactured at the mill.

It is from the bolt of material used in making the inaugural suit of President William McKinley in 1897. This was donated by Mrs. David Oakes.

Donated to the Museum is a very fine collection of old envelopes and letters compiled by O. N. Giertsen. They date from 1808 through 1912 and each and every one of them pertains to Bloomfield, either having been mailed to or from here.

Giertsen has done a wonderful job in compiling his material and has made notations as to when new postal acts and laws were passed.

However, of special interest is the fact that many of the early letters, written before the days of postage stamps, were addressed to Bromley and Oakes, Millrights, Bloomfield, Newark, New Jersey.

These letters date mainly from 1808 through 1813 while Bloomfield was a parish of the Bloomfield (First) Presbyterian Church and a part of Newark Township. Through Giertsen's exhibit one learns that Bloomfield did not have a post office until 1816 and that before then the mail was brought to town by means of the stagecoach and left at the stage coach office "with care and speed."

The early letters of the Bromley and Oakes Millright Establishment are most interesting for another reason. Envelopes were not used during those days. Instead, the reverse side of the sheet of paper was not written upon.

Upon completion of writing the letter it was carefully folded, forming an envelope, sealed with wax and then addressed. Those addressed to Bromley and Oakes are important to us as they help to tell the early history of the Oakes family in Bloomfield, and of the once important woolen industry.

The art of spinning and weaving began at an early age. It was one of the necessities of mankind to clothe himself and it is believed that weaving began many centuries before the birth of Christ.

Generally speaking, the art of woolen cloth making was brought to America by way of England where it was introduced by the Romans. Domesticated sheep were first introduced in America at Jamestown, Va., in 1609 and at Boston, in 1633.

In 1643 a fulling mill was erected at Rowley, Mass., a town named for the first family that undertook the making of woolen cloth in the Colonies.

It was David Oakes, born Jan. 13, 1809, in that section of Newark Township now known as Nutley, who began the Oakes Woolen Mills in Bloomfield.

The Oakes family was of English descent and John Oakes, grandfather of David, lived at Ellastone Mills, Staffordshire, England where he was born on August 13, 1777. The family coat of arms bears the inscription: "The armorial bearings of John Oakes of Oündell Co., Northampton, and of Yaxley, Co. Huntingdon, extracted from the Visitation of Northampton, 1618."

Thomas Oakes, father of David Oakes, was a consulting engineer and millright. In 1802 he came to America to become consulting engineer to the Philadelphia Board of Water Works. Later he became superintendent of the Schuylkill Navigation Company.

He came to the present-Nutley and married Rachel Kingsland, from there, in 1808. Later he removed to Reading, Penn., where he died August 14 ,1823.

In 1826 David Oakes went to Orange as an apprentice to learn the trade of finisher of woolen goods. He entered upon his new undertaking "when the rye was in the head."

It was an early season for the heading of rye and, according to Mr. Oakes, rye did not head again at that season until 1878, fifty-two years later.

In 1830, when but twenty years of age, David Oakes embarked independently into business and erected a frame building twenty-eight by thirtytwo feet in dimension.

He chose a site along the Third river because of the purity of the water and other possibilities of water power. In the building he installed one set of carding machines and four broad hand looms.

The founder of Oakes Mills surrounded himself with the finest weavers obtainable: men of thorough knowledge and experience. Within his tiny mill was a veritable aristocracy of technical talent.

Soon the Oakes mill became a competitor of the Joshua Smith mills, Orange, where David had served his apprenticeship, and the Duncan Underhill and Stitts Mills in Nutley.

The new mill first turned out yarn and cloth for country wear and colored homewoven cloth for farmers' wives to make into clothing.

On Sunday morning May 22, 1836, the mill was destroyed by fire. Rebuilt by the owner, new and improved machinery was installed. Flannels now became its chief product.

In 1842 came a period of financial embarrassment. No more pleasant story can be told than that of the support of faith in the institution manifested by the residents of Bloomfield. They rallied to the support of Oakes in making a satisfactory mutual agreement. Quickly affected, it gave the business a new lease on its existance.

William Frame, a prominent Bloomfield business man and former sheriff of Essex county, was one of the most conspicious. The first profits were used to meet every dollar, in principal and interest of these obligations.

At this time the Scottish wool market had introduced a cloth of good appearance and wearing called tweed. The Oakes Mills began to manufacture the new product so successfully that their reputation was augmented. A trade with the South was built up and continued until the outbreak of the Civil War.

Until 1844 the wool supply of the mill came from sheep raised in the immediate vicinity and from New York wool dealers. However, the demand for Oakes goods kept increasing and a more extensive field of wool supply was needed.

Cloth merchants of New York City believed in the future of the mills. They enabled Oakes to make personal contact with big wool producing sheepman in the West He took an extended trip.

At Zollarsville, Penn., he met Jacob Ulery who supplied a large amount of wool. From then on until 1876 David Oakes made annual trips through Pennsylvania, Ohio and beyond. Then Henry P. Dodd took over.

In 1849 the buildings were enlarged to meet the increasing demands. The close of the first quarter of a century saw the Oakes Mills firmly established.

About 1855 began a period of general expansion of American industry. There was a great migration of labor to America from England, Germany, Ireland and Scotland.

The Erie and other canals had been built. New highways helped to make out of the way places now accessible. Railroads were making inroads into the new territories.

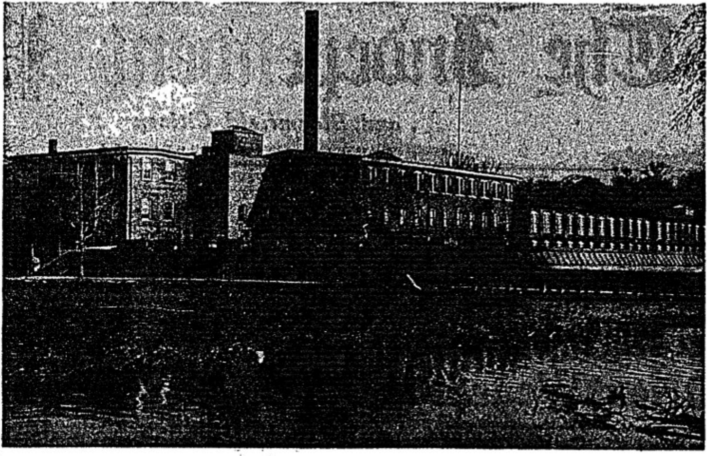
In Bloomfield the Newark and Pompton Turnpike and the Morris Canal brought people into town on their way to Canada and the Far West. Mills and shops were springing up, and an increasing demand for labor.

Many of the newcomers found employment in the Oakes Mills. By 1855 the Oakes' cloth had obtained a nation wide reputation for its strength and quality, of which the samples in the present exhibit certainly give credence.

The performance of the Oakes dyes were internationally known and won an enviable reputation. Their blacks and navy blues were the best on the market and the cloths were much in demand for military, police and fire department uniforms.

Indigo blue cloth was manufactured for the Union Army during the Civil War and placed the mills in a favorable position in industry. Eighty per cent of the material, known as six-quarter blue beaver cloth, used in making firemen's and policeman's uniforms, soon was to come from the Bloomfield mills.

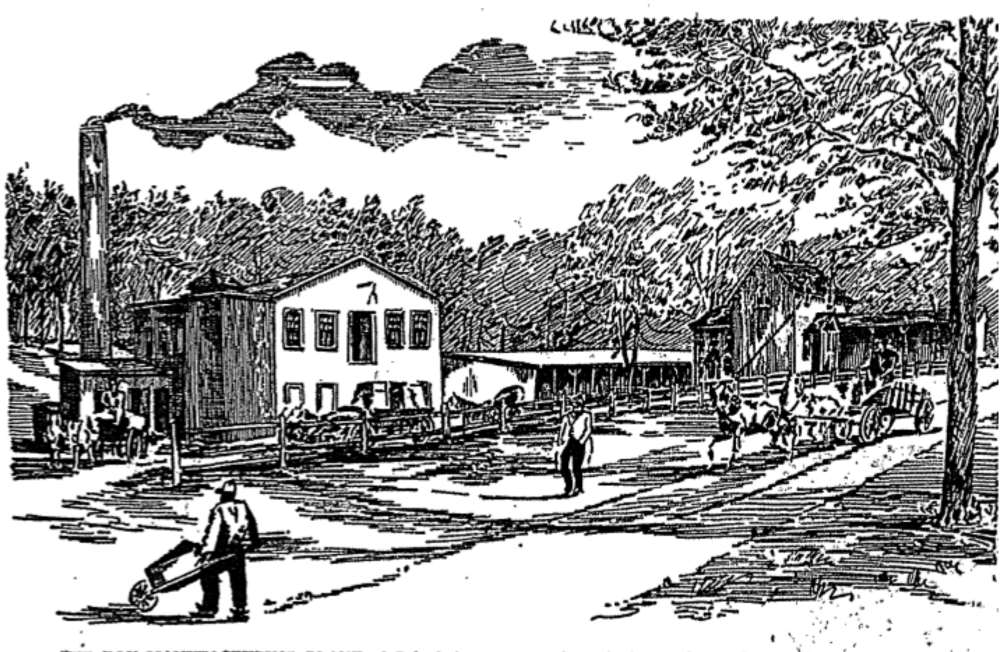
(To Be Continued Next Week)



THE OAKES WOOLEN MILLS as they appeared about 1927: Begun in 1830 by young David Oakes, the mills flourished for over 100 years. They were nationally known for their products of strength, durability and steadfast dyes.

France's Old Regime Peloubets Became Organ-Makers

Achieved Fame In This Country



THE BOX MANUFACTURING PLANT of Peloubet, Pelton company. Beside the three main buildings on Orange street the Peloubet and Pelton Standard Organ company had a box manufacturing plant where their main output was boxes for packing their organs and other musical instruments. During the mid-nineteenth century the plant was the largest in Bloomfield. (Sketch by author of this article, Herbert Fisher.)

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

In 1873 a three-story brick carding and spinning mill was added to the plant and during the severe winter of the same year the wool house was removed across the pond on the ice under the direction of Albert Morris. In 1875 the office building was erected.

Of community interest was the old Oakes Mill pond. It became a sort of community picnic ground. It was much used for bathing and fishing in the summer and popular for skating in the winter. The beautiful gardens and fountain were objects to be shown to out of town visitors.

The sweeping willow trees, lining the pond and the Yantacaw or Third river seemed to be the largest in town.

Nearby was the old Colonial house of the Oakes family with its white picket fence and old fashioned gardens. This was later replaced by the large mansion of Thomas Oakes (1838-1924). Now the site is occupied by the Garden apartments.

In the spring of 1881 a great freshet swelled the Yantacaw River and the immense volume of water hurled into the mill pond caused the dam, built in 1860, to give way. Repairs had to be made at once while for two days the mills remained closed. A new dam was then built.

In the winter of 1883 Frank Vernon Oakes, son of John Oakes and Ann Eliza Ward Oakes and a cousin of the above mentioned Thomas Oakes, entered the employ of the mills. He was then nineteen years of age and within ten years was made superintendent. This position he held until he retired in 1923.

One of the most important items owned by the museum is an old sampler worked by Ann Eliza Ward, mother of Frank Vernon Oakes, when she was but eight years of age. It shows the Old First Presbyterian Church in the lower left corner and the old Academy building in the lower right.

Other samples of her workmanship are in the exhibit and all were given by Mrs. Salmon.

In 1892 extensive expenditures were made for building purposes and equipment.

In 1925 a line of indigo wool dyed serges were put out that were unreservedly guaranteed to be color fast and by 1930 the mills had gained a splendid reputation.

During the centennial ceremonies the Bloomfield Chamber of Commerce presented the mills with a bronze plaque, honoring it for its reputation and as the oldest industry then existing in Bloomfield. The plaque is now owned by the Bloomfield Museum, having been presented by Mrs. David Oakes.

Also pertaining to the Oakes family is a piece of petrified wood. It was found by John Oakes, father of Frank Vernon Oakes, near Maracibo, Venezuela, June 1845.

A stave and a piece of metal from the hoop of a piggin used for dipping water, found September, 1889, in the mineshaft of the old Cadmus copper mine, is also to be seen. It was discovered in the driftway of the mine when it was reopened by the Glen Ridge Quarry company.

The piggin was believed to have lain in the driftway since 1739 or thereabout. Attached to the stave is a description in the handwriting of John Oakes who owned it. It and the piece of petrified wood have been donated by Mrs. Salmon.

John Oakes was also a poet. One of his poems has been loaned by the Old First Presbyterian Church. It was written in memory of Aury King, "boss mason", who built the original portion of the Church in 1796. Written in 1902, it reads:

"Wandering thro' the grounds of the dead
I came to a humble stone on which I read
These words: "To the Memory of Aury King."
The stone had no eulogy or praises to sing:
Simply, "Died in eighteen forty-six, aged 92."
Turning eastward from his grave on the hill of view.
His monument—the walls of a church stone
Against which a century's storms have blown;
Yet the stones are as even, the joints are as true
As when the master mason he laid them up new
From the upheld spire the bell will outring:
These walls below are a monument to 'Boss Aury King.'"

Somehow the writing of this poem seems to symbolize the ideals of the Oakes family. Always unselfish in their devotion to the town; and always anxious to praise the merits of members of the community, its own members sought no renown.

It has been one of Bloomfield's fine old families and the museum takes great pride in the ownership of the various family items.

One of the main objects of interest at the Bloomfield Museum exhibit being held in the basement of the Bloomfield College Library, is an old organ made by the Peloubet and Pelton Standard Organ Company.

The organ has been loaned by Mrs. Henry Raab, of Glen Ridge. As organs go, it is small in size. Made of walnut wood, the organ dates back to the mid-Victorian period when furniture of walnut was so popular.

It still plays and has been placed in a mid-Victorian room setting to make it a center of attention.

During the 1870-'80 period the Peloubet organ works was the largest factory in the town of Bloomfield, employing almost 300 hands. The company occupied three large frame buildings at the junction of Orange and Hill streets.

One of the buildings still stands and was recently identified by a marker by the Historical Sites committee of the Sesqui-Centennial. It is the structure now occupied by plants of the Ira White Cutlery company, the Bloomfield Pattern Works, the Suburban Typesetting company, and the Fries Brothers' chemical laboratory.

Another Peloubet organ has been donated to the museum by Mrs. Molly Eager, musician and composer, of Bloomfield. About six feet tall, it is too large to get into the present exhibit room and will not be displayed until the permanent museum is opened.

Of great interest in the display is a grouping of genealogical material and photographs of the Peloubet family. There is a photo of Louis Michel Francois de Chabrier de Peloubet or Chabrier Peloubet, as he signed his name, and of Harriet Hanks, his wife. Chabrier was the member of the family who came to

(Continued on Back Page)

Organ-Makers

(Continued from Page 2)

Bloomfield in 1836 and started making musical instruments.

There are two books written on the genealogy of the family. The one entitled: "Family Records of Joseph Alexander de Chabrier de Peloubet," was written by Joseph Peloubet and printed for the family in 1892.

It is so rare that the New York Public Library has only a photostatic copy of it.

This book and the other genealogicial material of the family has been loaned to the exhibit by Mrs. Elmer A Dox, of East Orange.

The second book to be published is a copy of the memories of Joseph Alexander de Chabrier de Peloubet, written as an account of his adventures in 1791-92. He wrote the manuscript to amuse his children and it came down in custody of his grandson, Rev. Francis N. Peloubet, of Massachusetts, who was distinguished as an author of "Peloubet's Select Notes on the International Sunday School Lessons" and the editor of the International Bible Dictionary.

A copy of the International Sunday School Lessons is being shown in the exhibit. However, the memoirs, called: "Adventures of Joseph Alexander de Chabrier de Peloubet", although published in 1953, has become so rare that the New York Library owns but one copy.

If one wishes to use it one has to obtain special permission and read it behind locked doors. It is kept in the rare book department.

Some time before 1953 the original manuscripts were given to Mrs. Grace Peloubet Farquhar who, in turn, handed them to her sons to be translated into English.

The sons, Francis Peloubet Farquhar and Samuel T. Farquhar, found a student at the University of California who could translate 18th century French and who could even read the writing.

She made a translation and Harold A. Small, editor of the University of California Press, was contacted. At first he did not seem impressed, but after reading the material decided that it should, by all means, be published.

One hundred eighty five copies were printed, 1953, at San Francisco.

The books read like exciting novels, and as one reads through them one cannot but be impressed and realize that here is a wonderful plot for a thrilling historical tale.

From the books we gleam that the family is of French origin and that it was not always recognized by the name of Peloubet. The earliest record of the family is in 1296 when Guy de Chabrier was Chevalier to the King and Seneschal or superintendent of feasts and domestic ceremonies, of Perigord and Quercy. This shows the original name to be de Chabrier.

The family de Chabrier originated in Perigord. During the 15th century Pierre de Chabrier established himself at Sarlat on the borders of Perigord and Agenois. An old record of Agens states: "They have always followed the career of arms, and have furnished several distinguished officers."

At the time the family was already in possession of coat-of-arms. Shaped as a shield it has a royal blue background with a white cross. On the traverse bar of the cross are two lions passant of gold facing each other. In the center of the cross is a stylized rose with a rose above and one below.

In 1500 the name of Jammes de Chabrier appears on the records of Lauzun, when he appeared as witness to the baptism of a grandson.

Guillaume (William) de Vhabrier de Peloubet, Sieur de St. Croix, was born in 1645. He was very young when he found himself, by the death of his elder brothers, the possessor of the whole estate de Peloubet. He married in June, 1766, Marie Exemar.

Guillaume and Marie had three boys and three girls of whom there are records. The boys were: (1) Jacques de Chabrier, who continued the line de Peloubet; (2) Peter de Chabrier, who died in the service of his king before 1715, leaving his property to Jacques; (3) Gabriel de Chabrier, Chevalier de Peloubet, and lieutenant of infantry. The three girls were: Marie, Anne and Radegonde.

Jacques de Chabrier, eldest son of Guillaume and Marie, was Sieur de Peloubet. He married, April 21, 1705, Katherine Joguet. He died April 28, 1715.

Their children were: (1) Pierre, who died in infancy; (2) Michel Francois de Chabrier de Peloubet, in whom the line was continued; and two daughters.

Michel Francois de Chabrier, Sieur de Peloubet, son of Jacque and Katherine, was born at Peloubet, Sept. 29, 1714. He married, Feb. 22, 1743, Marguerite Louise de Vendeuil, daughter of Noble Alexander Daniel de Vendeuil, captain of cavalry and Chevalier of St. Louis, and of Lady Jeanne of Spain.

In 1787 he made his will in favor of his ten surviving children, but the troubles of the Revolution were at hand. He endured great persecutions and suffered great loss of property and wealth. All his possessions were seized by the then existing government.

At the ripe old age of eighty he was reduced to the most acute misery, but in 1794 a portion of his estates was restored to him. He died at Peloubet, June 5, 1796 and after his death the estate, due to embrassment of its affairs, was sold to the family of Montigny.

Several of the sons of Cichel and Lady Jeanne served in the bodyguard of the king while Gabriel, who had been an officer in the regiment, Jean Louis, and Alexander Joseph went to the West Indies. Nothing was ever heard of Jean after he landed there.

Joseph Alexander de Chabrier de Peloubet was born, March 4, 1764 in the Chateau de Peloubet, about a mile from Lauzon, a town of Lot-et-Caronne, about half way between Bordeaux and Agnes.

He was the eleventh child and the sixth son of Noble Michel Francois de Chabrier, esquire, and Sieur de Peloubet, and of la Madame Margarite de Vendeuil. According to the genealogy Margarite was a daughter of the Duke or Count de Vendeuil.

The two brothers of Joseph served in the bodyguard of King Louis XVI while the other served as an officer in the regiment, but Joseph Alexander was too short of stature to be received in military service.

Discouraged by the dismissal of his request he entered the firm of Dubreuil and Doubret of Bordeaux and spent his lift n sea until his 29th year 1793), making voyages to the West Indies and elsewhere.

When the French Revolution broke out he returned home to take part on the side of King Louis. Due to his action his father was cast in prison by the Revolutionists and died there at the age of 95.

For three years Joseph Alexander was in the service of the king. When Louis XVI was beheaded the regiment to which he belonged was on the German frontier.

The troops were disbanded upon the field and each soldier left to make his own way to a place of safety. Joseph Alexander escaped into Germany and after some time had elapsed returned home, thinking the excitement had died down and he would be safe.

Instead, he was arrested as an aristocrat and as a friend of the Royalists. He was thrown into prison, tried and sentenced to the guillotine.

Peloubet Called One Of Bloomfield's Benefactors

Active In School, Church Activities

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield — Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

(Continued from last week)

At midnight, before the morning set for his execution, the jailor came to his cell, silently led him out and placed him in a large room containing only a chair, a table and a lighted candle upon it.

Joseph Alexander wondered who his friends might he who search for the means of escape. affected his release and began He looked for a secret door in the wall and upon finding none began seeking for a loose floorboard. All was in vain.

Seating himself in the one chair he was about to give up hope when it occurred to him to look behind the table. Here he found a loose stone and a hole in the wall. He plunged head foremost into it and wormed his way through, falling some ten feet to the ground and injuring himself somewhat.

When he arose he found himself outside the prison and soon gained the street. A man passing by on horseback gave instructions: "Under yonder tree is a passport and a horse."

With the horse and passport was a peddler's cart and clothing. Putting on his disguise he peddled his way into Germany, where he remained several years.

To support himself he learned the trade of making musical instruments such as the flute, fife and clarionet. This business he followed most of his subsequent life.

When Napoleon gained control of the government of France and became First Consul, the old estates were returned to the emigre nobles, mainly through the incluence of Josephine, his wife.

The de Chabrier de Peloubet family obtained certificates of indemnification on condition they remain forever subjects of the French government. When Joseph Alexander came to America he remained loyal to his oath and never became naturalized. a large estate was left to the

Beside the home at Lauzon family by the decease of an elder brother in the Isle of Bourbon, also known as the Isle de France. Joseph Alexander was commissioned by the heirs to settle the estate and made plans to travel to the Indian Ocean to do so.

At the time when Joseph Alexander de Châbrier de Peloubet was commissioned by his family to go to the Isle de Bourbon to settle the estate, France was at war with England. Subsequently, no Frenchman was permitted aboard an English vessel. So, Joseph Alexander boarded a ship for New York in hopes of getting on an American ship. He landed there in October 1803.

The English were making reprisals on our commerce, which finally led to the War of 1812. Our neutral vessels refused to take French subject on board. He never got to the isle; nor did he ever receive any inheritance.

He was always in hope of receiving what was due to him and therefore never attempted to assert himself. Meanwhile he supported himself by practicing the craft he had learned in Germany. He became one of the earliest manufacturers of wood wind instruments in this country.

Joseph Alexander met a Mr. Boyer, a Frenchman who married an American girl. They became good friends. In the Boyer family was a young cousin Elizabeth Alcott, about 20 years of age.

At the time he was 41. The couple met, fell in love and were married. They lived in Philadelphia, New York, Athens, Albany, Hudson and Catskill on the Hudson. They had eleven children; the last born when he was seventy one.

Several of his children settled in Bloomfield and Orange, New Jersey. This induced Joseph Alexander, during his later life, to live in these two towns. He died in Bloomfield at the age of eighty and was buried in the old burying ground, now the Bloomfield Cemetery.

His widow survived him by ten years and died in April 1854, aged 69.

He was a Roman Catholic in his religion and hiselder children were baptised by Catholic priests. However, he did not go to confession for several years and permitted his children to be brought up as Protestants.

Louis Michel Francois de Chabrier de Peloubet, or simply Chabrier Peloubet as he signed his name, was the eldest of the 11 children of Joseph Alexander de Chabrier de Peloubet and his wife Elizabeth Alcott.

His childhood was spent chiefly in New York City, but some time was spent in Athens, Hudson and Catskill. He learned the trade of making musical instuments and set up business in New York City.

Chabrier married, April 27, 1829, Miss Harriet Hanks and their first four children were born in New York City. In the year of 1836 he and his family removed to Bloomfield where he spent the remainder of his life.

At this early period Bloomfield was already well established as a musical instrument center. About 1815 William Ronnberg had located at what is now 12 Dodd street. In his house and barn he was making the celebrated Boehm flutes.

World famed musicians were travelling by ferry boat across the Huson River and then by stage coach from Paulus Hook to Newark and by horseback or wagon to the Ronnberg establishment. This was probably the influencing factor that decided Peloubet to settle here.

Because of his religious background and his French mannerisms Peloubet was not kindly received by the Bloomfield Presbyterians. Because of his strong interests in music he was reguarded as an impracticable, uncomfortable sort of person.

He was highly suspected and spoken against. Even a new coming pastor to the Bloomfield Church was warned to be on his guard. However, Chabrier paid no heed.

Probably, with the theory in mind that if you can't lick them, then join them, he loyally supported the Phesbyterian Church and its authority, finally he liced down all the suspicion and distruct.

His cardinal principles were admirable and could wisely be followed by us today. He believed in being just in all things and doing right at any cost. He was fugal and never lived beyond his means.

He never wronged anyone by word or deed. He never believed in partaking of other men's sins. He hated all evil. He was always making himself useful.

He was always a friend to the poor, supplying food and clothing in finding them work. He belived in education for all. Above all he believed in being benevolent and served his Lord all his life.

He became an abolitionist during its early days and believed in the equality of all men. This was at a time when to the name Abolitionist great obloquy was attached.

He would never purchase any product that might be the result of slave labor. Although there was shops nearer at home he would drive his horse and wagon all the way to New York City to purchase family supplies.

There, in one store, he could trade without involving himself with slave labor, Likewise he would never deal with any who were in any way engaged in the traffic of rum.

Since he hated al these evil things, wrongdoers felt themselves condemned in his presence. To ease their conscience they spread stories to increase his unpopularity.

He became a school trustee and held the position continuously. with the exception of one year, from the day the public school system was established.

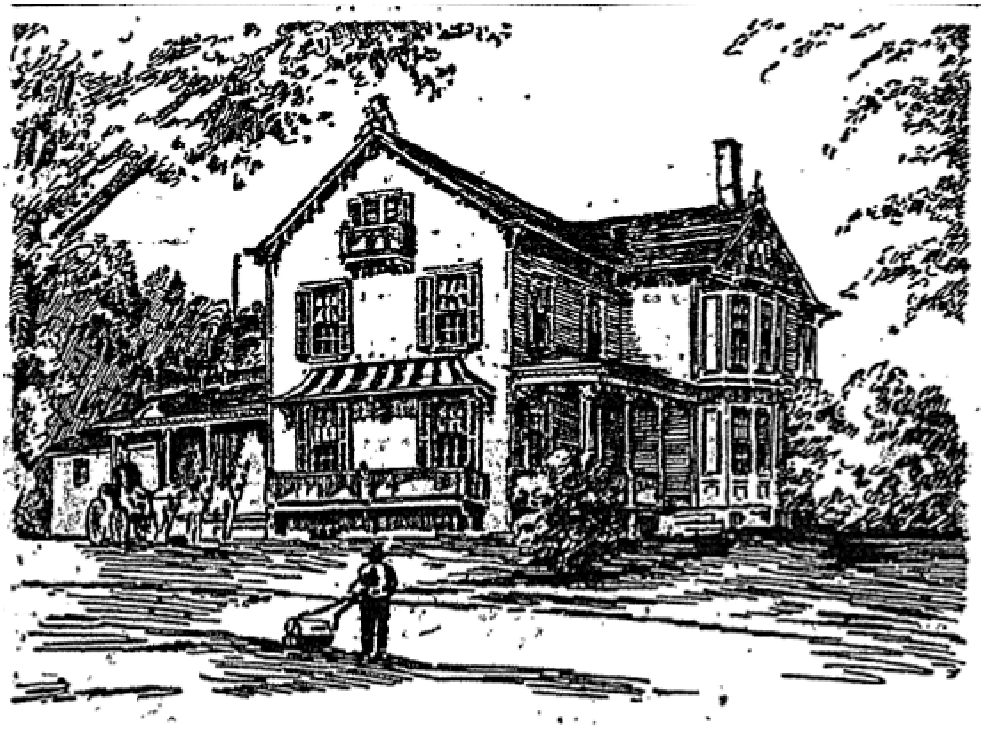
He became a Sunday School teacher and Superintendent. He helped the cause of Foreign Missions and Schools among the Freedmen and the training of teachers and ministers.

He was one of the directors of the Bloomfield Savings bank and encouraged thrift and providence among poor. He became custodian of the village burying ground and "did it in such a pleasant manner, that passing away no longer seems such a dreadful occurance."

In 1836, when he came to Bloomfield, he began making wood wind instruments such as flutes, piccoloe and clarinets. From 1837 until 1842 he occupied a part of the old Pierson Mill, still standing at 3 Myrtle Court.

In 1842 he removed to Orange street and in 1849 began the manufacture of melodians and reed organs, as well as other reed instruments. On the J. C. Sidney Survey Map of Essex County, published in 1850, we find the Peloubet Flute Shop indicated on Orange street near the house of A. Roe and between it and the old Dodd homestead at the present Watessing Center.

(Continued Next Week)



RESIDENCE OF JARVIS PELOUBET. Located on Lincoln avenue, a short distance west of Clinton street, this house is still standing. Most of the gingerbread has been taken off, but the lines of the house remain the same.

Francis Nathan Peloubet Issued Religious Publications

His College Prep At Blfd. Academy

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

(Continued from last week)

He was also custodian of the Presbyterian Session's Fund for relieving the poor. He attended all meetings of the Session until old age prevented him.

On the same map, in the New Jersey Room, Newark Public Library(we find the house and lot of W. Peloubet indicated on the Old Road (Watsessing avenue) across from the Road to Clinton (Arlington avenue).

In 1865 James Hughes printed his Farm Map of Bloomfield and Belleville. This is one of three maps recently restored by the Bloomfield Public Library as part of its contribution toward the Sesquicentennial celebration.

The three baps are being exhibited at the Bloomfield Museum Exhibit. They have created a great amount of interest since they indicate the locations of old homesteads and visitors have been looking up the sites of their ancestral homes.

The Farm Map shows the factory as being located on the west side of Orange street, across from Hill. It is listed as the C. Peloubet and Son Melodeon Factory.

In 1869 the building at 88 Orange street burned and Chabrier immediately erected two buildings on the opposite side of the street. Another bulding was erected on the other side of Hill street on the site of the old Fries Brothers, manufacturing chemists, plant. This building burned in 1913.

It was in 1871 that Hughes came out with his Map of Bloomfield, Montclair, Belleville and Woodside. This map is also owned by the Bloomfield Library and exhibited at the Museum show.

The factory is now indicated as the Peloubet and Pelton Piano and Melodian Factory. Peloubet had just joined partnership with Pelton in order to increase his manufacturing facilities. The concern now became world famous as the makers of the world's finest organs.

The factory is indicated as being on both sides of Hill street on the East side of Orange. We also discover a large tract of land on the west side of Orange street, between that street and Watsessing Lake. It crossed the old Newark and Montclair (Lackawanna) Railroad tracks.

M. Peloubet is shown as living on Watsessing avenue, across from Cherry street, which is now Arlington avenue.

Chabrier Peloubet was an elder in the Presbyterian Church. He died in 1885 and his funeral and address were given from there on December First. The Rev. Henry W. Ballentine gave a lengthy oration of praise for the once despised man.

A special meeting was held by the Trustees of the Bloomfield Cemetery Co. on December 9, 1885. It was resolved that his loss as "Treasurer of this Company is a loss which we cannot repair. His inflexible uprightness, his practical good sense and his long experience easily won for him a controlling influence in our counsels and we were glad to be guided by his judgement and sense of right."

Peloubet, by his preseverence and hard work, had brought the Company out of debt through his efforts it was able to purchase more land and improve the existing grounds.

The meeting of the Board of Trustees of the cemetery company was not the only one to be called in Chabrier Peloubet's honor. A special meeting of the "School Trustees of Public School District No. 7 of Essex County' was held "to take action relative to the death of Chabrier Peloubet."

A beautiful brochure was published by the board. It states that for 35 years he served the board as "president, district clerk or member.' It gives him credit for introducing the graded system of instruction and being influentual in the construction of new and better schools.

"With others he obtained the first free township school law, perfected its details and defended it with earnestness and discretion." It was resolved to close all schools in his honor, during the hours of the funeral service.

Such was the life of one of Bloomfield's great benefactors. Many of the musical instruments he loved so well and made with such care and fine craftsmanship are still in existance.

At the "Old Manse," Cleveland's birthplace in Caldwell, there is one of Peloubet's melodians on exhibition. It clearly indicates the beautiful work done by the master craftsmen of the Peloubet factory.

Louis M. F. Chabrier Peloubet and Harriet Hanks had nine children: Elizabeth, born 1830; Francis Nathan, Dec. 2, 1831; Jarvis, Nov. 12, 1833; Joseph, Dec. 21, 1835; Almeda, Dec. 5, 1837; Harriet, Oct. 5, 1839; Sarah Leavitt, Oct. 11, 1841, Seymour, March 29, 1844 and Samuel, Feb. 27, 1846.

Jarvis went into business with his father, working with him for several years. When his father died he continued the business.

The Robinson's Atlas of Essex County, published in 1890, shows the Peloubet company still located on opposite sides of Hill street along Orange street. serveral buildings are indicated.

The house of J. (Jarvis) Peloubet is indicated as being located on Lincoln avenue between Thomas street and Ashland avenue, almost across from Clinton street. Clinton street had not as yet been cut through to Washington street.

An 1906 atlas map does not list the Peloubet Organ Company. The buildings were now occupied by several other concerns. The career of one of Bloomfield's most important industries was at an end.

Jarvis, in 1856, married Dorethea M. Spaulding. They had four children: Helen Frances, born 1857; Ida Murray, 1859; Louis Gervais, 1861 and William Spaulding, 1862.

Francis Nathan Peloubet, the eldest son of Louis M. F. de Chabrier de Peloubet, distinguished himself in the field of religion. His story will be told in another article.

Francis Nathan Peloubet

Francis Nathan Peloubet, born Dec. 2, 1831, died March 27, 1920, was the eldest of nine children of Louis Michel Francois de Chabrier de Peloubet and Harriet Hanks de Peloubet, his wife. He was born in New York City and came to Bloomfield with his parents in 1836

His grandfather Joseph Alexandre de Chabrier de Peloubet, progenitor of the American branch of the family, had been a French Royalist officer who had been exiled during the Revolution. His memoirs of the period have recently been translated into English and published.

Most of the boyhood of Francis Nathan Peloubet was spent in Bloomfield. He prepared for college at the old Bloomfield Academy. He then entered the sophomore class at Williams College where he graduated with honors in 1853.

He came back to Bloomfield and taught school for one year when he entered Bangor Theological Seminary and graduated in 1857.

It had been his purpose to enter the foreign mission field, in preparation for which he had spent much time in the study of the Tamil language. He was appointed to go to India, but decided to enter the home ministry instead.

He was ordained at Lanesville, Mass. on Dec. 2, 1857. His pastorates were all in Massachusetts; at Lanesville on Cape Ann, 1857-60; Oakham, 1860-66; Attleboro, First Church, 1866-71 and Natick, 1872-83.

In all these communities he labored successfully to lift the social, civic, and educational ideals. During the Civil War he twice visited the front in the service of the Christian Commission.

Peloubet is well recognized as a pioneer in the American Sunday school movement. During his Attleboro pastorate he prepared two question books, but was unable to secure a publisher.

In 1874, however, after the International Lessons had become almost universally adopted in the Protestant churches, he began a series of question books based upon these lessons. Immediate success was achieved and soon a circulation as high as 116,000 copies per year was reached.

In 1880 this publication became a quarterly with an annual circulation of 150,000 copies. His International Lessons were now in great demand.

After a wide spread adoption of the International Lessons and the question books, a need presented itself for a practical commentary for both teachers and advanced pupils on the portions of the Bible covered year by year.

Accordingly, with the publication of a volume for 1875 Peloubet began his well known "Select Notes on the International Sabbath School Lessons." They met the need of a practical commentary and achieved immediate success.

This publication was issued annually for 45 years. The veteran editor finally bid farewell to his public in the volume for 1921. This, however, appeared in 1920, a few months before his death.

Not only was it widely used among the Protestant churches of all designations, but by preachers and teachers on the mission fields. The work is estimated to have had a circulation of over a million copies during Peloubet's lifetime and many more afterward.

In 1883 Peloubet resigned his Natick pastorate and in 1890 established his home in Auburndale. Here he spent the remaining period of his life in incessant literary activity.

He was a prolific contributer to the religious press, and published popular commentaries on the Gospels of Matthew and John and the Acts of the Apostles.

His publications were: "Loom of Life" and "If Christ were a Guest in Your House," published in 1900. "The Front Line of the Sunday School Movement" was published in 1904, and his "Studies in the Book of Job" came out in 1906.

Beside all these activities he edited: "Select Songs for the Singing Service in the Prayer Meeting and Sunday School" (2 volumes, 1884 and 1893); a revision (1903) of the Oxford University Bible Helps. A revised edition of William Smith's "International Bible Dictionary," came out in 1912.

He was the editor of the "Treasury of Biblical Information," 1913, and of the "Oriental Light Illuminating Bible Texts and Bible Truths," 1914.

Peloubet had many varied interests. He was an enthusiastic devotee of outdoor sports. His Auburndale home was the center of a large circle of friends. He was a genial and hospitable host.

On April 28, 1859, he married Mary Abby Thaxter. They had five children: Mary Alice, born 1860; Grace Thaxter, 1863; Anna Frances, 1867, died in infancy; Ernestine, May 1869; and Harriet Louise, 1874.

Take Historic Sites Trip "In Your Own Backyard"

Travel In Town Provides Interest

Now that summer is here many of us shall be taking trips to historic places. Our cars will be packed and in anticipation we shall travel here and yon.

However, it is not necessary to leave our own back yards to see historic sites. Bloomfield and Glen Ridge abound with them.

I have been asked many times to prepare a list of such places that one might make a tour to see. Our Historic Sites Committee has prepared a list of some fifty-three such sites that have been presented to the State as worthwhile of it's attention.

Twenty eight of these were selected and published in the official souvenir program brochure of the Sesqui Centennial Anniversay. About twenty four have been designed with markers. There are many more.

We shall commence our tour in front of the Municipal building on the Plaza. On the side lawn we find our first three historic objects.

1. Old French Cannon — A French field piece used during the French and Indian wars, it was purchased 1812, by the newly formed Bloomfield Township to salute .e Fourth of July and other occasions. It became known as the Jackson and Gildersleeve Cannon due to antagonistic religious fractions that sought to control it. (The story of this conflict may be found in Folsom's "Bloomfield: Old and New," pp. 50-51)

2. Bronze Firehouse Bell — Originally in the tower of the old Bloomfield firehouse on Bloomfield avenue, east of the present Royal Theater.

3. The Fireman Statue. — Originally part of the adornment of the old Firemen's Building, Broad and Market street Newark. To be demolished it was saved by a Bloomfield civic minded citizen and brought here.

Travel to Bloomfield ave. and turn East.

4. Watsessing Park and Watsessing Lake Site. A large lake once was situated in what is now Watsessing Park. Fed by Tony's Brook and the Second River it played an important part in the early commercial growth of the town. The Indians knew it well and used it before the days of the white men.

5. Second River — The Yantacaw Indians had trails along its banks and fished the stream. Later white settlers used its power to run their mills and factories.

6. Newark and Pompton Turnpike — Now Bloomfield ave. Built in 1806 through the efforts of "King" Crane, of West Bloomfield, it opend up a new means of transportation between New York and the West. The Bloomfield Museum owns one of the surveyors' levelers used in its construction.

Turn right at Orange street.

7. Peloubet-Pelton Organ Factory — On the corner of Hill street stands a 2 and ½ story frame building, one of the three original main structures of the world famous musical instrument factory.

8. Old Dodd House Site — At the intersection of Orange and Myrtle streets stood a large and comfortable old Colonial homestead of the Dodd family. It was torn down about 1927. Many members of the family settled in the area and it became known as Doddtown.

Turn left onto Watsessing avenue.

9. Old Ward House Site — At 41 Watsessing ave. stood the early 19th century house of Timothy Ward, father of Israel Currie Ward who built the house, of more later,on Park place. During the War of 1812 Timothy was a lieutenant. According to legend he operated a distillery and had at least one or two "stoned up" wells of fiery Jersey Lightnin'.

Continue northward on Watsessing avenue across Bloomfield avenue. Follow Watsessing avenue to:

10. The Samuel Dodd House— Still standing on the south-east corner of Watsessing ave. and stands another old Dodd house. Dating from the early 19th century its early appearance is ruined by a covering of asbestos shingles.

Continue to Franklin st. Turn left to:

11. Charles Farrand House — Standing on the south-west corner of Franklin street and Parkway West is the mansard roof mid-Victorian house of Charles Farrand. It was a prominent social center of its day.

12. Moses Farrand House Site. — To the west of the Charles Farrand house and between it and Berkeley ave. stood, during Revolutionary days, the Moses Farrand house of stone. Here Washington stayed overnight on July 9, 1778.

13. The Baldwin Homestead Site — On the south-east corner of Franklin street and Berkeley ave. stood, until the 1920's the old stone and frame Colonial house of the Baldwin family.

14. Isaac Baldwin House. — At 258 Franklin street stands a beautiful old early 19th century house of frame construction. In 1850 it is designated on an old map as the Isaac Baldwin house.

15. Enos Ward House — At 246 Franklin sreet stands a house with "lie-on-your-stomach" windows. According to the same 1850 map it was the house of Enos Ward. The house dates about 1825.

16. Thomas Silcox House — At 271 Franklin street stands a house originally owned by Matthias Baldwin. Built about 1820 it is of duplex construction and originally had an exposed basement in the front. The one entrance, at the far east front, has been replaced by a window and the gable dormers have been added. Known as the Silcox house because Thomas Silcox and his family once lived here.

17. First Bloomfield School House Site — Near south-west corner of Franklin street and Willard avenue. Marked by one of the Sesquicentennial signs, this was the site of the first school built in Bloomfield, 1758. The bell from its tower was rung in July 1776 to proclaim independence. It is now owned by the Bloomfield Museum.

Continue to Montgomery street. Turn right.

18. Abraham Cadmus House— At 92 Montgomery street stands one of Bloomfiled's earliest houses. The small stone wing unit dates back to the early 18th century. Originally the house faced the south and had but one entrance and tiny window. The double window, facing the street, was added later. The first floor of the larger unit was built about 1800 and the second floor about 1875.

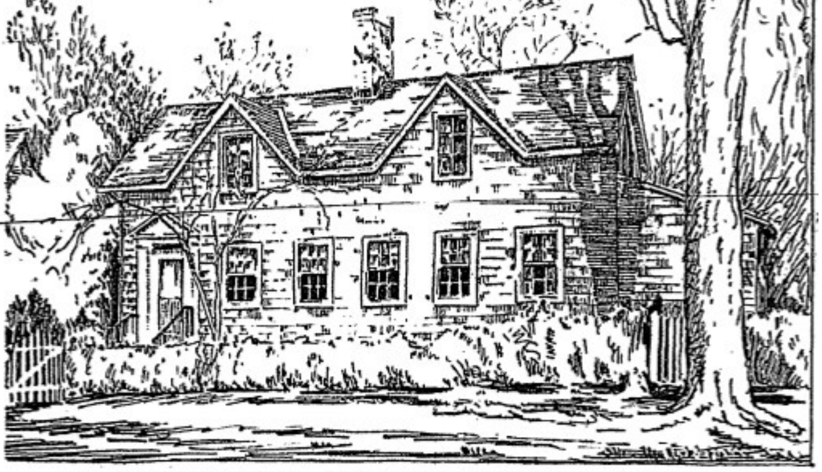
19. Abraham Cadmus House— Another Abraham Cadmus house stands at 70-72 Montgomery street. Also one of Bloomfield's very earliest houses it consist of various units built during the 18th century. It is one of our most picturesque houses. Note the frame unit to the west end with the Dutch Kick.

20. — Garrabrant House — At 92 Montgomery street stands a low, rambling frame house. The wing unit dates about 1735 and the main section is pre-Revolutionary. Early history is unknown. Evidently J. X. Miller, who owned the quarry and other enterprises nearby, lived here, for the well stone is inscribed with his initials and the date 1796. Since 1851 the Garrabrant family and descendants have owned it.

Proceed to the intersection of Willett and John streets. Turn right.

21. George Harrison Mill Site — One of Bloomfield's earliest sawmills, it was in operation in 1743 when Harrison owned it. Harrison street was cut through to lead from the mill to the Old Road to Newark. The mill stood along the Second River, between it and the old Morris Canal. Mentioned as an establishment point in the old Newark town records when the dividing line between Newark and Second River was established. Became the first mill to import mahogany from the Indies. Later became Van Dyke's chocolate mill, then Hugh F. Randolph's re-established mahogany saw mill. William Frame next turned it into a paper mill and built another mill nearby.

22. Miller's Stone Quarry Site — In the area of the present yeast factory was a red sand-



THOMAS SILCOX HOUSE — At 271 Franklin street stands a former duplex house built by Mathias Baldwin about 1820. It is better known as the Thomas Silcox house as Silcox and his family lived here at one time.

stone quarry. It is claimed stone came from here to help build the Old Church on the Green. Stone was shipped to New York and Philadelphia to build brownstone houses.

23. The Camdus Store Site — This section was originally known as Montgomery and was a thriving little business community. Abraham Cadmus had Revolutionary days.

24. The S. S. Baldwin House — On the south west corner of Harrison street and Newark avenue stands one of the old Baldwin houses. Of frame and dating back to the early 19th century it has gone through some alterations, but the lines of the original house remain. On a map of 1859 it is listed as the S. S. Baldwin house.

Return on Harrison street to John street. Turn left to Willett.

Continue to Belleville avenue.

25. John King House Site — On the south-east corner of Belleville avenue and Willett street stood a stone house during Revolutionary times. About it hung may legends. The house was raided by the British and one time Mrs. King was ordered to feed the marauding party. She did so lavishly in order to save her neighbors from similar annoyance. The house was torn down about 1920.

26. Captain Kidney House Site — On Belleville ave., across from Willett st. stood the two story stone house of Capt. Kidney. Two story houses in the area were rare during Colonial days. Capt. Kidney was one of the four men from Bloomfield who, through a ruse, captured a British officer and men while they were having a party in Jersey City.

Turn right on Belleville ave, Continue to the Isolation Hospital.

27. Morta Winne House Site — A substantial stone dwelling stood on the present lawn of the Soho Hospital. Built in 1766 the ends of the iron tie rods formed the numerals across the front of the house. They are now owned by the New Jersey Historical Society. Winne accompanied Capt. Kidney on the Jersey City excursion. Many legends surround the house.

Return on Belleville ave., and continue to Davey street.

28. Davey Pond Site — Situated along the Third River at the end of the present Davey st., the pond furnished power to the Davey Paper Mill. It was a well known landmark.

(Continued on Page 19)

Historic Trip

(Continued from Page 2)

29. Davey Paper Mill Site — Located at the foot of the pond, the mill produced a high quality paperboard. Founded by William B. Davey in 1842. The first calliope was made here.

30. Thomas Oakes Woolen Mills — 225 Belleville avenue Founded by David Oakes, 1830. Ceased operations, 1945. Famous for its woolens, blue and black dyes, blankets and materials for Civil War uniforms. Nationally known for its beaver cloth, first used in policemen's wear in 1865. Cloth presented to Pres. McKinley for his inaugural suit.

31. Aury King House — On the north side of Belleville avenue, just east of Woodland road stands an old frame house of Colonial period and but little alteration. It was the home of Aury King, "boss" mason of the Old Church on the Green.

32. William B. Bradbury House — 343 Belleville avenue Bradbury, composer of Sunday School music, lived here 1860-95 He manufactured the famous Bradbury piano. On the site stood the David Baldwin house, one of Bloomfield's earliest

Proceed on Belleville ave. to:

33. Bloomfield Burying Ground — At 383 Belleville avenue are the original five acres given by Isaac Ball to the Presbyterian Society before 1810. Many early families, 10 Revolutionary soldiers, and George F. Fort, Governor of New Jersey, are buried here.

Continue to High street. Turn left. At Bloomfield avenue turn right.

34. Cadmus and Chestnut Hill Copper Mines Sites — Original mine opened about 1731 by the father of Col. Thomas Cadmus. Entrance was in the bank of the Glen. Later, driftways extended southward toward Orange and northward beyond Belleville ave.

35. Chestnut Hill Quarry Site — Between Hillside avenue and High street, north of Bloomfield ave., where now stands the Central School, was a sandstone quarry. It is said that stone from here was used in constructing the Old Church on the Green About 1890 the Glen Ridge Quarry Co. operated it.

36. Hermanus Cadmus House Site — Built in 1796 by Col Thomas Cadmus for his son, the house stood until recent years on the site of the Bell Telephone Co, building, corner of Park ave and Hillside Many legends have come down to us about the house.

40 Brower's Pond Site — South of Bloomfield avenue, Ridgewood avenue now crosses about midway over the old pond. Evidences of the old dam may still be seen.

41. Brower's Mill Site — Well known during the mid-19th century it made paste-board boxes, hats and leather belts. Burned in 1889.

42 S. A. Brower House Site — Facing Bloomfield avenue it stood upon the present Glen Ridge High School site. Thomas C. Dodd later lived here. Removed when the present high school was built.

43. Dr Joseph S. Dodd House Site — On north-west corner of Bloomfield and Ridgewood avenues the house was built about 1829 when Dr Dood took title to the land Demolished 1916, when present library built.

Site — On north-west corner of Bloomfield and Ridgewood avenues the house was built about 1829 when Dr Dood took title to the land Demolished 1916, when present library built.

44. Moffet's Pond Site—Where the Parkway now crosses Toney's Brook was the dam to Moffet's pond. The pond played an important part in early Glen Ridge history

45. First Glen Ridge Railroad station Site — Between 1856 and 1872 the station of the Newark and Bloomfield Railroad stood on the west side of Toney's Brook near the dam. It was known as Moffet's Station.

46 Moffet's Rolling Mill Site — Beside Moffet's dam stood the old Moffet brass and copper rolling mill. It was abandoned in 1889. It originally was a paper mill operated by Samuel Ward.

47 Samuel Ward House Site — Across from and a bit west of the present group of stores on Bloomfield ave stood the house of the owner of the paper mill Later it was owned by James G Moffet.

48. Henry King House Site— This old Colonial house stood on the north side of Bloomfield ave. a short distance west of the present group of stores.

49. Michael Chitterling House Site — on the point formed by the intersection of Bloomfield and Glen Ridge avenues stood the Chitterling house

50 Gorline Doremus House and Store Site — On the north-east corner of Bloomfield avenue and the Parkway stood the house and store of Gorline Doremus It was well known and popular Women came from as far away as Pompton to buy their millinery It was torn down about 1914.

51. Hayden's Mill Site — Behind the present group of stores and east of Highland ave. stood the old Hayden mill during the mid 19th century. It made harness accessories and was torn down in 1935.

52. Benson's Copper and Silver Mill Site — It was located north of Hayden's mill and east of Highland avenue, Torn down in 1935.

53. Wheeler's Strawboard and Paper Mill Site — Located along Tony's Brook near the Montclair line, it was abandoned in 1886.

Return on Bloomfield avenue to Hillside avenue. Turn right and continue to Washington street. Turn left to Ashland ave-avenue.

Thursday, July 5, 1962 The Glen Ridge Paper

Dirt Roads, Wells And Cisterns, Lanterns Part Of Early Glen Ridge

The first comers to Glen Ridge and Bloomfield opened roads or lanes to suit their convenience and such of these as met community requirements came afterwards to be adopted as public highways. Naturally the first established road was that to the parent settlement of Newark. This dates back to the year 1700 and is said to have followed an old Indian trail from the Passaic River to the interior. Its route from Montclair to Newark pursued the course of what is now Glen Ridge avenue from Montclair Center to the intersection of Glen Ridge and Bloomfield avenue; thence via Bloomfield avenue to its intersection with Park avenue opposite the Episcopal Church; thence it follows the course of Park avenue to Broad street, Broad street to Franklin street and Franklin street, Second street and Belleville avenue to Newark.

The Old Road

Much later, when the turnpike was built in 1806, parts of the road were thrown out by straightening its course. Among the parts eliminated was the section between Highland avenue, Glen Ridge, and Montclair Center. This continued to be used as a public street and was called by the appropriate and descriptive name of "Old Road" until April, 1887, when the residents on the road, feeling that some odium was cast on it by calling it Old Road, petitioned to have the name changed to Glen Ridge avenue."

Bloomfield Avenue

The Newark and Pompton Turnpike, which was built in 1806 by a stock coproration, extended from Newark to Pine Brook with a branch to Pompton and was managed for many years as a business enterprise. Tolls were charged for traveling over it and gates for collection of tolls were placed at the top of the mountain and near the canal crossing west of Branch Brook Park. Gates were also placed on the Pine Brook and Pompton sections. The turnpike remained a toll road until 1870 when the County bought it, rebuilt and regraded it, and changed its name to Bloomfield avenue.

Prior to 1856 there was no connection for vehicles between the northern and southern part of Glen Ridge except what was known as "Gallagher's Lane." This followed the course of Clark street from the turnpike southwesterly between two rows of catalpa trees to a bridge over the brook and thence through a narrow culvert under the railroad to the estate of the Rev. J. S. Gallagher. A new road from the turnpike to the Orange line was laid out in October 1856. This road followed the course of what is now south Ridgewood avenue and was called "Prospect street." A wooden bridge was then erected over the railroad tract and Brower's pond.

Many years later when Douglas and Hamilton roads had been opened and that section began to be developed, need for a second bridge became urgent. Recognizing this, and at the request of the Borough Council, the County Board of Freeholders put up another bridge opposite the intersection of Highland avenue with Bloomfield avenue and the Borough Council opened a connecting street named Parkway from the intersection named to Bloomfield avenue.

Fifteen years after Prospect street was laid out, that is in 1871, Edward S. Wilde and others, realizing the favorable location occupied by that street, formed a plan for widening it and extending it northwards, so as to make it an important thoroughfare.

Surface Was Dirt And Gravel

The surface of the streets, except Bloomfield avenue, was dirt, with a thin sprinkling of gravel in some cases; sidewalks were of board, ashes or flagstone, as the case might be, with long intervals of mud between paved sections.

The conditions described were gradually changed. On the south end many streets were opened. On the north end Samuel Benson cut roads across his farm and built houses on some of them and Edward S. Wilde opened streets across the Herman Cadmus farm and, later built upon them.

Stone Roads And Sidewalks

Stone roads and sidewalks became more common; gas mains and street lights multiplied and in 1883 city water and sewers were introduced.

As automobiles were not in use when the borough was formed, that potent influence in favor of good roads was not operative. Nevertheless, the movement in favor of good roads had begun in some parts of the State, but few had yet been laid in Glen Ridge. Assuming that a good system of roads would contribute to the building of new houses to share the burdens of taxation, the Borough Council called an election on June 30, 1896, at which the people voted authority to issue $60,000 of bonds for the purpose of telfordizing all of the streets on which development had occurred. The roads then constructed put Glen Ridge well to the front among good road communities. The $60,000 bonds mentioned have since been reduced to $30,000 by a provision for serial maturities. Thirty-seven thousand dollars of bonds were also authorized in 1899 to pay Bloomfield for our proportion of the cost of the trunk sewer to tidewater. These also mature serially and have thus been reduced to $19,000.

The Sewers Committee reported in 1898, "Since the organization of the Borough there have been 113 houses connected with the sewer system, 30 the first year, 40 the second year, and 43 the past year, showing the need and necessity for the sewers. As far as possible every house on streets which have been macadamized has been connected with the sewer before the street has been macadamized."

Superintendent Of Streets

In 1903 it was deemed advisable for the best interests of the Borough that a Superintendent of Streets as provided for in the Borough Acts should be appointed whose duties should include supervision of the Sewers laying of Sidewalks and all other public work in the Borough.

In 1904 an important addition to the hard roads in the Borough was made by macadamizing Ridgewood avenue in its entire length north of Bay avenue to the Borough limits of Watchung avenue. A new street known as Park Way was opened from Bloomfield avenue to Woodland avenue. During the same year 4,904 feet of new stone sidewalks were laid.

Many streets had few or no street lamps, the houses were lighted by oil except where the population was dense enough to warrant extension of gas mains through the streets so that house connections could be made. The pioneer who in 1890 built the first house on Douglas road, carried a lantern to the station on winter mornings, leaving it with the agent to be picked up at night to light his way home.

Welsbach Burners Installed

The Water and Light Committee in 1903 reported, "A number of Welsbach Burners have been substituted for the ordinary gas burners in the most prominent parts of the Borough with very satisfactory results. The additional expense of the Welsbach Burners however will not warrant at the present time our recommending further changes in this direction."

Wells And Cisterns

Water in the early years was supplied by wells and cisterns. Nearly every house had a tank on the top floor into which the rainfall on the roof was conducted by a leader, and a force pump on the ground floor which the man of the house used to pump water up from the cistern to fill the tank when the rainfall was not sufficient to keep up the supply. Much of the land was in forest. The sections bordering on Douglas and Hamilton roads, Woodland avenue and Wildwood terrace, and on the easterly side of Ridgewood avenue between Belleville avenue and Bay lane were covered with timber.

The water supplied the Borough after the separation was taken from the Passaic River at Little Falls by the East Jersey Company, and was conducted through the mains of its subsidiary, the Montclair Water Company which supplied the Borough.

Water Plant Purchased

In accordance with the vote of a special election held in 1912, the water plant of the Orange Water Company within the Borough was taken over and a Water Department organized. James E. Brooks was appointed superintendent. The saving to the Borough was $3,000 annually in the charge formerly paid for hydrant and service.

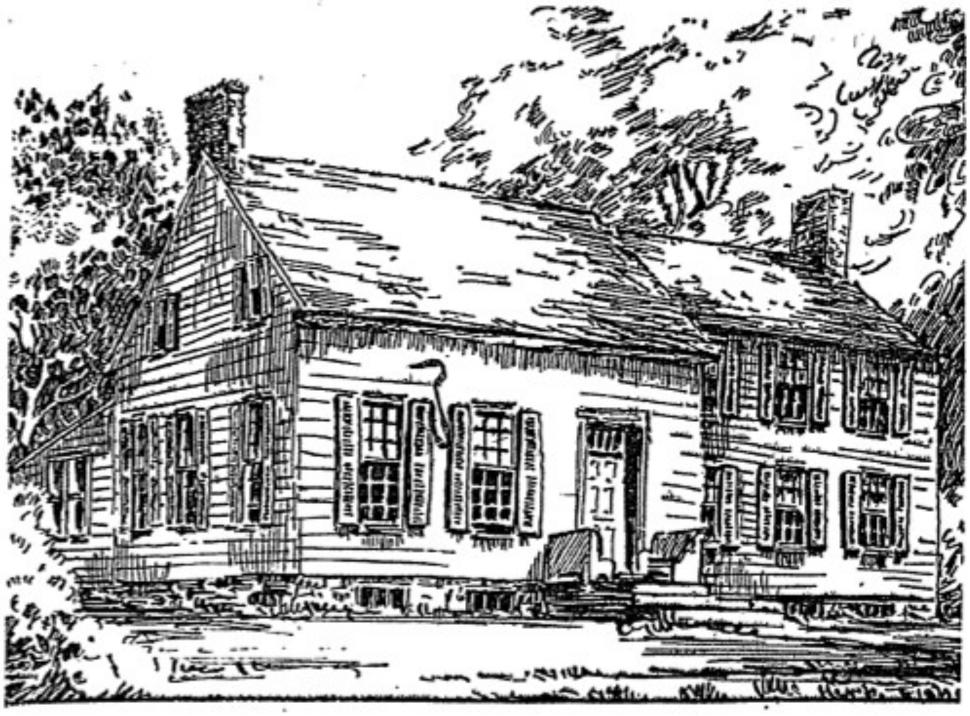
The street lighting system was reported greatly improved in 1912 with the installation of the Welsbach lamps in place of the old style open flame lamps on Ridgewood avenue, Bloomfield avenue and Glen Ridge avenue. A total of 161 lamps were in the Borough at that time.

Shade Tree Commission Organized

Early in the year 1911 the Council by resolution, accepted the Statute providing for a Shade Tree Commission and in accordance with its specific provisions, the following citizens were appointed as the Commission: William B. Colson, Martin T. Baldwin, H. E. Davis. Under the Statute this Commission had broad powers and early in the year set out a considerable number of oak trees on High street and on Hillcrest road. They also provided for considerable trimming and the repair of trees to prolong their life and improve their appearance, also spraying and care for the elm trees.

Many Historic Sites To See During Vacation Months

Travel In Town For Land Marks



THE JACOB WARD TAVERN AND HOUSE. During the days when Bloomfield was still a part of Newark Township meetings were held in this house. After 1812, when Bloomfield became a township in its own rights, early township meetings were held here. The house stood on the south-east corner of Broad and Franklin strees and was removed to Franklin street when the later Victorian Phillips house was built upon the site. This, in turn, was torn down to make way for the Martin Realty building. The Ward house was recently destroyed to make way for an apartment building.

The following article on early history of Essex county, was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Fifty three of our historic landmarks and sites have been presented. Many other places of importance existed that have not been covered. Following are some of these.

54. COL. CADMUS HOUSE SITE. At 233 Ashland ave., corner of Washington street stands a stone house owned by Melvin Green Sr. Stones from the original Thomas Cadmus house, built in 1763 upon the site, were used in its construction. Washington and his troops probably stopped by there on several occasions, but we have record of only one instance. On July 9, 1778 Washington sat under a cherry tree in the rear yard and rested while on his way from the Battle of Monmouth to the Hudson River.

55. THOMAS CADMUS, JR. HOUSE. Standing at 144 Washington street is a frame two story house, now covered by red asbestos shingles that mar the original feeling of the structure. The first story is of 18th century construction while the second story is later. It was built by Col. Thomas Cadmus for his son.

56. IRA DODD HOUSE. At 115 Washington street stands one of Bloomfield's most historic and beautiful houses. Originally it stood where Thomas street crosses Washington and was removed when Thomas street was cut through. It was cut in half and the other part removed to Thomas street. Ira Dodd was a well known engineer and contractor, who with Ephriam Morris designed the incline plains of the Morris Canal. He was also the first president of the Newark and Bloomfield Railroad. The portion of the house still standing dates about 1825. It has exceedingly beautiful dormer windows and entrance details.

57. NISHUANE INDIAN TRAIL. This trail followed along Washington street from Chief Pero's campsite (temporary) near Tory Corners and from the far west to the Indian trail along the Passaic River. It crossed Bloomfield Center and then followed along Montgomery st.

Proceed to Glenwood ave. Turn right. Glenwood ave. did not exist during Colonial days. Proceed to Boyden st.

58. OLD DODD SAWMILL SITE. Situated along the Second River in the present Watsessing Park was one of our earliest mills. The mill was on the Bloomfield side of the present city line.

59. OLD MILL. On the east side of Glenwood ave., just north of Dodd st. is one of the old Dodd mills now converted into a residence. Built into the bank, it is claimed the water of the Dodd Pond once came up to its foundation on the west side.

Return to Bloomfield Center and cross Bloomfield ave. to the foot of the Green.

60. OLD WARD TAVERN SITE. On the south-east corner of Broad and Franklin streets, where the Martin Realty building is now located, stood the public house of Jacob Ward. Public meetings were held here during the pre-Revolutionary days and after Bloomfield became a township in 1612.

61. WATSESSON INDIAN TRAIL AND THE OLD ROAD. The trail followed along Franklin street from Newark to Broad street. Here it turned northward along Broad street to Park ave. Then it followed Park ave. to Glen Ridge and Bloomfield ave. At Glen Ridge ave. it followed that street to Montclair and over the mountain to join the Minnisink trail. This became the first road to be used by the early settlers of Bloomfield.

69. OLD ACADEMY BUILDING. Facing the Green at 479 Franklin street is an old red brick building now known as Seibert Hall of Bloomfield College. Built in 1807 as the Bloomfield Academy. Became the German Theological Seminary in 1872.

63. THEODORE WARD HOUSE. At 41 Park Pl. is a mid-Victorian house recognized by the Society of Archhitectural Historians for its many merits. Was the home of the late Gertrude Ward, town benefactress.

64. ISRAEL WARD HOUSE. At 53 Park pl. stands a house built by Israel Ward about 1840. He was the father of Theodore and Edward Werd and son of Timothy. He was an influentual man in town.

65. OLD PARADE GROUND. Now the Green, it was used for training local troops as early as 1775 and perhaps before. Originally it was part of the Davis plantation. Later it was acquired as a public park.

66. CALEB DAVIS HOUSE. Situated on the corner of Park Place extension and Beach st. the present parsonage was built by Caleb Davis in 1822. The second story was added at a much later date.

67. OLD PARISH HOUSE. At the corner of Park Place extension and Church st. is a red brick building first used as a lecture hall and parish house in 1840. Town meetings were held here.

68. THE CHURCH ON THE GREEN. Also known as Old First, it is the earliest church organized in Bloomfield. Built in 1796.

69. THE TAYLOR HOUSE. At 249 Broad st., corner of Maple, stands one of Bloomfield's old landmarks. It is a rambling structure of many units. Claimed to be of pre-Revolutionary period the architectural features of the main unit proclaim it to be of the first half of the 19th century. Israel Ward lived here before he built his house on Parkplace. In 1854 he sold to John Collins, father of Mrs. Emma Taylor. The Taylors lived here until 1944.

70. JOSEPH BALL HOUSE. Built about 1735, the lower floor of the wing unit still retains its old Dutch oven. The main unit is of later construction, as is the second floor of the wing unit.

71. THE OLD ROAD TO STONE HOUSE PLAINS. We are now travelling along an old Indian trail. By early settlers it was known as the Road to Stone House Plains and the Road to the Totowa Falls (Paterson). Later is was known as the Road to Paterson. It was known as the Road to Paterson. It was used by Colonial soldiers on their march to New York State and Canada to fight in the French and Indian and the Revolutionary wars. It is now Broad st.

72. THE COLLINS HOMESTEAD. Facing Broad st., north of Baldwin st. and between Balwin st. and the Marcal Paper mill is the old Collins house. A corner house gives it the date of 1745. However, the house is post-Revolutionary in design and the stone may have been one from another house, the materials of which were used in the construction of the present structure. John Collins, from the north of Ireland, was at the storming of Stony Point, in the Continental army. After the war he settled in Bloomfield.

73. THE DIAMOND PAPER MILL. Located along the Yantacaw or Third River, south of Hoover ave., the mill still stands, now occupied by the Marcal Paper Co. During the second quarter of the 19th century it was one of our important paper mills. Organized by the Collins family.

74. THE THIRD OR YANTACAW RIVER. Once much larger than it is today the stream, along with the Second River, played an important part in the growth of Bloomfield. Many mills and ponds lined its course. In this area alone there were three Baldwin and three Morris mills during Colonial days.

75. THE WARREN S. BALD-

82. THE OLD METHODIST BURYING GROUND. To the rear of the old school house ground is the Methodist burying ground. It is sadly neglected and overgrown with brambles and trees. Stones have been destroyed by vandals and only about six remain standing. Revolutionary soldiers were buried here and Christian Interest and his wife found their last resting place here.

83. CHRISTIAN INTEREST HOUSE SITE. On the south-west corner of Broad and Watchung ave., where the building and loan is located stood an old stone house belonging to Christian Interest during the Revolution. He was a German shoemaker who had escaped from serving the German army. When Hessian raids were expected in the area he fled to a secret cellar and equipped for the purpose. Some of Washington's officers rested here in Nov. 1776.

84. THE WASHINGTON OAK SITE. Just south of the Christian house, about where the Bellas rug store is located, stood a large oak tree. In 1776, when Washington was retreating across New Jersey, some of the troops rested under this tree.

85. THE TORY HOUSE SITE. On the west side of Broad st., north of Watchung ave., and across from the present group of stores, stood a long rambling house belonging to one of the several Abraham Van Giesens who lived at Stone House Plains during the Revolution. Abraham was a Tory. He took wagon loads of produce to New York and sold them to the British. He joined the British army and his property was confiscated and sold to Thomas Sigler.

86. STONE HOUSE PLAINS CENTER. In the area of Broad st. and West Passaic ave. were several enterprises owned and operated by the Garrabrant family. The old country store and original Brookdale post office still stands, somewhat altered, known as Al's confectionary store.

87. STAGE COACH INN. 1420 Broad st., north of Bellevue ave. A stone portion of the house, built about 1780, standing to the front of the present house was built by Abraham Garrabrant. It was used as a noon house for the old Dutch Reformed Church. The present remaining unit was built, 1811, and used as a tavern, it was known as the Midway House on the Paterson-Newark stagecoach route. It later was known as the Blue Corners Tavern.

88. GEORGE FISHER HOUSE. 1442 Broad st. Built by George Fisher about 1888 and recognized as a splendid piece of architec-

(Continued on Classified Page)

Historic Sites

(Continued from page 2)

the first mayor of Bloomfield, 1903-06, under the new form of government.

89. VAN WINKLE HOUSE. 1480 Broad st. Across from the present Broad Acres Golf Course stands a long rambling white house that started out as a one and a half story pre-Revolutionary cottage of the Van Winkle family. During the latter 19th century and early 20th it was a tavern owned by William Lyons.

90. VAN HOUTEN HOUSE. 1694 Broad st. On the west side of Broad st., near the Essex-Passaic county line stands the old Van Houten house which started out as a tiny cottage.

91. VAN RIPER MANSION. Now the Ehrle Farmstead Gardens, the present structure is but a portion of the former mansion. The original unit, a low, rambling stone house was built in 1694 by Jurian Van Riper for his son. The present unit was built in 1743. This section of Clifton was originally a part of Stone House Plains. Return on Broad st. to Bellevue ave. Turn right.

92. DUTCH REFORMED CHURCH PARSONAGE. Bellevue ave., between Newell dr. and the church, built in 1847 on an acre lot purchased for $100 by Ira Van Giesen and presented to the church.

93. REFORMED DUTCH CHURCH OF STONE HOUSE PLAINS. Organized some time before 1795, the Rev. Peter Stryker, pastor of the Reformed Dutch Church of Second River, began preaching here in that year. First meetings were held in a barn owned by Abraham Garrabrant. In 1801-02 a stone structure was built upon the present site. In 1857 the condition of the walls was felt unsafe and a new structure built, partly of the old stone. On Good Friday, March 25 1910 this structure burned. The church was rebuilt. This was the second church to be in Bloomfield.

94. REFORMED DUTCH BURIAL GROUND. In 1801 Abraham Garrabrant presented the ground upon which to build a church. This included one acre for a burial ground, known as "God's Little Acre." Many old Brookdale families, are buried here. It is situated behind the church.

95. STONE HOUSE OR CHURCH BROOK. Across from the church flows a small stream, once much larger, a tributary of the Yantacaw River, as early as 1681 the stream was known as Stone House Brook. Later known as Church Brook. It origina[illegible] crossed along the north [illegible] Bellevue ave. in front of the church. A row of flat sandstone lined the banks and people walking to church would carry their shoes as far as this point, sit upon the stones, wash their feet, put on their shoes and enter.

Continue westward on Belleville ave. to the entrance of Brookdale Park.

96. OLD STONE HOUSE OF THE PLAINS SITE. On the north side of Bellevue ave. and between it and the brook stood an old stone house built by Abraham Van Giesen about 1691. According to tradition Stone House Plains received its name from this house. However, the name may have been [illegible] from the Old Indian [illegible] nearby. [illegible] Sandstone quarries also [illegible] the area. [illegible] rear of the house the site of the house is in the present Upper Montclair across the boundary line.

Turn left into the entrance of Brookdale Park. Take the right fork of the road. Continue up the hill and turn left into the parking lot. You are now on the top of the old sandstone cliff.

97. THE OLD SANDSTONE CLIFF AND INDIAN SHELTERS. There were two Indian Shelters. The one in Brookdale Park was used as an overnight stopping place by travellers over the old Indian Trail. Across Belleville ave. was another one used by the Yantacaw Indians while making canoes in the old Canoe Swamp nearby. There was an overhanging ledge of rock places which offered protection from the elements.

98. YANTACAW HOSPITAL SITE. This sandstone cliff offered protection from the north winds and was warmed by the sun. Here the Yantacaws had a hospital for the aged and for wounded braves.

99. INDIAN SPRING. In Brookdale Park, near the parking lot, is the remains of an once active spring. It was situated along the Indian trail and helped to make this an ideal camping site.

100. OLD QUARRY. Between the parking lot and the spring may be noticed a depression in the earth where the children's playground ,The Brookdale Corral is located. This is the site of one of the old quarries.

101. INDIAN MAIZE FIELD. The Yantacaws had a maize and vegetable garden east of the spring and shelter. Here food was raised for the inmates of the hospital.

102. INDIAN MOUNDS. South east of the spring were two mounds of earth shaped like bowls turned over. Tradition had it these were Indian mounds. They were destroyed when the park was built and were situated about where the base ball field is located near the present pond.

103. INDIAN BURIAL GROUND. Across Broad st. from the present Baptist Church was a mound of earth in the Canoe Swamp. Comprising of soft sandy soil it made an excellent burial ground. When Abraham Garrabrant built the present [illegible] house upon the site it is claimed some Indian re-

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mains were found.

104. CANOE SWAMP. Along the Yantacaw River from the old Clark's Pond to beyond the present county line was a large swamp filled with giant trees. The Indians came here to build their dug out canoes.

Continue through the park coming out at the Watchung ave entrance turn right.

105. CAPT. ABRAHAM SPEER HOUSE. 504 Watchung ave. Capt. Speer lived here with a cousin. After he married he removed to Nutley. He discovered a stone in the area that when ground made a grey color paint that Gen Washington was looking for to camouflage his artillery and other equipment. The paint was produced at the Van Riper paint shop near the Van Riper house (No 91). The house has been set back and altered [illegible] the Boehme's Florist Shop.

Turn about. Continue eastward across Broad st. to Broughton ave.

106. CLARK'S POND SITE. Indian canoes made at nearby Canoe Swamp were stored in the pond until they could be floated down the river to the Indian camp at Delawanna. An early mill supplied Washington's troops with grain and flour in 1776 when the troops came through the area. Originally known as Indian Pond it later became known as Upper Morris Pond, Poorhouse Pond, Brownees or Brownee's Pond and finally Clark's Pond. It has recently been drained. The bed of the old mill raceway still remains.

Continue eastward on Watchung ave. to East Passaic ave. Turn left.

107. THE PAULISON OR POWLESSEN HOUSE. 395 East Passaic ave. A well known landmark because it sits at an angle [illegible] to the road this pre-Revolutionary house was the homestead of the Powlessen family one of the early Dutch [illegible] of Stone House Plains.

108. VAN WINKLE HOUSE. 612 East Passaic ave. Diagonally across from the Powlessen house stands an early 19th century house. The main unit originally had lie-on-your-stomach windows. It has been very much altered. Standing far back from the road it has always been a well known landmark. During the mid-19th century Capt. Kierstead lived here.

109. BOILING SPRING FARM. On the east side of East Passaic ave, before you reach Day st. and Darling ave. stand an old house, now painted red with white trim. Standing upon a bank it catches attention by its early American appearance. Due to a large spring that was always bubbling with water the farm became known as boiling spring farm. The house dates from the second quarter of the 19th century and was the homestead of the Messlar family.

Turn left at Day st.

110. THE DAY HOUSE. Across from the St. Thomas Church at the bend on Day st. stands an imposing stone and frame house. The stone portion is of mid-eighteenth century design. The frame wing unit is of early 19th century design with lie-on-your-stomach windows. During the latter half of the 19th century the Day brothers, who ran the old Brookdale country store and post office (no. 86) lived here. There are but very few alterations and this is the best preserved old landmark in Bloomfield.

Continue on Day st. to West Passaic ave. Turn right.

111. PETER S. GARRABRANT HOUSE. West side of West Passaic ave. near Garrabrant ave. The house is known as Boxwoods" due to the large boxwood trees that cross the front lawn. These were planted by Peter Garrabrant who built the house during the early second quarter of the 19th century. It has long been a landmark due to the boxwoods. The enclosed porch on the front spoils the feeling and design of the house. Otherwise there has been little alteration.

Continue to East Passaic ave and turn right. Follow East Passaic ave. to the Marginal Road. Continue to Franklin st. Turn left to the Garden State Parkway.

112. KINSEY PAPER MILL SITE. East of old Race st. and about where the Parkway now is located, along the Second River stood the old Kinsey Paper Mill. In 1801 while digging a well for the plant the bones of the Bloomfield manmouth were discovered.

Return on Franklin st. to Washington st. and

113. THE DAVIS HOMESTEAD. Now the Franklin Arms Tea Room, this is Bloomfield's most historic house. Since 167[illegible] the property belonged to the Davis family until it came under ownership of the Higgins family. Washington stopped here in 1778. Early church services were held here.

Our tour is now complete. Many old sites have been included but I believe the most important ones have been covered. I hope you have enjoyed your trip and now know a little more about your town and its historic past.

(To be continued next week)

Floyd's Teams Drop 2 Games

Although John Simboll and Tom Restaino pitched five innings of a one-hit game, the Floyd peewees lost their debut game to Center 4-3. Vinnie Sansone collected a home run and a single for the losers, while [illegible] Simmons collected three hits.

Floyd also fell victim to the Wright Field Pony team. The score of the game was 9-7. Tony Purcio pitched a strong game striking out twelve men. Purcio also connected a triple and a double. Ronald Woolfe hit [illegible] homer in the losing cause. Frank Polisen, Joe Pinto and Ron McCormack also [illegible].

The girls' softball team [illegible] their first regular game with Milbank [illegible] two home runs.

The youngsters are enjoying handicraft which is held every Tuesday morning at 9:30. Parents as well as children are looking forward to Floyd's Family Night, which is to be held tonight.

Rest satisfied with doing well and leave others to talk of you as they please.

—Pythagoras

Tales Of Witchery Told Around The Hearth

Persons Believed Gypsy Cast Spell

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Our ancestors were a superstitious bunch. Of that there can be no doubt. For many generations tales have been handed down from father to son and then son to grandson. Such tales were firmly believed in and, if not repeated aloud, they were discussed in whispers around open fireplaces on cold winter evenings.

One can picture a cold wintry evening with the snow batting against the small window panes, the wind whistling through the pine trees and the old wooden shutters rattling.

The snow is deep upon the ground and in our imagination we plod through it around the side of our neighbor's house and under the grape arbor to the kitchen door. Large puffs of snow fall from the vines and nearly smother us as they fall onto our faces.

We reach the kitchen door, for we would never think of going to the front one. We are neighbors and realize the front door is used only on very formal occasions, such as weddings and funerals or when the minister comes to call.

We knock upon the door, which is immediately opened by a man of middle age. There is a broad smile of welcome upon his face. He is happy to see us.

As he stands there bidding us welcome and to take off our hats and coats and hang them upon the wooden pegs that line the one side of the kitchen wall, we begin to study him.

He is a hard working man, a tiller of the soil, as are most men of the Essex County area. Of course there are blacksmiths, millwrights, carpenters, shopkeepers and others, but the majority are farmers.

They are all hard working men who toil from before sun-up until after sunset. There is no room for gentlemen nor idlers. No matter how wealthy our host may be there are always woodlands to be cleared, ~~farm animals to~~ care for, barns to be cleaned and harness and tools to mend and keep in order.

As we stand there a few moments exchanging pleasantries we realize that he would not consider it beneath his dignity to "heave to" along with his sons and slaves. We know that it is by such unremitting exertion by strong arms and stout hearts that the cozy, comfortable room into which we have just entered could be obtained.

As we look into the face of our beaming host we come to the conclusion that he is a man of strong, sturdy Dutch stock. The face is lined and tanned from years of toil, but it is a kindly face and about the clear, grey eyes there is a look of good breeding and gentleness.

He leads us across the huge kitchen with its wide floor boards, scrubbed so much and so often that they are bleached almost white. We pass by the long trestle tabel with its benches and the tremendous kas or Dutch cupboard. We note that there are but few chairs and those are of stiff backs with plank or rush seats.

We reach the fireplace with welcome arms. What a huge affair it is! It seems to engulf the whole end of the room. Its heavy oak beam mantel is filled with polished pewter and blue Delft pottery.

In its tremendous opening is a huge iron crane and from trammel hooks hang kettles, pots and other iron vessels used for cooking. There is a large pile of burning logs that are kept ablaze throughout the year, never being allowed to burn out except on New Year's day when a new fire is built.

The fire supplies not only heat but light for the entire room. We marvel how all the smoke and gasses escape up the flue when we realize that the "goede huisvrouw" and her dozen or so daughters are fluttering about to make things comfortable for u- [illegible]

We now notice that it is a large family, as most families are. We realize the necessity of the large family room with its large table and fireplace and the numerous cooking and eating utensils. We count the well scrubbed faces and realize there must be at least 14 children.

Of course Johannes, the eldest son, sitting over there has his bride Jannetje by his side. Elena-oh, look at her casting sheep's eyes at her young swain across from her—is rumored to be getting her bridal chest completed. She is to be marired in the spring.

"What a pleasant group," we think as we sit amongst them upon one of the two long zitbanks.

As we make ourselves comfortable we are impressed that these hickory and maple wood settles with their pine seats made by our good neighbor, Tunis Speer himself. The long feather filled cushions were made by his daughters from feathers from the fowl in the barnyard and from material woven from the nearby spinning wheels.

At first we are piled with questions about our families, about the crops we raised on our farms last summer and which are now stored away in our attics and cold cellars, and about loral happenings.

We munch away at our "krullers" and murmer in appreciation as we wash them down with large draughts of cider.

Then Johannes tells how he saw a group of gypsies encamped along the Yantacaw in the deep woods last summer and how he saw Hendrick (he came strolling along the path following the stream.

Hendrick was somewhat under the weather, as the saying goes, and singing from the very depths of his lungs.

"Ho! Ho!" gasps Johannes in recollection. "You should have seen him. You know how drunk poor Hendrick can get. Well, he certainly was drunk that day. As he came along the path a big black bear suddenly appeared from out of the thicket and ambled toward him.

Hendrick gave one look, held his tongue and his breath and with a splash landed in the brook. Ho! Ho! It was only when he crawled up the bank on the other side did he realize that the bear was a tame one belonging to the gypsies and not one of the wild ones from the Big Bear Swamp.

'Ho! Ho! He was sober by now and sopping wet. And, what he didn't call that bear and all gypsies in general."

We all laugh, and heartily, because it is a good story. We all know Hendrick and his fondness for Jersey lightin'. We also know that Hendrick is a good soul and that if anyone is in need of help, Hendrick is there to help them. In our laughter is a ring of sympathy.

Then Tryntje, our good hostess, gives her opinion that all gypsies are witches and wizards. We readily agree and begin to tell a tale that our father and grandfather told us many times of how a gypsy band stole our great-aunt Maria when she was but a little girl.

According to the family's tradition she travelled far and wide with them, sang and danced and grew up to be a beautiful creature. Then one day many years after her abduction the gypsy caravan came through our village after nightfall.

Our great uncle heard them while he was supposed to be fast asleep in his loft. Tiptoeing to the tiny window so as not to disturb the other sleepers, he quietly opened it, crawled out upon the limb of an old apple tree, shinnied down and sped onward toward the woods where he could hear violins playing.

Upon entering the forest he came upon a campfire and a young girl of ravishing beauty dancing before it. He stood as if in a trance, not seeing nor being conscious of anything but the beauty of the girl.

He could hardly wait until the following day, when he might stealthfuly approach the campsite and catch another glimpse of her. Of course she caught him at it, after which they met in secret.

The gypsy girl had a beautiful locket upon a golden chain, which one day accidently became open revealing the portrait of a lovely young woman.

Great-uncle recognized the portrait as being that of Polly Doremus when she was a young girl. Polly was the mother of Maria, the girl stolen by the gypsies.

Then, this gypsy girl standing beside him must be Maria an not a gypsy after all. You ca imagine his confusion, joy an elation. He could now take he to his home.

They were happily maried, bu not for long. Maria had becom a witch and whenever a neighborhood cow died, whenever a horse got the cholic and th farmer had to get out of hi warm bed and walk it, or when ever a baby cried in the nigh Maria was blamed. Her beaut faded and she soon became a old hag, feared by everyone.

"Ye, I remember her well," breaks in the old grootmoeder, "aye, I remember. I know we could never drive a herd of sheep or cattle pass her door unless she was there to give us a sign. It was impossible to pass by, I tell you, for the herd would stop still in their tracks until she came to her door to greet them.

"When she died we never had any trouble. They were bewitched, them cattle was. Maria was the one who bewitched them! All she had to do was to come out, rub their noses and they would pass on."

We look at one another ir amazement. The fire crackle and a log falls, sending up a shower of sparks. The winc howls and the shutters creak anc groan upon their hinges. Weirc shadows play upon the walls anc we are in a mood to believe anything.

"Humpth!" exclaims the old lady. "The only way to fix a witch is to make a sign on the road shaped like a figure four. But, you must make it of twigs and exactly in the middle of the road or it won't work. A witch can never pass that sign, I can tell you, especially if it is pointing toward her."

"No witch can get into this house, I can assure you!" breaks in Tunis. "Why, every door is a Holy Lord door and even the hinges are of the Holy Lord type. The shutters on the house are also of the Holy Lord design. Great grandfather saw to that when he built the house. And to make sure the house was safely protected he had every hex sign he could think of inscribed on the door posts.

"Every night I make certain the witch ball is hanging in the window. Witches certainly give this house a fast go-bye."

"Yes, and every night he checks to see if the glass cane still hangs above the door. It keeps out all disease from this house. We have never been ill in this house," chimes in the good huisvrouw.

"Do you remember the old wizard who lived down by the Giant's stepping stones?" asks the old lady. She is hepped upon witches and wizards and intends to hold the conversation. So, we nod our heads and she continues:

"He was a strange old being, but he had the power of healing by magic. I remember quite well away back when I was a little girl my father suffered from a felon on his hand. My mother pleaded with him to go to Ole Pos (Pos, in Dutch means sea gull) as he was known. My father would not have any of it. He said he did not believe in such hocum.

"Finally the pain became so excruciating that he went to see the wizard. The witch doctor

(Continued on Page 4)

Witchery

(Continued from Page 2)

took my father's burning hand in his own, muttered a few words over it, breathed on it and lo the pain was gone! Immediately the hand began to get well."

"Incredible," we say, "but, then it is a well known fact that ghosts hover about us and witches have been known to fly out over the river and wizards to perform feats of great magic."

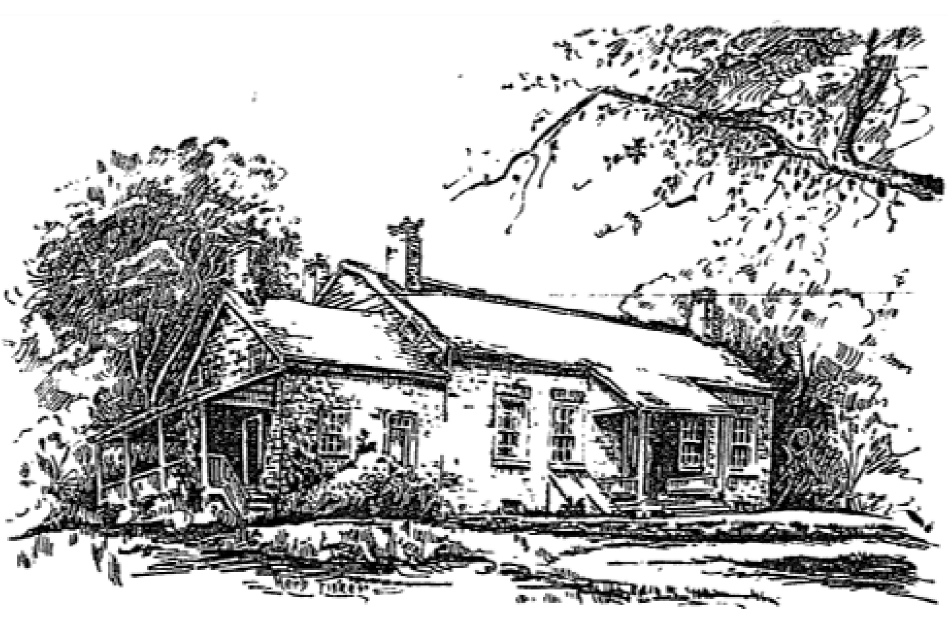
"And don't forget the giants who use to live here many, many years ago," aded Johannes, "Why bless me if the stones just mentioned by my grandmother weren't the very stones the giants used to cross the Passaic River.

"When the white men came here, the giants who had retired to the Watchung Mountains when the red men came from out of the West — that was many years before the white men made their appearance — put a curse upon the rocks. They have been a plague to navigators ever since."

The fire on the hearth has begun to die down. No longer does it snap and crackle. The room is beginning to chill and it is getting late. The younger children have fallen asleep and we feel we could do with a little sleep ourselves.

We exclaim "Oh, we didn't realize it was so late," when the clock strikes nine. We realize we have overstayed, so we pay our respects, put on our heavy coats, bid adieu and plod through the falling snow.

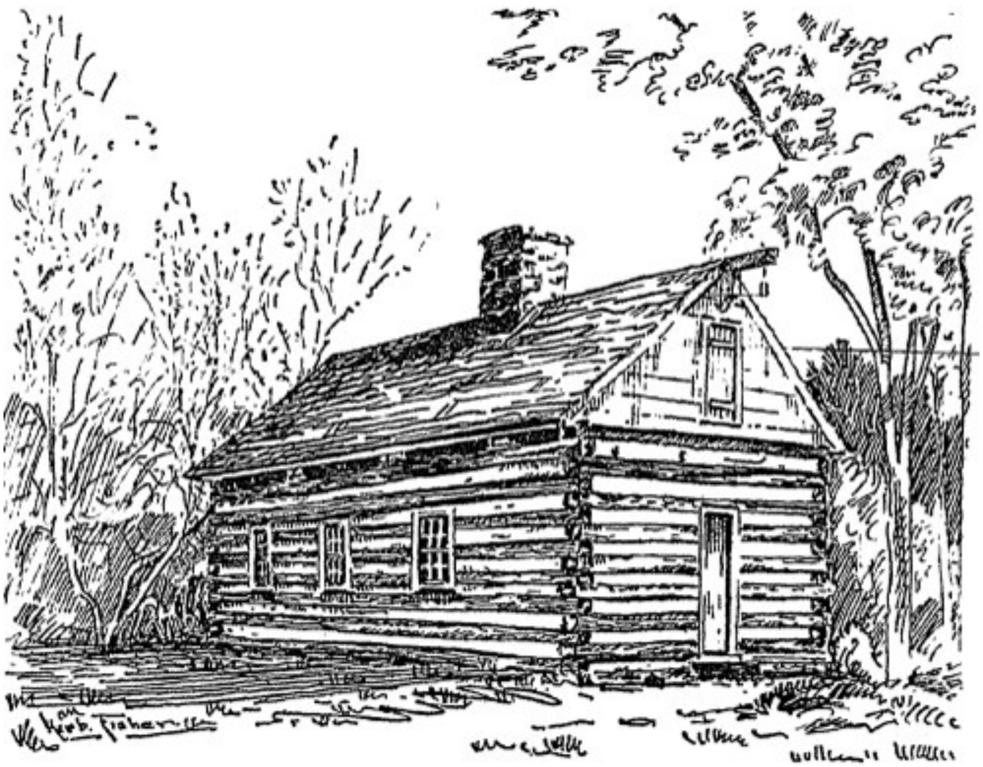
Our heads are full of witches and wizards and ghosts and giants and our stomachs are full of krullers and cyder.



TYPICAL DUTCH FARMHOUSE — During the 18th and 19th centuries sturdy stone houses, such as this, dotted the Essex County landscape. On cold winter evenings the family and friends gathered around the huge fireplace in the kitchen and told of witches and Wizards to the wierd dancing of the flames.

Bloomfield Schoolmaster Esteemed In Lancaster, Pa.

Ornithologist, Poet Explored Nature



THE OL DLOG SCHOOLHOUSE WHERE ALEXANDER WILSON TAUGHT. This imaginative drawing is probably very similar to the old log and clay structure that stood at the south-east corner of Broad street and Belleville avenue when Wilson was he headmaster in 1801. No records exists of its appearance. The above sketch was made after studies of similar buildings at Smith's Clove, New York and of existing structures in Lancaster County, Pennsylvania.

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Recently I made a trip to Lancaster, Pennsylvania to study the Dutch influence upon the early architecture of the area. Upon browsing through the Public Library's collection of material on the history of Lancaster County I was surprised to find how highly our old schoolmaster friend, Alexander Wilson, is esteemed out there.

It seems that in the Lancaster area the name of Alexander Wilson is very well known by every school child and respected by almost every adult. Much is made of the fact that he once visited the city of Lancaster.

However, it is as an ornithologist and naturalist that he is best recognized. Lancaster County is the home of rich farmlands where methods of cultivation have not changed since the days of Wilson.

The Amish people who till the soil use no automobiles, tractors or modern machinery. Houses are still lighted by candles and kerosine lamps, for no electricity is permitted.

Fruits, flowers and vegetables are still grown by the aid of manure. No chemical fertilizers are permitted to be used. As a result the fruits and vegetables have a flavor that can not be duplicated.

The horse is still the chief laborer on the farm. The machine has not as yet been able to replace him and so there is still plenty of manure to enrich the soil.

The farmer and his family begin work about four in the morning and does not end it until darkness sets in. It is the only way he can compete with the machine. Long hours are spent in the company of nature, which possibly explains the reason for his interest in Alexander Wilson.

In a recent Lancaster article on him appears the following statement: 'The name of Alexander Wilson, pioneer ornithologist in America, should be familiar to every well informed school boy in the land; yet doubtless many local high school students who turn to Wilson's books for information on birds do not know that this celebrated naturalist once trod the streets of our own Lancaster."

As has been explained in former articles (see the Glen Ridge Paper and the Independent Press, Thurs., July 13 and Thurs., July 2, 1961) the life of Alexander Wilson reads like a romance. It is a splendid example of what a man of genius and industry, in the face of obstacles which would seem insurmountable to the man of ordinary abilities, can accomplish.

As we have discovered in the previous articles, Wilson, like Abraham Lincoln, was born to a life of poverty and handicapped by a limited education. Like Lincoln he labored unceasingly to improve his mind and extend his knowledge. He was rewarded by his ability to prepare his great work on ornithology, the pioneer of its kind in America.

To refresh our memories I shall give a bief account of his early life in Scotland and of his life in America.

Born in Paisley, Renfrewshire, Scotland, July 6, 1766 he became a weaver and then a peddler. His father, also a weaver, removed to the country where he combined weaving with agriculture, distilling and smuggling — conditions which no doubt helped to develop in the son that love of rural pursuits and adventure which was to determine his career.

In 1790, young Wilson, at the age of 24, published his first volume of poems, the second edition of which soon appeared in 1791. The following year he published anonymously "Watty and Meg."

Due to its excellence the poem was abscribed to Robert Burns. It was soon after its publication that Wilson got into difficulty, in a trade dispute, for satirizing one of the local manufacturers.

He was imprisoned, and after his release decided to emigrate to America. He landed at New Castle, Delaware, July 14, 1794 and walked to Philadelphia where he began his new life in weaving, peddling and desultory observation.

Becoming tired of this and in dire need of money, he left Philadelphia for New York in hopes of finding a job at teaching. This was in 1801 when he was informed of an opening as headmaster at the old log schoolhouse, corner of Broad street and Belleville avenue, Bloomfield.

It was while he was here the Bloomfield mastodon was discovered and he was invited to take over the charge of the unearthing of the skeleton. He did not remain here long as he met the ire of the citizenry by his satiric poems about the minister the deacon and the young ladies of the neighborhod who "had gaits like ducks and heads like pumpkins.'

In 1802 we find him teaching school at Kingsessing, near Philadelphia, where he formed acquaintanceship with William Bartram, the naturalist, and Alexander Lawson the engraver. The high ideals, tastes and instructions of these two men were invaluable in stimulating his own aspirations.

Becoming interested in drawing birds he conceived a plan to illustrate the ornithology of the United States. In 1804 largely for the purpose of collecting material he, accompanied by two friends, walked to Niagra Falls. His account of the trip appeared in his poem "The Foresters."

Two years later, he assisted in editing Rees's Cyclopedia and so had an opportunity to secure experience invaluable to him in publishing his "American Ornithology." The first volume appeared in 1808 and upon its publication Wilson went on a journey to secure subscribers.

In January 1810, his second volume was published. In order to secure subscribers and to collect material for succeeding volumes, Wilson again went on a journey to last him six months and take him as far South as New Orleans.

On his journey he sailed down the Ohio River in an open skiff for 720 miles, walked long distances, rode horseback through wilderness almost impassible, slept for weeks in the open woods and subsisted on dried beef, biscuits and water.

On Tuesday, January 30 1810 he left Philadelphia for Pittsburgh. It was while on this journey he passed through the borough of Lancaster which, at the time, was the capital of Pennsylvania.

He left an account of his visit there in a letter dated Pittsburgh, February 22, 1810, to his friend and instructor, Alexander Lawson. In it he states:

"From this first stage of my ornithological pilgrimage, I sit down with pleasure to give you some account of my adventure since we parted. On arriving at Lancaster I waited on the governor, secretary of state, and such other great folks as were likely to be useful to me. The governor received me with civility, passed some good natured compliments on the volumes, and readily added his name to my list. He seems an active man, of plain good sense and little ceremony."

Simon Snyder was the governor referred to. He resided in an "elegant mansion" at the present 16 West King street Lancaster. Nathaniel B. Boileau was the Secretary of State.

Wilson continues: 'By Mr. L. (Presley C. Lane, speaker of the Senate) I was introduced to many members of both houses, but I found them, in general, such a pitiful, squabbling, political mob, so split up, and jostling about the mere formalities of legislation, without knowing anything of its realities, that I abandoned them in disgust."

This rather severe criticism of the State's legislators brings back to mind his satiric comments of the inhabitants of Bloomfield. However, in this case we must remember that his set of works cost $120 and the price was prohibitive for persons of ordinary circumstances. Small wonder they met the criticism of his pen.

He was able to secure but few subscriptions in Lancaster. For the people who purchased his books or were sympathetically interested in them, he was willing to admit that "I must, however, except from this censure a few intelligent individuals, friends to science, and possessed of taste, who treated me with great kindness."

Wilson arrived in Lancaster on Wednesday evening, January 31, 1810 and remained several days. He had not as yet established for himself a reputation. To the general public he was merely an itinerant book vender and an obscure writer.

Wilson doubtless spent a couple of days strolling through the streets of Lancaster and loitering about the public buildings seeking subscriptions. In the letter referred to above he says:

"On Friday evening I set out for Columbia, where I spent one day in vain. I crossed the Susquehanna on Sunday forenoon, with some difficulty, having to cut our way through the ice for several yards; and passing on to York, paid my respects to the literati of that place without success."

He also states in his communication from Pittsburgh that he had a letter to deliver from Dr. Muhlenberg to a clergyman in Hanover, a village not too far from Lancaster. Evidently he visited Hanover while at Lancaster.

Muhlenberg, beside being pastor of the Trinity Lutheran Church of Lancaster, was a mineralogist and chemist and probably the most prominent botanist of his day on the American continent. Wilson found him an enthusiastic admirer.

Wilson was given a letter of introduction by Muhlenberg to the Rev. Frederick Melsheimer, pastor of the Lutheran Church at Hanover. Melsheimer was also a celebrated naturalist and is credited as the father of American entomology.

Among the subscribers from Pennsylvania for Wilson's set of works were the following from Lancaster: Simon Snyder, Robert Coleman, William Hamilton, Adam Reigart, Charles Smith and Jasper Yeates. The Pennsylvania Legislature, then in session in Lancaster, when Wilson was in town in February 1810, subscribed for three copies of his monumental work.

Wilson died on August 23, 1813 at the early age of 47 and before his complete set was published. So ended the career of a prominent man who had much to do with the moulding of the lives of many Blomfielders, or perhaps I should say whipped the lives of many Bloomfielders, for it is known that he was handy with the birch rod and the cat-of-nine-tails.

The material presented here was thought to be of value by the writer as it gives an insight into the character of the man that I had not run across before. It was of especial value as it showed the close associations that existed between Bloomfield and the Bloomfield area and Lancaster, even during those early days.

In the following article or two I shall attempt to explain another way in which there were close associations between the two sections of the country. I shall delve into my favorite hobby, Dutch architecture and unravel the mysteries of why the early 18th century architecture of Lancaster County, Pennsylvania and of Essex County, New Jersey are so much alike.

Lancaster County Citizens Have Pride In Their Past

Want To Maintain Old-Time Houses

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

In last week's article I made mention that recently I had been to Lancaster County Pennsylvania, to study its architecture and its relationship to the Dutch style architecture of Essex County.

I was deeply impressed by the ancient architecture of the city of Lancaster, where I was staying, as well as the architecture of the whole county of Lancaster. A great many of the smaller shops and the houses of the city date back into the 18th and early 16th centuries.

Even in the main business and shopping areas a large number of the old structures still survive. Many old houses have been converted into stores and some of the old shops modernized.

Many old establishments dating back into the 18th century are still being run by descendants of the original families. Lancaster boasts of the oldest tobacco shop and the oldest book store in the country.

"New" structures are mainly of the turn of the century. There are a few five and tens and other stores built since the war, but they are few. The solid greystone or brick buildings give the city a feeling of solidity and strength that is entirely lacking in our cities here.

The citizens take great pride in their historic past. I was immediately impressed by the great number of shops that were in the process of restoring their fronts to Colonial and early Federal styles. I thought there must be some movement on foot to restore Lancaster to its original beauty as much as possible. It was not until later that I discovered that such was the case.

I found out that not only is the movement in process of restoring the buildings, but a law is being enacted preventing the construction of any house or building out of keeping with its neighbors. For instance, if the neighboring houses are of the 18th century, then the new house must be of the same period in style.

Thereby, it is hoped that the present harmony and beauty of the city will be preserved. Lancaster is such a beautiful city, with such a strong individuality of its own, that its citizens and merchants are to congratulated upon taking this stand.

Before going into details as to the resemblance of the architecture of Lancaster County and that of Essex it might be a good idea to gain a little knowledge of the history of the area.

Lancaster was formed on May 10, 1729, by request of the proprietors. Situated on the site of an old Indian village it was named after the city and shire of Lancaster, England, from whence many of the original settlers came. These settlers included members of the Lancaster family who purchased lands outside of the present city of Lancaster.

The word Lancaster is derived from Lan-Castra, the Camp of Lan, a permanent camp of Roman occupation in Britain 2,000 years ago. The Lancaster family became the ruling family of England and during the War of the Roses lost their authority to the Tudor.

However, the very earliest settlers of Lancaster, Pa., were some Swiss Mennonites, who, in 1710, had warrants for 10,000 acres of land on Pequa Creek.

Their leader was Bishop Hans Herr. The stone house he built with his own hands is still standing with his initials and date cut over the front door, "C.H.H. 1719." More will be told of the house later in the article.

Lancaster is the most wealthy and richest agricultural country in the United States. The well kept farms, with their absence of electricity and modern gadgets attest to the fact. It is a beautiful countryside, made more so by its lack of electric and telegraph wires.

The tourist is impressed by the mammouth barns of Dutch influence, with their high pitched roofs that come down on either side almost reaching the earth. Such barns once abounded in the Dutch sections of Essex County.

Luxuriant crops of tobacco command ones attention in this land of unexampled fertility and brings back to mind that tobacco was once grown here in Essex County as well. The interior of the tobacco barns reminds one of the interior of some old Dutch ship with its numerous heavy beams used to hang and dry the fragrant leaves of the tobacco.

The population of Lancaster, the county seat, is, according to the 1960 census, 61,055. This places it in comparitive relationship with the 51,865 population of Bloomfield and the 77,259 of East Orange.

The Conestoga River, with its affluents drains an area of 315 square miles. On the border of the city is a nine arch stone bridge, built by Abraham Witmer in 1800.

The river was named by the Conestoga Indians. The early Dutch who lived here invented the wagon seen so much today on our television screens. The Conestoga wagon with its huge covered top and drawn by six horses, was named after the river.

It is claimed that the same Dutch first designated the title "Des Landes Vater" or the "Father of His Country" to George Washington.

Lancaster is a square city with lines running north and south, and east and west. Divided into four main quarters by King and Queen streets it sits majestically in the center of the rich farmlands.

Its residents are very proud of the fact it was the Capital of the United States. With dry humor they add: "For one day."

Philadelphia had been the capital and during the Revolution when Sir William Howe entered the city the Continental Congress removed to Lancaster. The following day they went on to York.

Like Bloomfield the city of Lancaster was early an educational center. Michael Schlatter and Henry Melchior Muhlenberg, leaders of the Reformed and Lutheran Germans, strongly favored higher education.

Franklin College, now Franklin and Marshall, was established in 1787. It is still maintained by the Reformed Church in the United States.

The present First Reformed Church, organized early in the 18th century, is a brisk Romanesque structure built in 1852-54. It is a most interesting building because of its lectern and other pieces of wood craving done by A. Lang of Oberammergan. He was the nephew of Anton Lang. For many years the Lang family had parts in the Passion Play produced at Oberammergan.

Since this article started out as a discourse on the relationship of the early Dutch architecture of the two counties I shall not go into the descriptions of other historic sites. However we should not miss Manheim.

Manheim is north of the city of Lancaster, slightly to the west, on the highway from Lancaster to Lebanon County. It was laid out by Henry William Steigel in 1762 and named after his German home town.

At Manheim, Pa., he built a large glass factory, the products of which now belong to museums and famed collections. The story of his donation of a plot of ground to the Lutherins at Manheim and the annual quitrent of five shillings and a red rose each second Sunday of June has become a part of our rich Americana.

Getting back to our Essex, Bergen and Passaic counties and others where the Holland Dutch settled the religion was of the Reformed Dutch faith. This is the church of Zwingli, of Zurich and Geneva and Heidelberg, as has been explained in a previous article on Christmas customs.

During the Colonial days its main competitor was the English Presbyterian Church. Especially in Essex County do we find this the case. However, the tenacity of the Dutch found its influence creeping into the English held lands. The Dutch, not fearing to venture out into the wilderness, soon spread over into Essex from Bergen and Passaic.

The English found themselves gradually giving way to Dutch customs. Their architecture was already strongly influenced by the Dutch styles for various reasons, and even Dutch was the language spoken in their shops, well along into the 19th century.

In Lancaster, we find there were three principal religious groups, the "plain people," the "church people" and the Moravians, each of which formed a cultural pattern of its own.

The "plain people", so called for the plainness of their archaic dress, were the first of these groups to reach Pennsylvania. They are the Mennonites, the Amish, the Dunkards or Brethren, and the River Brethren.

Before the Revolution the Schwenfelders, a religious group, could have been numbered among the "plain people". But, since that time they have turned worldly and "gone gay." Today they must be counted as "church people."

The simple ways of life and the archiac dress of these people have captured the attention of the public. They have been photographed and written about so much that many people assume that all Pennsylvania Dutchmen are "plain people." The Moravians and the "church people," the Lutheran, the Reformed, the United Brethren, and Evangelical are either ignored or forgotten.

Of the seven Pennsylvania Dutch churches of Colonial times, all except the Dunkards are among the oldest Protestant religions. The Lutheran and Reformed churches were two of the original churches of the Reformation.

It is difficult to make claim as to which are the oldest of the Protestant groups, yet one can say the Mennonites, Amish, Moravians, Lutherans, Reformed and Schwenkfelders are the earliest of the existing groups.

Furthrmore the seven Pennsylvania Dutch churches of Colonial days represent the three chief movements of the Reformation: Annabaptism, Lutheran-

(Continued on Classified Page)

History

(Continued from Page 2)

ism and Calvinism. These three, numerically speaking at least, became the leading religions of the Pennsylvania Dutch.

The "plain people" and the Moravians founded small colonies here and there in the province; the "church people," Reformed and Lutherine alike, settled all over the map of Dutch Pennsylvania.

The culture of the "church-people" — those who attend church instead of holding services in the home—became the dominent one because it was better suited to America and to the modern era. Both the Reformed and Lutheran churches are vigorous middle-of-the-road churches. There is nothing fantastic nor fanatical about either of them.

The religion of these people was almost identical with that of the Holland Dutch Reformists who settled in northern New Jersey.

But religion by itself is not enough to explain the similarities. No one can understand the Pennsylvania Dutch, or any other people, without knowing their past. The religious persecutions abroad, the weary crossing of the Atlantic, the terror of Indian wars, the struggle for freedom; all these helped to make the Pennsylvania Dutch what they are today.

Furthermore, the skill of the Pennsylvania Dutch farmers and the clever hands of Dutch workmen were of the same mould as those of the Dutch farmers of Bergen and Essex counties.

There is a difference, however, between the origins of the two cultures—the Pennsylvania Dutch and the New Jersey Dutch. The early settlers of the Pennsylvania Dutch countryside were mainly Germans and Swiss who came there before the Revolution.

To the list of Germans who came mainly from the Rhineland, there were a few Moravians from Bohemia, Silesia and Moravia itself and some French Huguenots who had fled to the Rhineland and who came to Pennsylvania with the Palatines and Wurttenbergers.

For over two centuries these peoples have been known as Pennsylvania Dutch. In actuality they are not of Holland Dutch ancestry as are our Jersey Dutch, but of German. We are apt to forget that during the 17th and early 18th centuries the Germans as a whole were commonly called Dutch, as they were back in the 15th and 16th centuries.

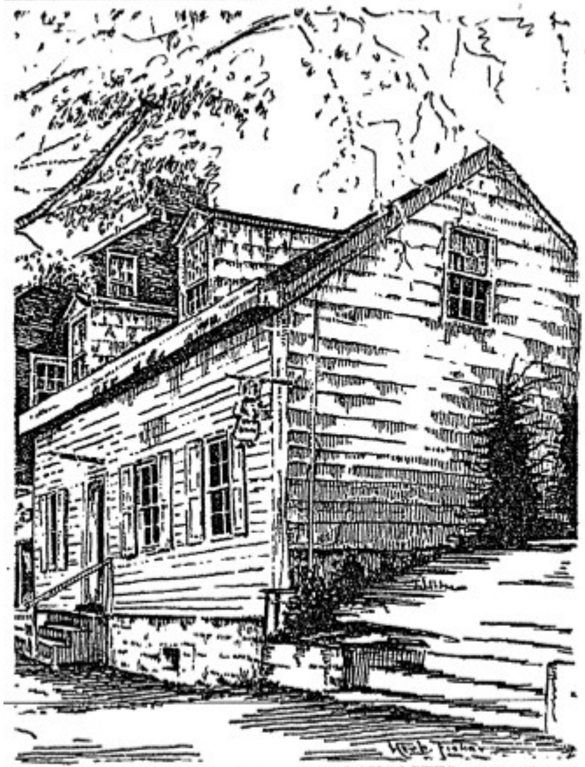
"Dutch" is an older word than "German" and for centuries it was used as the name of the inhabitants of Germany. The people of Holland were known as "low Dutch" to distinguish them from the Dutch of "high Germany."

Gradually the sense of the word became restricted to the Holland Dutch. In Holland itself the word "duitsch" refers to the German language and dialects exclusive of those of Holland.

When German settlers began to appear in Germantown and along the banks of the Skippack, their English neighbors quite naturally referred to them as Dutch and Dutch they have remained.

There was a mass emigration from the Rhineland to Pennsylvania during the first half of the 18th century. For a time it looked as if the whole Rhineland would be depopulated.

(Continued Next Week)



THE DOLL HOSPITAL AT LANCASTER, PA. This frame buildding at 315 W. Orange street is said to have been built in 1762. It is of log and clay construction under frame. All details show strong Dutch influence and if this house was to be transplanted to Essex County it would feel perfectly at home.

Lancaster Keeps Old-Time Houses

(Continued From Last Week)

There was good reason for this wholesale emigration: war and religious persecution. The Thirty Years War, 1618-'49, had devastated the Palatinate. Then in 1674-'75 the terrible raids of French Marshall Turenne brought further tragedy.

In 1687 Mainz, Worms, Manheim, Speyer and Heidelberg were sacked and burned. So badly were the inhabitants treated that to this day a worthless person is called a Melac, after the name of the persecutor.

The first mass emigration of the "church people," the largest single emigration to America in the Colonial period, was directed toward New York and not Philadelphia as one might suppose.

After long sufferings in the Palatinate they started down the Rhine into Holland by the thousands. More than 13,000 crossed to England between May and October in 1709. The British government had invited them to go to America with the design of establishing them in colonies in New York State and New Jersey to manufacture naval stores.

The commons and fields around London were filled with their tents. Several thousand were on the Blackheath alone. They were far more Palatines than were needed for the proposed settlements. Something had **to be done.**

First the Roman Catholics wre weeded out and sent back to Holland. Nearly 3,000 others were sent to Ireland. John Law got several thousand for a settlement at Biloxi on the Gulf of Mexico, where they were left to perish in the fever-laden swamps.

A settlement was made on the Scilly Isles and some 600 were sent to North Carolina. Thus the thousands of Palatines who had crossed from Holland were whittled down till in the end only 2,814 were left who started for New York.

The first ship arrived in New York, June 13, 1710. The following day several other vessels landed and the last to arrive was on August 13 of the same year. More dead than alive they landed on Governors Island and were housed in tents. Thyphus broke out. Many died from the effects of the voyage and of the disease.

Many parents died on the trip over and their orphans were bound out. John Peter Zenger, later renowned for his defense of the freedom of the press, was one of these orphans. Many children were forcibly taken away from their parents and also bound out.

As soon as the Palatinates had recovered they were placed in seven villages along the Hudson. These were Hunterstown, Queensburg, Annsburg and Haysburg on the East Side of Elizabethtown, Georgetown and New Village (now Saugerties) on the West.

The experiment to manufacture naval stores was a dismal failure. The patroon, Robert Livingston, Inspector of the Palatines and President of the Palatine Court, had almost unlimited power. Flogging became a common occurance.

Ill fed, the Palatines became in a state of almost collapse. The Rev. John F. Haeger, July 6, 1713, wrote "they boil grass and ye children eat the leaves of the trees."

Gov. Hunter had made the mistake of trusting Livingston. Although in actuality Hunter had aided the Palatines, the Palatines blamed his as well as Livingston for their plight.

Hunter became angered by this as he had helped finance them out of his own pocket. He had sent to England for reinbursement, but the ministry refused. Finally Hunter was forced to let the Palatinates shift for themselves.

Leaving the seven villages the Palatinates scattered from Rhinebeck to Germantown and from Newburgh to Schoharie. Later, some settled in the Mohawk Valley.

A group of English and Holland Dutch at Albany, in history known as the Seven Partners, all of them belonging to the governor's party, set out to obtain titles to the land the Palatinates had cleared at Schoharie and other villages they had built.

The matter was brought before the British courts. Gov. Hunter then stooped so low as to claim the Palatinates had settled upon land already owned by others.

Many of the Palatinates were determined to leave the colony of New York. Gov. Keith of Pennsylvania invited them to settle within his state. A few

(Continued on Page 3)

Lancaster Keeps

(Continued from Page 2)

families accepted.

Soon the sorry experience of the Palatinates was known throughout the Rhineland. New York was avoided like the plague.

Many of the early Palatinates were of the Reformed faith. So many ships docked at Philadelphia that the English inhabitants feared the Palatinates might attempt to form a separate nation .

Today religion, as it always has, dictates the life of the inhabitants. One can readibly believe that by the numerous churches in the city of Lancaster alone. The Amish religion, economy and social life are so very closely intertwined that they are inseparable. This tightly-knit concept of life has been the major factor in the Amish resistance to mechanical progress.

The Bible states: "Thou shalt earn thy bread by the sweat of thy brow." To this decree the Amishman adheres steadfastly. He believes in no worldly pleasures and has little to do with others "of the world." He believes he is in the world, but not of it.

That his is a good way of life is evident by his clean and well kept farms, the feeling of peace and serinity that impregnates one as a tour of the countryside is made.

There is so much to tell of the way of life in this land of master farmers that volumes would be necessary to describe it all .Their system of crop rotation and fertilization, first introduced and used by the Dutch farmers of Holland and the Netherlands, has been keeping the soil rich and healthy for nearly 250 years of constant cultivation.

Naturally, having come mainly from along the banks of the Rhine their lives and architecture were greatly affected by those of Holland even before they came to America. To fully understand the relationship between the architectures of Lancaster and Essex counties, one must appreciate this. It is necessary to know the backgrounds of both regions, and so let us study the origins of the Dutch architecture.

Dutch Houses Of Essex Reflect Lancaster Designs

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Thomas Jefferson Wertenbaker, in his "The Founding of American Civilization, states: "The Dutch created their country (Holland) from the sea and the sea created the Dutch. In ancient days a large part of the present kingdom of Holland was an enormous swamp."

About 40 A.D. Pliny wrote: "The ocean pours in its flood twice every day. The wretched inhabitants take refuge on the sand hills, or in little huts they construct on the summit of lofty poles. . . The Batavians subsist on the fish left by receding waters, and they catch these in nets made of rushes or seaweed. Neither tree nor shrub is visible on these shores."

As early as those days the people had begun to protect themselves from the sea by a system of dykes. It was a stupendous task, not yet completed, for mud was the only material at hand and the fierce gales of the North Sea proved a relentless enemy.

Adding to the relentless energy of the sea the Rhine, the Meuse and the Scheldt rivers were continuously lifting themselves by depositing sand and mud in the riverbeds. Additional dykes were necessary to keep the streams from flooding the country.

Throughout the centuries the construction of dykes has been carried on until today a very large part of Holland lies 16 feet or more below sea level. Between 1925 and 1935 some 550,000 square miles were added to the area of the land by this method.

It necessarily had to be a barren country and a nation with less fortitude than the Dutch would have given up the effort. There was absolutly no timber to use for fuel, to build houses and ships. There was no stone to build fortifications and churches. There was no coal, no iron, no copper.

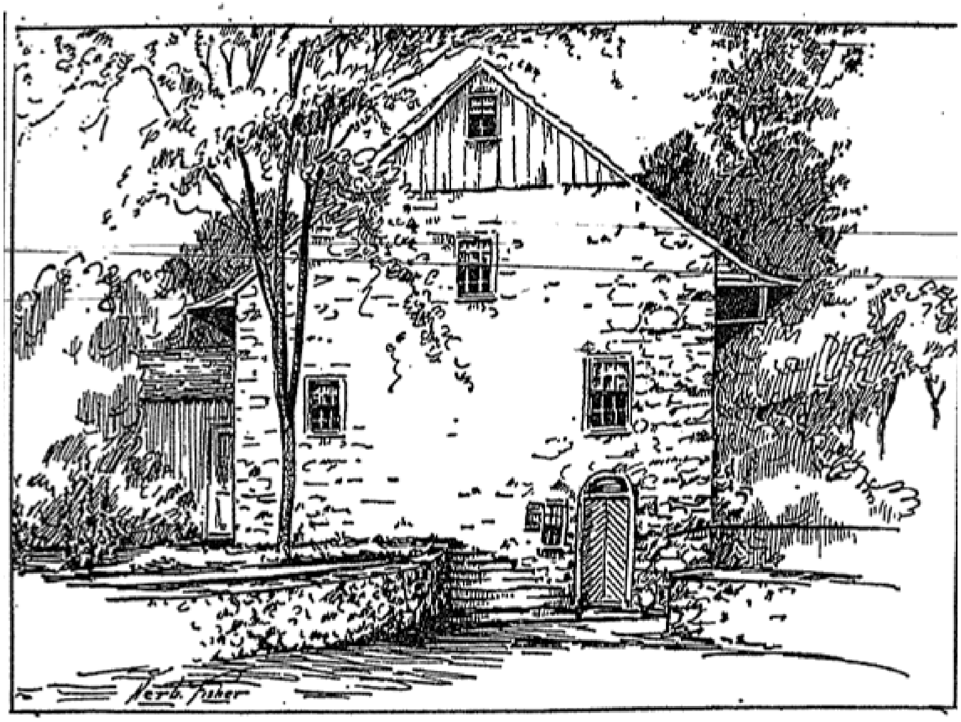
The ground, having come from the bottom of the sea, was so infertile that years of enrichment with manure and other soils required to succeed in raising a crop. Then it was apt to be killed by the sharp, cold winds of spring. If the farmer raised livestock he had to import costly timber to build barns to protect his sheep and cattle from the cold.

Holland, a little more than one quarter the size of England, is amazing in that during the 16th century it became the richest country in the world. During the days when the Batavians lived there it was in poverty. 1700 years later it was to provoke the envy of England and the hosility of the whole of Europe.

The Dutch soon learned to make use of their one resource, the sea. They cast their nets in the Zuyder Zee and sent their little ships across the North Sea to catch enormous hauls of herring. They learned a method of curing and barreling the fish that preserved them indefinitely. Holland became the great fish market of the world.

For their fishing boats were needed and so grew up a tremendous industry of ship building. Dutch ships were slow, but what they lacked in speed they made up in cargo space and the small number of men needed to man them. Before the end of the 16th century the country was building over 2,000 ships per year.

To build the ships wood, metal, hemp, pitch, tar and other products had to be purchased from neighboring countries. Amsterdam, Rotterdam and other big cities grew and became trading centers.



THE HEINRICH ZELLER HOUSE NEAR LANCASTER, PA. Henri Zellaire, a French Huguenot whose name became corrupted to Heinrich Zeller, built this house in 1745. It is typical of Huguenot houses at New Platz and other settlements along the Hudson. Examples were to be found in early Essex County and its similarity with existing Dutch houses here may be noted.

The large number of boats and trade led to commerce. Located as it was between the British Isles and the Baltic nations, the terminus of a vast stream of traffic which flowed up from Italy and down the Rhine Valley, possessor of numerous harbors and favored by inland waterways, the whole of the Netherlands became admirably suited for trade.

By the beginning of the 17th century the Dutch merchants had become the most successful in Europe. Not only did their ships swarm into the ports of Britain, France, Spain, Italy, Russia and Sweden, but into those of the East and West Indies, Brazil and Africa. By 1634 the Dutch had a fleet of 35,000 vessels.

They made scientific studies of the diseases of animals. They early learned the system of crop rotation. Not only did they learn how to cross fruits and grains, but also cattle so as to secure the species best suited for their country.

Due to the conditions of the soil roads were difficult to construct. The finest system of waterways in Europe was devised. These led to a greater growth of commerce, which, in turn developed a powerful and wealthy burgher class.

This wealthy burgher group soon controlled the economic and political destiny of the country. They became the finest traders in Europe, the ablest financiers, and the most skilled manufacturers and were able to mould the structure of the State to conform to the needs of their business. They were thus able to dictate the foreign policy and build up a great colonial empire.

Religious upheavals in neighboring countries led to an influx of refugees. Cheap labor was be had and Dutch wares became the cheapest and best on the market.

Dutch silver, draperies, furniture and other items found their way not only into the home of the English squire and the French count, but into the home of the Virginia planter and the West Indies sugar lord as well.

Even in the poorer districts of Holland the masses, compared to elsewhere in Europe, were prosperous. Beggars were almost unknown.

Even after Holland had been overrun by Philip of Spain she was undaunted by her repeated defeats. Her women fought valiantly along side of her men year after year until freedom was gained. Through her tenacity she emerged richer and more prosperous than ever.

It is sad to relate, however, that the long struggle with Spain did not teach the Dutch provinces to unite. They learned that independence was necessary to preserve liberty, but unlike the American colonists later on, they did not learn that unity was necessary to preserve and promote national greatness.

The interests of the whole country were sacrificed to those of the province, those of the province to the city, and of the city to the group of burghers.

It was at the peak of her greatness that the colony of Nieuw Nederlandt was founded to last but fifty years. Disintegration and humiliation followed closely upon her age of heroism.

In 1602 the Dutch Colonial Empire was founded with the organization of the Dutch East India Co. This powerful organization became a state within a state, concluding treaties, keeping an army and navy, building forts, acquiring and governing colonies.

Within a few years the company had secured monopoly of the East India spice trade and had established authority over Java, the Moluccas, Celebes and large parts of Sumatra, Borneo and New Guinea. A colonial empire was soon obtained many times larger than the Netherland itself.

With a capital of 7,200,000 florins and a monopoly of trade on the west African coast and on American waters, the new company was to add enormously to the Netherland wealth. Within a few years, by the capture of 545 ships and their cargoes valued at 90,000,000 florins, a large part of Brazil was conquered and the power of Spain and Portugal in the New World was broken.

To the wealthy patroons back in the cities of Netherland the little trading posts that had been established at Fort Orange (Albany) and Nieuw Amsterdam were of little importance. Had they the foresight they could have planted Dutch civilization so firmly in New Jersey and along the Hudson that the English might never had conquered it.

New Netherlands was not settled primarily for a place to escape persecution, not by the Dutch at least. Things were too comfortable at home to brave the perils of the wilderness just to make homesteads.

The founders of British colonies in America organized them as a place of refuge for the thousands of beggars that infested England. In Holland there were no beggars. Work was plentiful and wages were compartively good. Also, the religious motive for migration was lacking.

After Henry Hudson sailed along the New Jersey coast in 1609 and claimed the land between the Delaware and the Hudson for Holland swarms of adventurists and seekers for gold combed the North Jersey hills and mountains. In 1613 Adrian Block sailed through Long Island Sound and up the Connecticut River further extending the claims of Holland as far as Cape Cod.

There was no desire to make permanent settlements and when the English took over control in 1664 the total population of this whole Dutch territory of New Netherland did not exceed 8,000 persons. Even then a large percentage of the inhabitants were French Huguenots, Flemings, Walloons, English and some Germans.

Judging by the records of the Reformed Dutch Church of New Amsterdam we find that from 1639 to 1659 only about 59 percent of the population was Dutch. In these records we find many English and German names with a sprinkling of French and Scandinavian. . .

(To Be Contniued)

Creative Dutch Builders Utilize Domestic Resources

Skillful Artisans Unearth Bricks

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

As we have seen by the preceding article the only really abundant building material in Holland was brick earth. Stone was available in limited quantities only and wood was practically non-existant.

From the very dawn of Dutch architecture sand became the ingredient for building construction. The citizens soon became proficient in the making and use of bricks. They became the most skillful artisans of Europe in applying them.

Brickwork therefore became the medium for the execution and development of a creative architectural style. Building a structure of brick called forth every power of ingenuity.

There are definite and circumscribed limitations to the working with bricks. Not only is its unit small, but its size is subject to variation. Enrichment of the surface of a building can only be obtained by careful disposition and arrangement of these units. There is not the unlimited scope possessed by plaster, stone or wood.

The preconceived ideas in the mind of the architect and builder, the general proportions, and the disposition of features are all governed by the nature of the building materials. The bonding of the walling, 'color' arrangements, width and finish of the mortar joints and the precise manner of forming details all contribute to the ultimate appearance as a whole and are governed by the method the brick are laid.

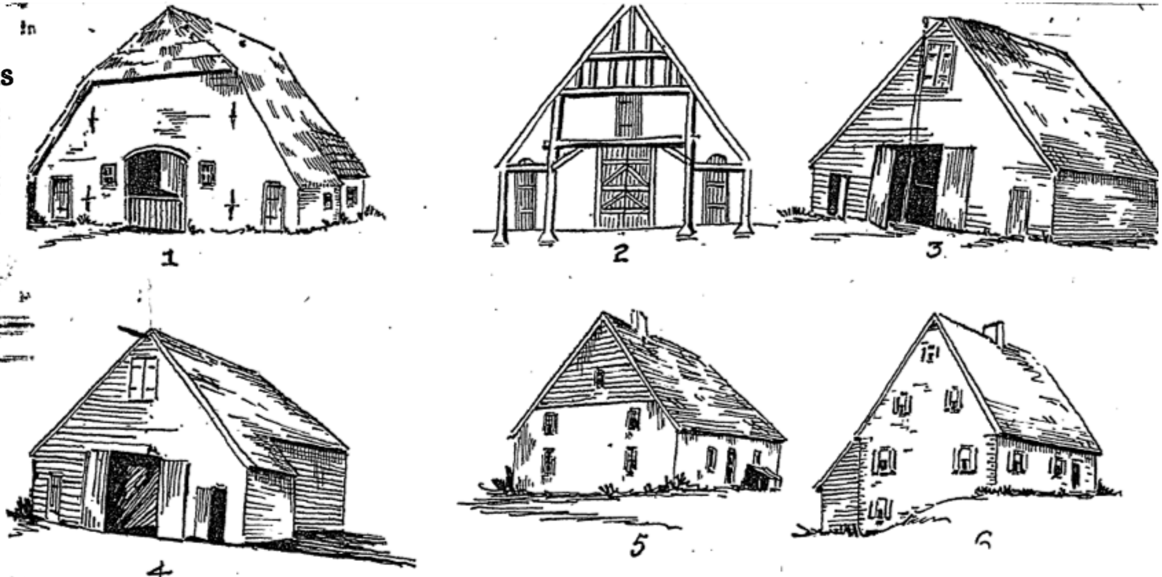
With a complete understanding of the capabilities of their medium ,skill in manipulating it and an understanding of design that far exceeded other European workers of the time, the Dutch became masters of the art of bricklaying.

Various colored bricks were blended to form patterns. There was a wide range of coloring, some bricks being very dark and of a purplish shade, others of yellow, while red bricks were plentiful in every town. Designs such as the ones used in Holland may be seen in Cumberland and Salem Counties, N. J. and along the Delaware Valley.

Mouldings and surmounds to openings in the buildings often contrasted with the prevailing color of the building. Quite often a structure of yellow brick would have decorated window heads of red.

Moulded and shaped brickwork was often used to obtain a desired richness of effect This method was confined chiefly to doorways, windows and string courses Quite often mosaic decorations were used to fill in the arched spaces 'over window heads

Sash windows were used in Holland as early as 1630, the upper sash being held fast while the lower portion only was movable. During the whole of the 17th century the two sashes of a window were made almost equal in height, so that the window could be opened to nearly half of its extent In the 18th century the upper part appears about one third of the total height



EVOLUTION OF THE DUTCH PEASANT HOUSE. 1. Peasant house and barn combination as found in Holland and along the Rhine. 2. Interior of an American Dutch barn showing construction details. 3. Exterior of a New Jersey Dutch barn, on the Somerville highway. 4. Exterior of a Dutch barn at Intercourse, near Lancaster, Pa. 5. Dutch peasant house style as used for living quarters in New Netherland; the Hasbrouck house built 1712, New Plaz, New York. 6. The same style, as found in Lancaster Co., Pa.; the Hans Herr house, built 1719, near the city of Lancaster.

The original character of the window was thereby lost and only a little fresh air could be admitted. Since this was at a period when people were afraid of dust, fresh air and sunshine, it was not considered a disadvantage.

In the 17th century window frames were always painted milk white while the trim was painted cream or milk white. Windows were lofty in proportion to the interior rooms, sometimes the front room of city houses was of such lofty height that the back two stories were obtained within the same height.

Sometimes the brick, especially that used in the foundation walls, was treated with oil or tar to prevent the absorption of moisture in the extremely damp atmosphere. This caused the bricks, after a lapse of years, to assume a very dark brown-black color.

During the 17th and 18th centuries the glass used in window panes was made by a process using some silver. In time the glass became violet in color due to this

Doors and ironwork were generally painted a very dark green with utmost care so that their surface shone like mirrors.

Each house and building showed an individuality of its own. Quite often this was achieved by the use of stone ornamentation. As stone had to be imported it was used to a limited extent. Often it was of inferior quality and flaked and chipped. To prevent this from happening the Dutch often painted their stonework.

The entrance doors formed a very special feature in the facade. The very most was made of them as a means of ornamentation.

Most of the wealthy Dutchmen were merchants and required storage space. Cellars were built below street level, quite often with separate entrances. All the houses of North Holland are built on wooden piles driven down six or seven meters below the surface.

The wood of the piles became perfectly preserved by remaining permanently under water without exposure to atmospheric conditions. Over the tops of the piles a strong wooden foundation was laid. Upon this a lower story could be introduced. The inhabited portion of the structure was always kept well above the water level.

This method of construction made it necessary to place the first story above the street level so that several steps were needed to reach the street floor and the entrance door. Usually these were built of Belgium blue stone.

So it was that the Dutch "stoep" or stoop became an important element in the composition of the building. Iron railings became of great interest as the steps led up from the sides of the stoep platform rather than directly up from the front.

This Dutch characteristic was to be carried over into America and we find it in examples of Essex County houses as well as in the Dutch houses of Pennsylvania.

In the cities where two or more story houses were found we find outside doors in the upper stories. To these goods could be lifted by means of a rope and pulley attached to a beam projecting from the gable just under the finial.

This device, forerunner of the modern elevator, saved much precious time, energy and space in lugging heavy wares upstairs.

Almost universal, also, were the ornamental beam anchors or metal strips and poles that tied the walls to the floor beams thus strengthening the structure. These are known as tie-rods and are found in an infinite variety of designs. The fleur-de-lis, the cross, the letter X, the heart, the tulip and other designs were favorites.

A very important detail of the decorative house entrance was the fanlight over the door. Sometimes this was filled in with a lantern. Sometimes a whole building would be left plain and the ornamentation concentrated upon the entrance.

Although the Dutch treated

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History

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the exterior of their houses with care and love, the interior has always been the important part. Interiors were colorful and color was considered as utmost importance.

Stepping through the street door one finds oneself in a long, narrow hallway running from front to rear of the house. At the rear is another door admitting the breezes to flow through the house and airing it out.

On one side of the hallway, in city houses, are rooms and the stairway is at the rear of the hall with the steps running up from the rear. This stairway is usually enclosed.

Country houses are of the same plan, but often the entrance is in the middle of the front wall and the hallway running through the center of the house with rooms on either side. This style is similar to Dutch houses found in America.

Walls were whitewashed and decorated with blue pattern wall tiles. Sometimes floors were of red tile. The kitchen, which often served as a dining room as well, with its quaintly moulded doors, heavy mantel, casement windows, great ceiling beams, large fireplace with its huge crane and fire irons, delft plates in long rows along the walls, tables with heavy bulbous turned legs, stiff turkey-work chairs, wall kas with ponderous lock and intricately cut hinges, gave an impression of not only comfort, but warmth and cleanliness.

In contrast the bedrooms were rather bare and cold, for the floors were unrelieved by rugs, the bed was hidden in an alcove behind heavy curtains and the few pieces of furniture stiff and uncomfortable in appearance.

Hatched cellar entrances were in the front of the buildings where they were convenient to use. This custom was carried over to America and is one of the means of identifying Dutch houses.

Gable roofs were used in early examples. In the cities the gable ends faced the street; in the country this was not always the case. In the city the lack of street frontage caused lots to be narrow and deep and so the necessity of narrow frontages to the buildings.

The gable roof was used for many generations until the Renaissance movement made an appearance. Hipped roofs, wide projecting cornices and other new features became mingled with old, for the Dutch did not adopt the Renaissance in its pure form. The links of tradition were broken, originally and vigour lost and Dutch architecture went into a decadance.

In the countryside there developed a type of building that was peculiar to it. The outward forms were determined by its constructural principles. There was but little attempt at ornamentation. These buildings were unobtrusive examples of honest and sincere workmanship. Not making any claim to especial attention or distinction they were in thorough harmony with their natural environment.

They were brought into being by prevailing needs. They exist in almost every part of Holland with but little variation in the different localities. Grouped around the village church and sheltered by trees the houses form pleasant little villages.

Under one great thatched or tiled roof are the covered accommodations necessary for life on the farm. In it are gathered not only the living quarters of the family, but the living quarters of the farm animals as well. The hay loft, the work shop and the threshing floor are contained in the one massive building.

From an open door in the kitchen of the living quarters the farm wife can keep a watchful eye over the activities of the building. It is kept immaculately clean. As I visited the farms in Lancaster County the huge, massive barns brought these buildings back to mind. More discussion of these and the Essex County barns will be held later of the article.

Since most of the existing Dutch houses of Essex County started out as farmhouses it is in the rural sections of Holland that we are most interested. The huge barn and house combination structure was carried over to New Netherland, but was used mainly for barn purposes alone. The living quarters were confined to another building, the Dutch house.

The same seems to be true in Lancaster County where the house, again, is separated from the barn.

In the smaller villages we find gable, high peaked and gambrel roofed houses very similar in design to our familiar stone and frame Dutch houses of Essex County. However, in the majority of cases the houses are of brick construction with high foundation walls and the bricks of these walls treated with oil or tar.

However, the larger percentage of houses of this type is found in the section of Europe once known as Flanders. This country included the northern tip of France, western Belgium and parts of Zeeland and South Holland.

The Flemings are a Germanic people, tall, bond, with long skulls, contrasting sharply with the short and dark Walloons. However, they are almost identical with the Dutch.

In northern New Jersey the Dutch architecture is often referred to as being Flemish in style or of English-Flemish design. That is because the majority of houses of the type found in Europe are in the Flanders area.

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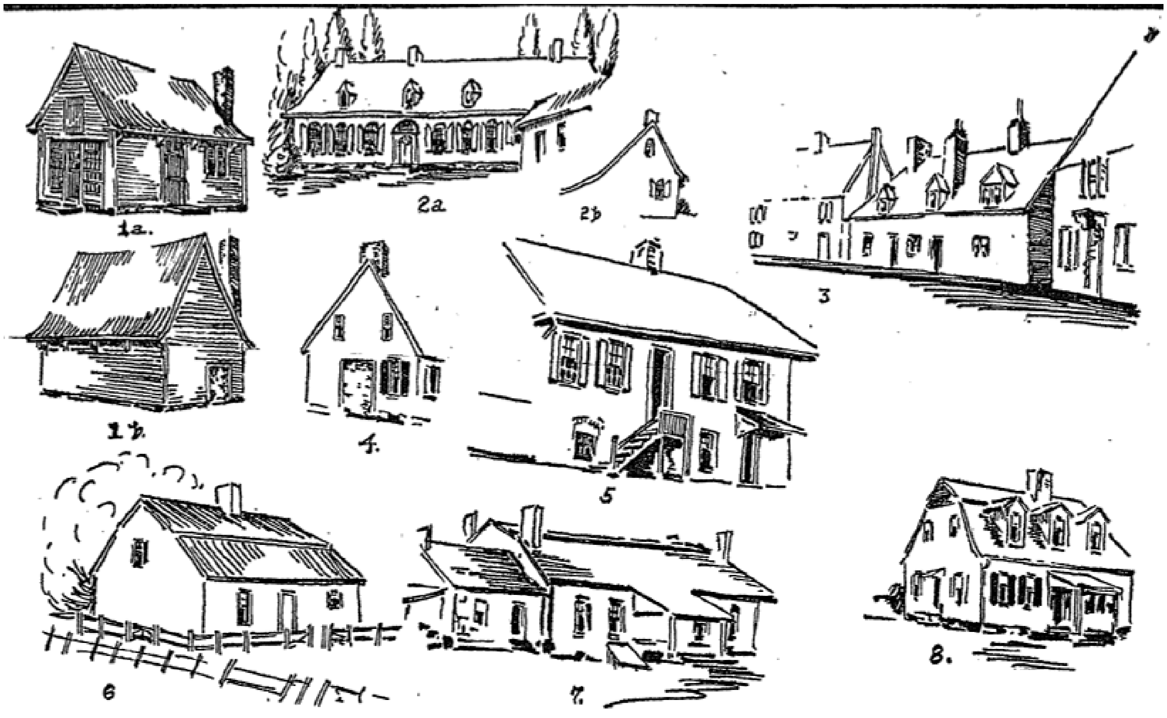
Dutch Brought Three Architectural Styles To America

New Jersey Area Developed Barns



THE EVOLUTION OF DUTCH TYPES OF ARCHITECTURE. Ia. Front view of the Czar Peter's hut at Zaandam, Holland. In 1697 Czar Peter spent a week here and so the title. The house wah built by Gerrit Kist, 1632. This type house was the grandfather of houses that later were built in New Jersey and in Lancaster Co. Ib. Rear view of same. Note the overhang to the roof and the "Jersey type chimney. 2a. Flemish cottage at Hesdigenue, Pa.s de Calais, France. Here we find the same style house as part of a courtyard. 2b. Side view of same showing the flying gutter or overhang. 3. View of West street, Corfe Castle, Dorset, England. During the religoius upheavels Flemmish and Dutch refugees fled to the southern portion of England carrying the style over there.

4. The style was transplanted to Essex County by Dutch settlers and by English who brought it from England. 5. The Oyster House, Lancaster, Pa. Built during the mid-18th century this house is typical of several such structures built by the Dutch (Geman) settlers of Lancaster. 6. Gambrel roofed house, Schooten, North Holland. Carried over to America by Dutch immigrants the style was refined here. 7. The Van Riper house, Nutley, N. J. Typical of the gambrel houses of Essex County. 8. The Kitty Yeates' house, 613 Fremont street, Lancaster, Pa. The gambrel roof as interpreted in an early 19th century house in Pennsylvania.

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

There were three distinct styles of architecture brought over to America by the Dutch. The first two, the peasant cottage and barn combination type and the style found in the smaller villages of Holland, Flanders and along the Rhine, were mentioned in last week's article. The third or city form was to be found at Nieuw Amsterdam and Fort Orange (Albany) only.

Since this style, at least there have been no existing examples for many generations back, was not to be found in New Jersey a lengthy discussion of it will not be made. It was purely a city form copied from houses and warehouses found in Amsterdam, Leyden, Rotterdam and other large cities of Netherland.

It is the style we find in old prints of New York, its gable end facing the street. With its stepped gables, tile roofs, and hallway running from the front to the rear of the house along one side, it is a type of architecture that has disappeared from the American scene. This is due to the Great Fire of New York City and other ravages of time.

When the peasant house and barn combination style was transferred to America we find a distinct change in its purpose. For some unexplained reason the combination of house and barn was discontined and we now find the style used mainly for barn purposes only.

It is believed that during the very early days of Dutch occupation ~~along the Hudson River~~ houses such as the Hasbrouck at New Paltz, were used as a combination barn and house. In some of these high pitched roof houses there remain evidences that a section was originally separated from the rest and used as a residence, while the remainder of the structure was utilized for a barn.

At some later date the entire building was converted into a house and an outside barn built. The style was also built for residental purposes only.

If the style was used in New Jersey there are no existing examples. If any did exist they were probably destroyed during the Indian wars of 1643 and 1654.

Existing examples of Dutch architecture of northern New Jersey were built after 1661 and after the inhabitants, who had fled to New Amsterdam for protection during the wars, began to return to their devastated farms.

Three years later the English gained control of New Netherland so that most of our Dutch houses were built during the period of English ownership.

In New Jersey the style developed mainly into barns. Along the Millstone and Raritan valleys and those of the Hackensack and Passaic examples were to be found until a few years back. They have rapidly disappeared due to the numerous housing and commercial developments.

The last two remaining Dutch barns in this area were a huge, massive structure beside the old Paxton - Schoonmaker, house, still standing, on Broad street, Richfield, Clifton, and a somewhat smaller one that stood behind the old Powlessen homestead, now the Cliftonian Inn, on Lexington avenue, Clifton. The Paxton barn disappeared about 12 years ago and the Powlessen about six years ago.

The wide gable end with its large central door and the smaller side doors, the broad sweep of the roof and the low eaves not only betrayed the antiquity of these structures, but their continental origin as well

When one entered one found massive timbers hewn from heart oak, as sound as the day two hundred years and more ago when they were lifted into place. These old buildings, both in structural details and in the arrangements of their floor plans are almost identical with the Lower Saxon peasant houses of northern Germany.

The Niedersachsisches Bauernhaus originated in the lower valleys of the Elbe and the Weser, but spread over the region from Rugenwalde in Pomerania to the banks of the Rhine and from the Baltic and the North Sea to Hanover. Like the peasant house of many parts of Europe it comprises of a residence, a workshop, the great threshing floor, the hay loft, and the stalls for horses and cattle.

As one approaches the building one is struck by the great sweep of the roof. It rises sharply from the very low eaves to a lofty ridge running perhaps 90 or 100 feet from one gable end to the other.

The roof covering, in Europe, is of tiles or shingles or thatch and there are never dormers The residental area is at one end, occupying a third or fourth of the building, with the huge barn area streching out behind like a Noah's Ark.

In the center of the rear gable end is a door large enough to admit loaded wagons, and smaller doors under the eaves for horses and cattle to reach their stalls.

Upon entering one finds oneself in a large room about 20 feet by 60. The great supporting beams and numerous ceiling timbers give one the impression of being abroad one of the great old Dutch ships.

The combination of residence, barn, stable and hayloft under one roof has its many advantages. There is a great saving in building and repair costs for one roof and one set of walls do the duty of four or five. Valuable time is saved going from one chore to another.

The Lower Saxon peasant

house is a model of convenience. The busy frau, cooking or spinning by the fire, can keep under her eye not only her children and servants, but the horses and cattle, the entrance to the cellar, and through the various doors and windows the activities of the yard.

Without moving from her place she can direct the feeding of the cattle, the cleaning of the stalls, the drawing of water, the milking of the cows and the storing of hay.

From Germany the Lower Saxon peasant house found its way across the Dutch border. It spread over Drenthe and parts of Overyssel and in a modified for mover all central and southern Holland.

Dutch emigrants brought the style with them to the Hudson, the Passaic and the Raritan. Settlers from the Rhinelands brought the same style to the Lancaster area of Pennsylvania.

TheAmerican Dutch barn found in New Jersey was identical to the Holland barns with exception of leaving out the living quarters. In Lancaster County we find the identical type barn with exception of the cut outs on the sides as shown in last weeks illustration. The Dutch barns of Essex County and of New Jersey did not have this out out. In other words the floor plan of the

(Continued on page 4)

Dutch Architecture

(Continued from page 2)

Pennsylvania barn was shaped like the letter T, while the New Jersey plan was that of a large rectangle.

Of course the construction of the walls of the barns of America and the peasant houses of Europe differed. In America they were either of stone or of frame and wide boarding, sometimes clapboarding. In Holland they were of brick

With the widespread use of brick in Holland and the lowlands the first Dutch burghers of New Amsterdam and the farmers of northern New Jersey must have looked forward to the time when they could build with brick. Brick was the traditional material of the mother country and the Dutchmen were the most skilled bricklayers in Europe.

As early as 1628, according to Jameson's "Narratives," brick kilns were operating in New Amsterdam. The patroonship of Rensselaerswyck, below Albany, established brick kilns soon after the settlement of the colony in 1630. Brick making became a leading industry of the region and brick was even exported fro mhere to the Dutch settlement on the Delaware.

Ships from the Hudson River towns later plied the Passaic and there was no reason why bricks could not have been brought to the docks lining the stream in sufficient quantities to build with. There were also brick kilns in this area, but brick houses were not numerous.

The Dutch quickly adapted themselves to the use of materials at hand. In Bergen, Essex, Passaic and south - eastern Morris County, where red sandstone was plentiful we find the majority of early 18th century houses built of that material. Since wood was abundant there we also find many frame structures.

In the northern section of the present Passaic County, as well as in the northern section of Morris County and in particually all of Sussex and Warren counties we find the use of bluestone.

In South Jersey, where plenty of sand was available, we find the use of brick. The Dutch settlers must have felt perfectly at home there and the houses with strong Dutch influence, whether built by the Dutch or the English, appear so much like houses one sees in the villages of Holland that they appear as if they were taken up from the old country and brought over to the new.

The historic Hancock house near Hancock's Bridge, Salem County, is an excellent example of the type. The two wing units are as Dutch as if they were built in Holland itself. The main unit, of later construction, is of the so-called Quaker style.

This brings up an interesting point. The hood that runs across the front of these Quaker houses are Dutch and German in origin and not English as so many writers and architectural historians have claimed. It was probably brought over by the German immigrants who settled in the Philadelphia area as well as by the Quakers who came mainly from the south-eastern section of England where thousands of Flemish, Dutch and Germans had fled during the religious persecutions and brought the style over there with them.

The Quakers, coming from the section of England where Dutch, Flemish and German influences were felt, and being familiar with them, brought them to America.

In the frame houses built by the Dutch we find that the framing and wall construction was much the same as New England with heavy posts, smaller studs, and a framework of laths holding a dilling of clay bound by chopped straw or horsehair. This was protected by exterior siding of wide clapboarding, rather than the vertical plank siding of North Holland. Long shake shingles of Jersey cedar were also used to a great extent for the outer covering. They were laid as much as 14 inches to exposure and were attached to horizontal strips nailed to the studs.

One method of discovering if an old house is of Dutch or English construction is by the method used in laying the floor beams and flooring. The New England system of a heavy sumpter or summer beam with lighter floor joists and floor boards was not favored by the Dutch. Instead they used a system of a series of hevy joists, almost as heavy as summer beams, which spanned the house from front to rear and spaced about four feet apart. These carried a heavy plank flooring instead of the narrow boards as found in New England houses.

In New Jersey on can almost tell what county one is in by the changes in the style of architecture. In Essex and Passaic counties we find the straight lined gables prevailing. In Bergen County we find a wider use of the grambrel roof and the overhang or "Dutch Kick."

The interior of the houses were typically Dutch in their cheerful colors. Walls were wainscoted or whitewashed and the window openings enlivened by yellow or blue curtains. The massive oak beam above the fireplace in the early houses had a blue and white or a red and white checked cloth cover. Sometimes the kitchen floors were paved with warm red brick which took the place of the tile flooring in the houses of the fatherland.

Fireplaces in the rest of the house were lined with blue, mauve, brown or black tiles depecting Biblical scenes. Beds were built into the room like steamer bunks, with draw curtains or shutters to close them off. Huge cupboards or kasses were used to store away household objects. There was a feeling of neatness and economy of space befitting a maritime people.

18th century two story houses were rare in north-eastern New Jersey. In Bloomfield they did not make an appearance until the early 19th century. The typical Dutch house here was of the farmhouse type of one story and a loft above.

There has been conjecture as to the origins of the Dutch architecture of New Jersey and of old New Netherland in general. Assuming the origin to be within the area of the modern kingdom of Holland historians have searched for the prototype through such works and books by Peters, Sydney R. Jones, Gerburg, Veldheer, Grallee, Louweicks and other writers on Dutch architecture. Failing to find examples of the type of architecture so common in our area they came to the conclusion that our Dutch Colonial style house was created by the settlers.

The claim has been often made that this style is indigenous to our North Jersey countryside. However, the bell shaped roof and projecting eaves are to be found in Canada as well. I have read explanations that the style was carried there by Tory refugees from New Jersey and the Hudson River valley during the Revolution.

Since some of these structures predate the Revolution we must find another answer.

Also, in the African veldt where Dutch and French Huguenot boers settled we find houses that are the prototypes of houses found in Essex county. Therefore, a source must have been used from Europe.

In olden days Flanders included the northern tip of France, western Belgium and parts of Zeeland and South Holland. The Flemings are a Germanic people, tall and blond as are the Dutch.

The old families of North Jersey spoke the Flemish dialect. Originally 'Jersey Dutch" was the Flemish or low Dutch language.

In Flanders we can find long, low cottages, one story in higth anw with a loft above. We find the roof lines projecting out over the sides of the houses the same as in New Jersey, Long Island and Lancaster County, Pennsylvania.

The recessed windows, the rear lean-tos with the roof descending to within a few feet of the ground, the paucity of dormers-all indicate the location of the origin of the style.

It is claimed that the overhang with its projecting eaves was designed to protect the walls from the driving rains It is more likely that they were development from the early thatched roof houses.

Since new roofs of thatch were laid over the old the roofs became very thick and hung over the sides of the
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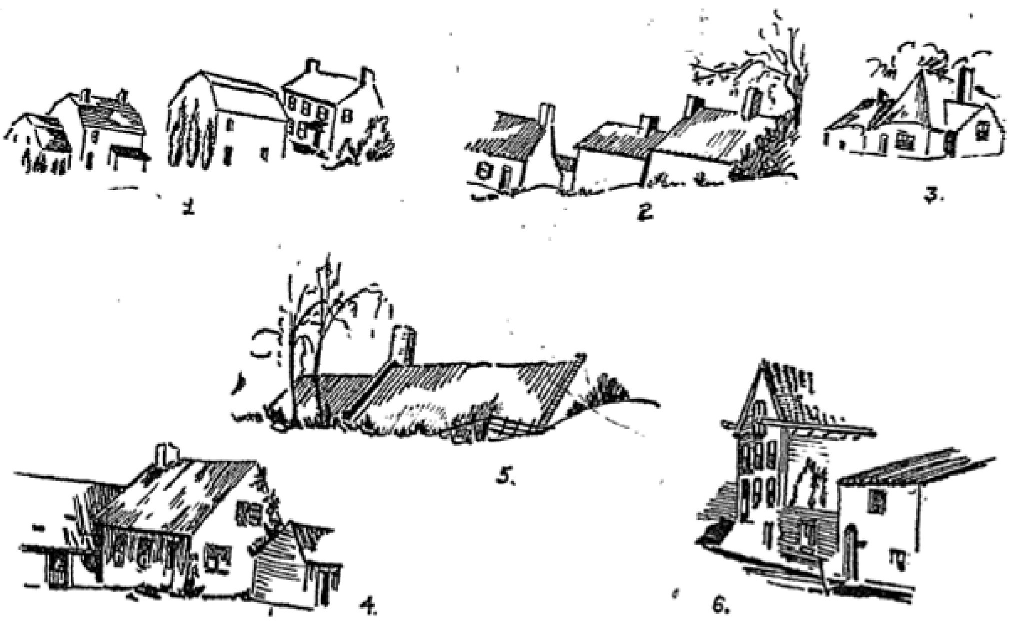
From this area the style spread out into northern France, Holland and up along the Rhine, over into the south-east section of England to Essex County, and to Lancaster County, Pennsylvania.

(To Be Continued)

Dutch Architectural Influences Still Seen In This Area

Structure Details Reveal Heritage



1. In 1867 Camille Pissarro painted "Hillside at Jallais, Pontoise." The sketches shown here are of houses seen in the painting. Note the gambrel roofs, the enclosed chimneys and the hood over the entrance. Note the similarity to houses in our area. 2. Paul Gauguin (1848-1903) painted "Farm in Brittany." It shows a country dirt road with the rear view of a farmhouse. One finds such houses in Bergen, Passaic and Essex counties. 3. Pieter Brugel (1528-1569) painted "The Harvesters." In it is the house shown here. Note the "crow's-step" gable on the wing unit.

4. Meindert Hobbena (1638-1709) used this house as a model. Note the Dutch doorways, the enclosed chimney and the typical arrangement of early Dutch houses in America. 5. Salomon Van Ruysdael (1600-1670) painted a hillside scene called "A Country Road." The house is of brick and the gable and walls appear above the roofline. Such houses were built here during the early days. 6. The Krimp on the Quay. A view of Zaandam, Holland, showing a style house very familiar to our countryside . Note the extended gutters.

The following aritcle on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

It has often been asked why it is that although the southern portion of Essex County was settled by the English there is such a strong Dutch influnce in its early architecture. Of course the northern sector was settled by the Dutch who came across the Passaic County line and settled in the wilderness long before the English ventured out from their concentrated settlement at Newark.

Naturally in the Belleville, Nutley, Brookdale, Upper Montclair, Cedar Grove and Fairfield areas one might expect to see the red sandstone and the frame houses of the Dutch that seem to hug the very earth itself. For in these communities were strong Dutch settlements with strong Dutch traditions and ideas.

But, why, in the southern sector, where settlements of English were to be found was there such a strong influx of Dutch architectural details?

Probably the strongest reason is that the original imigrants that settled upon the New England shores came from around the Boston, England, region. This was in the center of the area where the Dutch, Flemish and French Hugenots fled during the religious persecutions.

Then, too, during the mid-sixteenth century Queen Elizabeth had imported Dutch architects and Dutch bricklayers to design and build important governmental and public buildings. So English architecture, by the time of the landing of the Pilgrims, had already been strongly influenced.

Martin S. Briggs, in his book "The Homes of the Pilgrim Fathers in England and America," states that not only did the English feel the influx of Dutch ideas by these two methods, but that the Dutch exelled with their fine architects, craftsmen and books on architecture.

Dutch and Flemish architects were putting out folios of illustrations which were widely used in England. As early as the First Century, B. C. Vitruvius had written his 'The Book", a manual on architecture. Now, the Dutch architects were beginning to use the Roman rules and proportions as laid down by Vitruvius. Jan Vrederman de Vries published one such book at Antwerp in 1577.

Briggs also points out that very few people realize that the very last authentic Gothic structure to be built in the World was built here in America. The old brick church of St. Luke, Isle of Wight County, Virginia, was built in 1632, and although it is usualy classified as being of English influence, it is actually of Dutch.

Its counterpart may be found only in Holland, Prussia and certain districts of Eastern England where the Dutch settled. Briggs writes "And certainly the few brick buildings in the Gothic style that survive in Essex (England) and elsewhere are derived from Holland or Flanders. But, just as the unknown designer of St. Luke's Church in Virginia used 'crow-stepped' gables, and windows with pointed heads containing somewhat rude tracery and mullions of brickwork ten years after Inigo Jones had completed his full-blown Roman Banqueting House in Whitehall (London), so the architects in Leyden and other Dutch cities persisted in using familiar old forms of the Middle Ages even though they introduced the fashionable Orders of Architecture from Rome into their designs."

So we find a style of church architecture that was familiar in Leyden, Amsterdam and other Dutch cities being carried over into England and then transported by the English colonists to America and culminating into the very last bit of Gothic architecture to be built upon the face of the earth.

Another factor that probably played a strong part in the Dutch influence on English architecture is the fact that the English Separatist refugees were in Holland for a much longer period of time than we usually realize.

It was in 1593 the first party arrived from London and elsewhere. After tarrying awhile at Campen and Naarden they settled at Amsterdam. In 1602 there was an organized exodus from Gainsgorough. In 1608 several installments from Scrooby arrived at Amsterdam and finally settled at Leyden.

It was not until 1620 the famous voyage of the Mayflower was organized at Leyden and it is estimated that between 1609 and 1620 some four or five hundred English persons were resident there, with some 131 working at various occupations. In Amsterdam 102 are recorded as being employed.

During their long exile in Holland the English refugees quite probably assimilated some ideas from the buildings which surrounded them and it is quite certain they did from the Dutch houses and homes. The Dutch, at the time, were noted for their comfortable residences and far surpassed other nationalities in the comforts of the home.

It is claimed that the well known type of American architecture called Cape Cod is basically of Dutch influence. A study of the Czar Peter cottage at Zaandam, Holland confirms the similarity.

In studying the tracks made by the Pilgrims in Holland and in searching out the styles of architecture that may have influenced them we find boarded houses of a type erected by Pilgrim setlers all over Massachusetts and Connecticut. Later the style was carried over into the eastern half of Long Island and from there into the southern section of Essex County, N. J.

Volendam, Holland, is full of boarded houses. On the island of Marken there is a cottage with "ANNO 1607" over the doorway. On the Begijnen Hof in Amsterdam, close to the Scottish Presbyterian Church, is a 17th century boarded house with an overhanging front such as found in England and in several of the later houses built in New England.

At Naarden, where the London Separatists tarried in 1593 we find wooden houses. At Zaandam, some five miles north-west of Amsterdam, are rows of one story houses. Many of these are of wood and painted a cheerful green.

On the quay is a building known as the Krimp of considerable age. It is a tall three story structure with pantiled roof and a gable end facing the canal The sides are covered with weather-boarding of wide width, with wooden angle fillets at the corners

Of great interest are the solid wooden gutters on brackets at the eaves. The gutters extend out beyond the surface of the gable ends of the house, and the water from the rains and dews drop down into the canal from there.

Such gutters were used in the pre-Revolutionary Dutch houses in America. They have been done away with for more modern methods of gutter and leader construction. Recently when the Demarest house in Bergen County, N. J. was removed and restored there was much criticism when this type gutter was installed. However, it was the correct method for the style of house.

It must be remembered that thousands of Protestant refugees from Belgium and Holland poured into the south-eastern counties of England during the religious wars of the 16th century. When Philip of Spain tried to force the Catholic form of religion upon Holland and when Antwerp, in 1585, fell to the Duke

(Continued on Page 7)

Dutch Architecture

(Continued from Page 2)

of Parma, as many as 50,000 fled ~~from there alone.~~

In 1571 there were as many as 4,000 Dutch and Walloons at Norwich and in 1587 there were 4.679. A few years later London contained 10,000 out of a total population of 130,000. Sandwich, Canterbury, Maidstone and Dover were likewise affected and it is impossible to estimate, nor exagerate, the influence the steady stream of refugees had upon English architecture during the reign of Queen Elizabeth.

It is in the south-east counties of England, mainly Essex, Cambridgeshire, Hertfordshire, Middlesex. Surrey and Kent, that one finds nearly all the surviving examples of houses resembling those of 17th century New England. These counties of England are the natural home of the weather-boarded house.

In 1620 the Mayflower arrived in America and in 1621 the Fortuna. Twenty-two of these persons came from Yorkshire. Nottinghamshire and Lincolnshire, or the north-western counties of England. From Norfolk, Suffolk and Essex came 46. From Kent came 17; from London came the same number. from other counties came 21 and of 14 persons nothing is known.

Of about 25,000 English settled in New England in 1640 about 50% came from Essex, Herts and Suffolk. 20 per cent came from Norfolk. Lincolnshire, Nottingham, Yorkshire, Middlesex, Kent. Surrey and Sussex. The counties along the Scottish and Welsh borders supplied only a few. Roughly about two-thirds of the New England people originally came from south-east England.

Sydney R. Jones, in an article "Old Houses in Holland" for the magazine "Studio", published in London states: "Most of the Dutch influence is to be seen in the Eastern counties of England although it penetrated more or less, throughout the country. Straffordshire, Norfolk. Wiltshire, and Kent especially felt the influence To those men who were early engaged in commerce the germs of the influence can be traced. Onward from the 14th century the influx of Flemings and Dutchmen was considerable. Skilled artisans were encouraged to settle for the purpose of improving home manufactures. Oppression was also responsible. When the harsh Duke of Alva, acting for Philip of Spain, was in 1567 appointed commander of forces, numbers found refuge in England. Throughout the reign of Elizabeth the influence of Dutch architecture was predominent. Again with the advent of Dutch William to the English throne when he married Mary we find an upsurge in Dutch influence. Then the admirable brickwork of the Queen Anne style is purely Dutch."

Brickwork, in the south-east section of England had reached a high standard by the time of the Pilgrims. The art of brickmaking and laying had been carried over to this section by the Dutch and Flemish and finally founds its way to the Delaware Valley where the high degree of the art was maintained.

The Dutch influences were carried to the Essex County area also. The Davis house, now the Franklin Arms Tea Room, Franklin street, Bloomfield; the Pierson house, North Arlington avenue, East Orange; the Egbert house, North Mountain ave., Montclair and other one and one half story houses of the area are examples.

The old Ira Dodd house, Washington street, Bloomfield, is an excellent example of the type house carried from Connecticut into Long Island and across Newark Boy to the southern portion of Essex County.

Another factor that may have influenced the abundance of Dutch families soon infiltrated into the Englishmen's lands. Such families as the Cadmus, the King, the Joralemon, the Kidney and others had strong influence in the English atmosphere. Then too, young English swains fell in love with the buxom Dutch lassies from the Dutchmen's lands nearby and brought them home with them.

Dutch women had a way with them. They were the bosses (a Dutch word) of their households and had the say as to the designing, maintaining, and upkeep of the house. She cleaned house four times a year with a sharp eye and a sharp tongue. The "boss" of the house, at such times, knew enough to pick up his long, Dutch pipe and stay out in the barn.

This, however, I feel was a minor influence. When one studies the architecture of the later 18th century in Lancaster County one finds the same styles predominating. It is claimed that the change of style was brought about by English influence, mainly by the large number of books on architecture of English publication that found their way into the area.

The old Doll Hospital at 315 West Orange street, Lancaster is a good example of the type building It is believed to have been built in 1762 This is quite possibly the case as its proportions and style are of the period.

The building is of log construction covered with clapboard This was a method of construction used in many of our early Essex County houses The heavy and wide floorboards and the heavy beams supporting them proclaim Dutch origin as to construction details.

There have been but few changes throughout the years in it's design. There are three rooms on the first floor and three on the second floor that was originally a loft.

Another such house is known as the Oyster House. Located at 519 Church street it was originally a farmhouse when Church street was a road leading to Philadelphia, during the early days of Lancaster.

Unlike the Doll Hospital the Oyster House is built of stone Its stoop is typically Dutch with it's steps running up from the side. The entrance, unlike the entrance to the Doll Hospital, is centralized. The foundation walls are very high, as are the foundation walls of Holland. Note, too, the arched head over the original cellar window. We find the same arched windows in the Davis house in Bloomfield. This is a Dutch characteristic as has been explained.

The window and entrance to the right of the stoop is a later alteration and probably added when the structure became the Oyster House.

Houses of the styles of the Doll Hospital and the Oyster House were built after the innovation of books on architecture. They are said to be of English influence, but there is so much about them that is typically Dutch that I feel it is more safe to call them Dutch.

The Kitty Yeates' house, of later construction — early 19th century, is another of the houses one might call Dutch-English or English-Flemish. Standing at 613 Fremont street it was originally known as the 'Green Cottage." It was the country residence of Miss Catherine Yeates, whose father, Jasper, was a justice of the State Supreme Court from 1791 until his death in 1817. Kitty founded the Yeates Preparatory School in 1857.

The front porch of the house is the original one and is typically of Dutch style with its steps running up from the side and its typically Dutch hood. The front door is of the Dutch type with upper and lower sections The woodwork around the doorway is original

Tradition has it that many years ago the building was used as a hotel and the porch was used for dancing At the time a stream ran near the house and formed a lake. Very few houses were to be found in the area

The gambrel roof is of the Dutch type rather than English, i. e the break in the roof line is close to the ridge pole. In the New England or English style the break makes a more even division in the two lines of the roof along the gable ends of the house There is also a slight overhang to the roof, a Dutch characteristic

These details make the houses of the style Dutch rather than English The wide floor boards with their heavy supporting beams running from the front to the rear of the house and, in turn, supported by the walls of the house, the Dutch stoops with the steps running up from the sides rather than from the front; the Dutch hoods over the entrances; the double Dutch doors; the long hallways from the fron to the rear of the building an the enclosed chimneys—all thes are Dutch characteristics als found in our Essex Count houses.

For anyone who admires and understands our old houses Lancaster holds out a welcomed hand. Along East Chestnut street. North Queen street, Church street and West Orange street many of these beautiful houses still stand.

Some have been somewhat altered and their original intrinsic value lost. The persons who are responsible for the restoration of these buildings and the other early styles to be found in the beautiful city are to be commended for their efforts.

Our towns here in Essex still contain a few of our early houses. It is high time that we wake up, restore them to their original beauty, and be as proud of our heritage as the Lancastrians are Too many of them are being destroyed to make way for so-called progress.

Several years ago I paid a visit to the Metropolitan Museum in New York City and made a study of Dutch architecture as shown in various Dutch paintings there. I have made copies of some of the sketches I made from the paintings. Careful study of these sketches will reveal many characteristics found in our American Dutch architecture.

Post Family One Of Oldest In Bloomfield's Brookdale

Lineage Indicates Nobility, Notables

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

One of the oldest families of the Brookdale section is that of the Post. The family was one of the old Dutch families that migrated from Bergen (Jersey City) into Acquackanonk (southern section of Passaic County) and then into Brookdale.

Originally it came from Leyden, Holland and was of aristocratic lineage. It was a highly honored clan and we find the name of Post mentioned as early as 980 A.D. when Nettleburg was beseiged by a Von Polingsleben who became the founder of the famed Von Schaumburg family.

Von Polingsleben assumed the Nettleburg coat of arms while Herron Von Post, who had taken a prominent part in the attack, assumed the Von Palingleben arms.

The Post family thus was, and became, a noble family of lower Saxony, especially in the bishopric of Paderhorn. Originally before that, the family came from the county of Schaumberg. Members of the family were greatly esteemed during the time of Conrad Salico, the Roman Emperor.

Adolph Von Post, a celebrated knight, attended the Imperial Diet of Minden in 1030. His son Frederick was alive in 1026 in the service of Count Schaumburg. Frederick left an only son

In 1272 counts Henry and Ludwig Post went to Danish Holstein with Gerhard and Johann, Counts of Schaumgurg. All of the Posts living today, whether Dutch or English, are descendants from Henry.

Henry Post's eldest son Richard was an Imperial Colonel and Counselor to the Emperor. He was alive in 1363. Another son Johann Post married Mechtild, daughter of Adolph von Busche and thew had a son Walther who was the high sheriff in Varenhetz and received large land grants from by Duke Frederick of Braunschweig in 1399. He married Agnes Von Wend, Baroness of Kratzenstein.

The above information gives us a knowledge of the origin of the family. However, today it is one of the most widespread families in the world. From Germany the family spread out into Holland and England and from there into Sweden, Denmark, Italy, Russia, China, Brazil and North America.

North American branches of the family are derived from two sources; England and Holland. The English branch of the family first settled in Massachussetts and New York and played important parts in the early history of both places.

In Holland the Post family was recognized as a wealthy, well educated and a notable family of artists. Jan (John) Post, died Nov. II, 1614. was a painter on glass in Haarlem. He was the father of Frans and Pieter Post. Frans, born about 1600, became acquainted with Prince Maurice. In 1637 they travelled to the West Indies where Frans sketched and painted many landscapes as well as the customs and mannerisms of the inhabitants.

In 1644 they returned and Frans adorned the Palace of Rijksdorp, near Wassenaer. His murals were of the West Indies subjects. It took him four years to complete the series.

In the year of 1816 eighteen auction at Haarlem, by Vincent Van der Vinne. They commanded great notice by the high prices they brought. A drawing of Frans Post, done by Cornelius Visscher (Fisher), still exists. There is also a painting of him by Frans Hals and an engraving by Suylerhof.

Pieter Post was a brother of Frans. He was born at Haarlem in 1608. He became a favorite of Count John Maurice and accompanied him on his expeditions to Brazil. Here Pieter designed and erected the principal buildings in Olinda and also the fortress and several houses in Fernambuco.

Pieter was an excellent architect and upon his return to Holland he erected the Palace of Svanemburg near the Ferry in Haarlem. He also built the Ctiy Hall of Naastricht (1659-'63), the Public Stores at Gouda, Castle Vredenburgh in North Holland and the Prince Maurice House at the Hague, among other important buildings.

He was appointed architect and painter to Prince Frederick-Henry. He wrote several books on architecture which found their way into New York and New Jersey and influenced our architecture here. His residence was at the Amsterdam Wharves in the Hague where he had an extensive library. He died there about 1669 and his books, plates for engravings, paintings, etc. were sold at auction on Dec. 17, 1669.

There were sevearl members of the Dutch Post branches who came to America. The original Posts of Somerset County, N.J. were descended from William Post, died 1680. This branch came from the Zuider Zee section of Holland; Amsterdam, Edam and Hoorn.

A Simon Dirsche Post came to New Netherland in 1624 and became a member of the first council. He settled at Albany and several descendants still live in the area. Claes Claezen Post also came to New Netherland, but his descendants seem to have been lost.

Then Captain Adrian Post, of the Leyden, Holland branch of the family, came over to supervise the Staten Island colony of Dutch settlers. He is the progenitor of the Staten Island, Bergen, Passaic and Essex County branches of the family in which we are interested.

The Leyden family owned coats of arms and the ancestry of Captain Post, starting with Henry, who went to Holstein with his brother Ludwig and the Counts of Schaumburg, is as fololws.

I. Henry. 2. His son Gerrit Post, born about 1275. 3. Pieter Post, born about 1300. He was a magistrate at Delft from 1352 through 1354 and again in 1357. 4. Gerritt Post, particulars unknown. 5 Pieter Post, born about 1365. 6. Claes Post, born about 1400. He was magistrate of Leyden and a member of the Vroedschap (Patricians of the City) in 1448 and 1449. 7. Cornelius Post, born 1430 in Leyden, 8. Pieter Post, born about 1460. He married Styntje Adrianse, daughter of Joosten Adrian. Both died at Rotterdam, Holland before 1518. 9. Adrian Post, born about 1500. 10. Pieter Post, died in the Hague in 1637. He was the father of Capt. Adrian Post.

Captain Adrian Post sailed on the "New Netherland's Fortune", June 30, 1650. The ship had recently ben purchased by the Yonkeer Hendrick Van der Cappellon of Rysel. Baron of Essels and Hasselt, representative of the States General, etc. Due to bad storms the ship did not land in this country until Dec. 19, 1650.

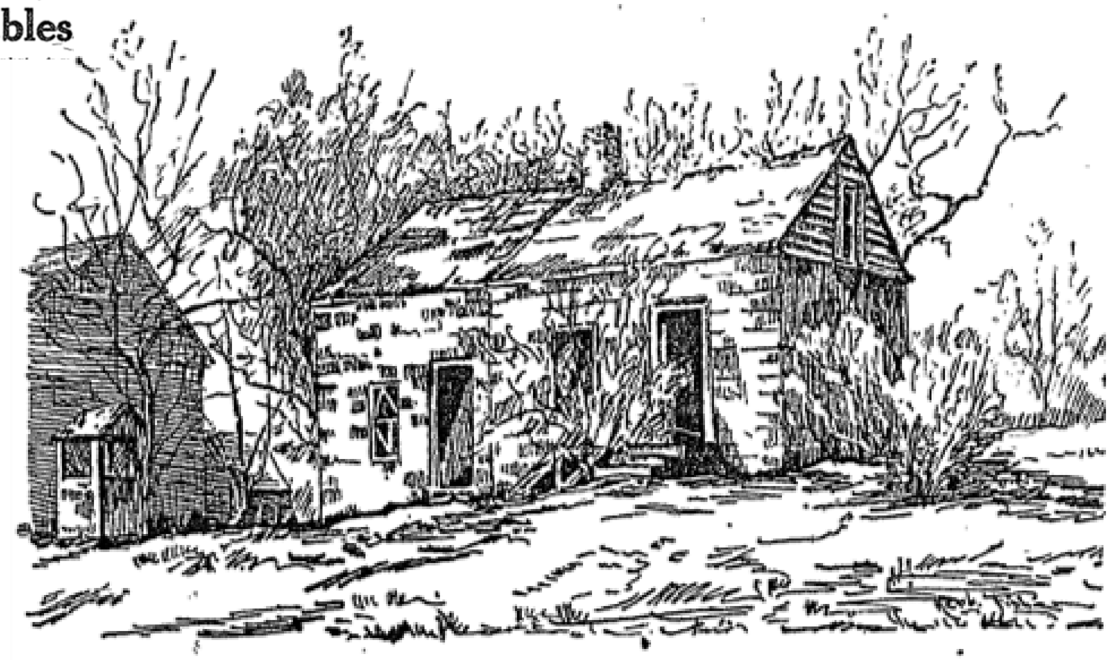
At the time Van der Cappellon founded the first Holand-American line of merchantmen. Capt Post arived in America representing the Baron, who, like all other Dutch merchants remained at home, letting their representatives control their lands and interests in the new country. In 1655 Van der Cappellon acquired much territory north and West of Pauw's lands.

Post became the governor of Cappellon's colony on Staten Island and ruled it with great success. He cultivated friendly relationships with the Indians, respected them and learned their language. He recognized their high degree of culture, although it vastly differed from the whites, and even learned their language.

During the Indian War, on the night of Sept. 15, 1655 23 of his people were killed and sixty-seven were taken prisoner in the raid on Staten Island. Capt. Post, his wife, family and servants were taken as hostages. However, through the high esteem the Indians held for him they were all released at the Indian camp at Hackensack.

In 1666 when Capt. Treat and his men settled at Newark, it was to Capt. Post that Gov. Carteret relied upon to translate his letter to Chief Oraton of the Hackensack Indians. This was in regard to the Newark Purchase, of Which Bloomfield was a part. The letter to Post and Oraton is still in existance.

After his 1655 release by the Indians Post went back to his plantation on Staten Island. He rounded up his few stray cattle and decided not to rebuild. The entire colony was in ruin. He had appealed to Cappellon for assistance, but Cappellon neglected to send any supplies or help. He merely wrote to build a fort and remove his people and cattle to Long Island.



THE OLD PIETER POST HOUSE. This venerable old house stood on the site of 1554 Broad street and stone from it was used to build the present house. It was one of Bloomfield's earliest houses and long a landmark in the area.

who came to Long Island.

Post removed to the little village of Bergen (Jersey City). In 1662 he was one of the petitioners to have a clergyman settle at Bergen. On Dec. 28, 1662 he, with others, petitioned the Director-General and Council to protect the inhabitants of Bergen and of Communipaw.

On Aug. 30, 1663 he petitioned for a grant of lowlands in Bergen and on May 12, 1668 he received a patent for 55 acres at and about Bergen from Gov. Philip Carteret. On Sept. 4, 1673, when the Dutch re-occupied New Jersey as a part of New Netherland Capt. Post was appointed ensign for Bergen. When the British gained control of the Dutch territory they commissioned him Lieutenant of the Bergen Militia. This was on July 16, 1675.

The British thought very highly of him, as did the Indians. Post was also the keeper of the first prison in Bergen County. He was one of the members who took the oath of allegiance to Charles II. He died in Bergen on Feb. 28, 1677.

It is not known who his wife was and records have been lost of three of the five children who came over with him, from Holland. Adrian Post, Jr. and his sister Maria were the two known ones.

Adrian Adrian Post, Jr., born in Holland, was the eldest child of Capt. Adrian Post. He was one of the Acquackanonk Patentees and settled on a large plantation along the present River Road in Passaic. His brother Frans soon followed him an purchased a large tract of land in the present city of Paterson. There are several descendants of Frans Post living in

(Continued on Page 4)

Post Family

(Continued from Page 2)

Bloomfield as well as descendants of Adrian, Jr.

However, in our particular case we are interested in Adrian Jr. He was a member of the old Acquackanonk Reformed Dutch Church. He died on Jan. 4, 1789 at the age of 83 and was buried in the churchyard. On his tombstone was the inscription:

"Behold an see as you pass by.
As you are now, so once was I.
As I am now, so must you be.
Prepare for death and follow me."

The church no longer stands. It burned in 1933 and was rebuilt by the Polish Catholic Church. The graveyard has been turned into a park and the old stones demolished.

The property of the Adrian Post, Jr. family passed into the hands of the Avcrigg family about 1830. Later the house became the Passaic County Orphanage. I believe it was recently torn down to make way for the new highway that skirts along the Passaic River.

It is not known who the wife of Adrian Adrian Post, Jr. was. However there were six children of whom we have records.

Johannes Adrian Post, baptised June 10, 1690; married Elizabeth Helmigse (Van Houten) on Oct. 8, 1714. He lived on the Saddle River tract, County of Bergen and owned lands in both Essex and Passaic Counties. It is believed it was he who built the first small one room unit of the Pieter Post house in Brookdale. For awhile he lived there. He died at Saddle River 23, 1783.

There were ten children and Pieter Post was the tenth child. Pieter was born Nov. 6, 1726 and married Neesye Gerresse. During the Revolutionary period they occupied the old house. It was he who built the larger unit of the house when he married.

Through marriage the house passed into the Garrabrant family and in 1850 it was owned by Mrs. C Garrabrant and 1881 by Mrs. S. Garrabrant. Through marriage, again, it passen into the hands of Michael Moore who was the owner in 1890. It then passed on through marriages into the Lucas and then the Helwig families

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The house no longer stands, having been torn down during the late 1920's. During its later years it was permitted to go into disrepair. Stone from the house was used to build the house of the late Edwin Helwig standing upon the site at 1554 Broad street.

The old house was an interesting example of the Dutch type duplex house that once abounded within the Bergen-Passaic-Essex area. The original unit was very early and of the style built in the early 18th century by the Dutch in frontier and rural areas.

It consisted of but one room with a loft above. There was no cellar and the house was built squarely upon the earth. There was but one tiny window and one entrance across the front wall. The house set low to the earth and in this instance three rows of stone were added to the heigth when the new addition was built so that the roof line would be even across the house.

At one time the chimney was at the far or south gable end of the little cottage. When the new unit was built the new chimney was made to serve both units of the house, making it appear as if the house was built with a central chimney.

The new unit, being built at a later date and when there was more time to spend on details had a cellar. This raised the house to a greater height than the old one and was the reason for the raising of the roof on the original portion.

Note that otherwise the unit is exactly like the original except for being a bit larger. It was customary for the eldest son to build such an addition to his father's house when he married. The father and mother and the remainder of the family lived in the old section while the son and his family lived in the newer.

Whereby the grandparents could keep a watchful eye over the behavior and doings of the whole family. They saw to it that the Sabbath was properly observed, that old family traditions were lived up to and that all lived with decorum and dignity.

This tradition is still held by the Amish people in Pennsylvania and in Lancaster County one finds many houses that have not only one addition, but two, where the son and then the grandson has built additions on to the original.

The house was extremely interesting because of its duplication of the same type original unit. More often larger and more pretentious units were added.

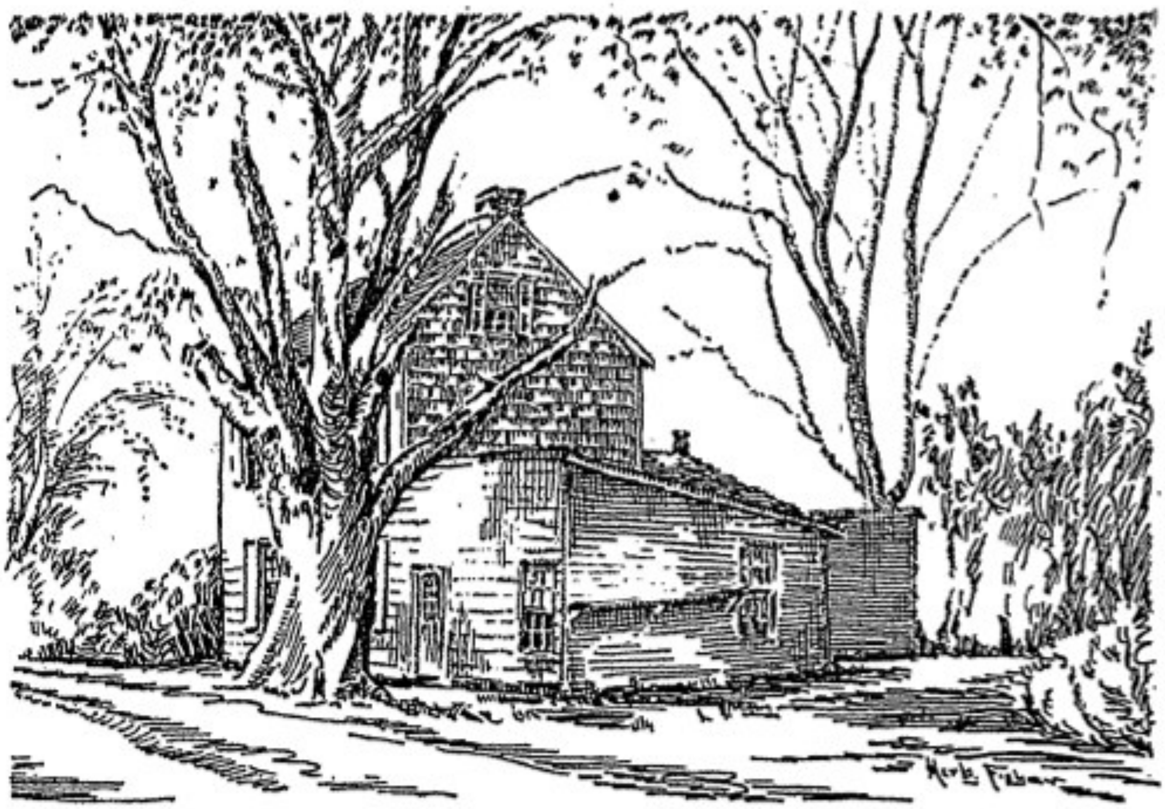
teresting because of its duplication of the same type original unit. More often larger and more pretentious units were added.

The stone in the newer unit of the house was more refined cuts and better quarried. It is claimed that the stone came from the old quarry that once was located behind the present White flower and vegetable stand nearby.

For many years the house was a landmark in the area. The old well sweep, replaced by a more modern well building stood to the front of the house where it was easy of access. When Michael Moore owned the property he kept a little store in the house and used the well to keep his ginger beer and other sodas cold.

Many of the old timers of Bloomfield and the surrounding area remember the old house for this reason. It was a place to refresh oneself during a long thirsty drive along the dry dusty country roads of Brookdale.

Nearby Areas Were Once A Fisherman's Paradise



THE POINT HOUSE. Located near Green Island and along the bank of the Passaic River in the present northern section of Newark the old tavern was a favorite rendezvous of fishermen from Bloomfield, Glen Ridge, Montclair, Caldwell, Verona and other points.

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield, Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Those of us living within the Bloomfield area today can hardly realize that up until not too very long ago fish of larga quantities abounded within its streams.

I can remember, when I was a boy, playing along the banks of the Yantacaw River in the Brookdale section of town and seeing many large trout swimming by. And very well I remember receiving a new pair of boots which I immediately donned and proceeded to the brook as it was always called.

Upon reaching the brook at the old stone bridge that use to be located at Bellevue avenue and Broad street I saw a large trout. I wanted it and proceeded after it. Before I realized it I was in water deeper than my boots. Struggling to get them off, for they had filled with water, I fell backward into the stream and returned hume soaked and I never saw my new boots again.

During Colonial days, and in fact during most of the 19th century, fishing was one of the important industries of our area. However, the important fishing was done along the banks of the Passaic River.

Especially during the autumn months activities were strong and and a hundred years and

try was not only a fisherman's paradise, but a hunter's as well.

Each fall the farmers from the Bloomfield, Montclair and Caldwell areas would go to the section of the Passaic River known as Green Island. This was located in the North Newark section of our present city of Newark where the Mount Pleasant Cemetery is now located.

This was a noted rendezvous for wild ducks and geese and Green Island itself was an island in the river that lay off the northern end of the cemetery. A wide channel lay to the west of the island, large enough to enable river craft to navigate.

The island became a thorn in the side of the managers of the cemetery. They paid $1,000 dollars for the island in order to dispose of it, but when they commenced operations they discovered they had been duped.

They were bluffed into buying it over again and were forced to pay $10,000. They did not continue the disposal of the island. Then, when the Erie Railroad came along it claimed the cemetery had no rights to Green Island what-so-ever. It calmly proceeded to pre-empty it for tracking purposes.

Up until this time, and even beyond, the fishing for shad and smelts was a well established industry not only here, but all along the stream as far as our present city of Passaic and even as far as the Great Falls at Paterson.

Up the stream the fish came to spawn and even the Indians came here from the northern reaches of New Jersey to catch the finny creatures. South of the city of Passaic they used canoes and spears with which to catch the fish.

North of this, where the water was more shallow and it required less work, they constructed stone weirs or dams which projected from the banks outward toward the center of the stream at an angle facing upstream.

Within the angle of the weirs brambles and branches of trees were placed and when the fish returned downstream from their spawning they would become entangled and so caught.

When the white men settled within the area they continued the practices of the Indians. Until recent years remains of the stone weirs could be seen along the Passaic at various points between the cities of Passaic and Paterson.

Fishing rights along the river were for hire throughout the year. One could rent a right for a day or week and do one's own fishing. There is a legend of a man named Fink who gathered in 500 shad in one haul. Quite possibly there is truth to the story, for there is another story of how as many as fourteen bushels of smelts could be the reward for a couple of hauls.

Back about 1910 old Bill Stimus, eighty-nine years of age, use to tell that his father often mentioned how he had seen 1,200 shad caught in one haul. He also claimed that he and three other men had often gathered as many as 120 bushels of smelts in one night.

Records relate of striped bass weighing 66 pounds, sturgeon six feel long and a host of eels and other fish being caught.

Families Gathered For 'Fish Dinners'

Frank Forrester, the writer, use to visit the Passaic River often and during the early days people came from Europe to fish in the stream. In 1854 Forrester wrote an article for Graham's American Monthly Magazine called "Memoir on the Smelt of the Passaic River."

He refers to the smelt as "the delicious little fish known as the Smelt." We learn from the article that it is the smallest of the salmon family, that the American variety is larger and superior to the European variety, that its zoological name "osmerus" is from the Greek and means "to give forth a perfume," this having reference to the peculiar odor of cucumbers it exhales when fresh.

The smelt of the Passaic and Raritan rivers was an entirely different fish than that of the Connecticut and other eastern streams. Although much smaller it commanded a much higher price in the New York markets.

The majority of the Passaic and Raritan smelt were less than six inches in length while the other eastern smelt average eleven to twelve inches. The whole fish was of the most brilliant pearly silver with a slight changeable hue of greenish blue along the back.

Frank Forrester continue to write: "The peculiar cucumber odor, in the freshly caught fish, and the extreme delicacy of the flesh, both of which are (1854) so far superior in the fish of the Passaic as to be obvious to the least inquisitive observer." This description Mr. Herbert gives agrees in every

particular with old descriptions of European smelt.

Along the banks of the stream grew the beautiful calamus plant, but when the Erie Railroad came it drove piles into the tender bosom of Green Island and filled in the channel between it and the mainland with a solid roadbed. No longer could one search for the blossom and the root of the sweet flag so much used in the manufacture of perfume.

At one time there was quite a point in the river bank in this sector across from the island. At the point stood an old house known as the "Point House." According to legend it was owned by a Tory sympathizer during the Revolutionary period. Confiscated by the State it was secured by Judge Elias Boudinot of Newark. On November 12, 1799, he sold to Abraham Van Emburgh who owned it until about 1810 when he suddenly left for parts unknown due to a financial panic in the family.

On July 24, 1811 the property was sold by order of the court to Thomas Whitlock who, in turn sold to Peter Sandford. On February 8, 1832 the heirs of Sandford sold to William Duncan, John Cunningham, Sebastian Duncan and John Duncan.

The Point House was a well known place of resort at an early date and is known to have been in existance well before 1820. It was a gathering place for the men who went fishing and it was an opportunity for those who lived over the mountain to meet relatives and friends who lived closer to Newark.

Especailly in the winter was its warmth and hospitality appreciated. After fishing through the ice and with the cold wintry blasts blowing in one's face, the heat from the cavenous fireplace was doubly welcomed. In fact throughout the year it was a welcomed retreat for the men.

Many legends sprung up about the place. There is one about Phoebe and her good husband Poddy that is amusing. Men of the Point Neighborhood were in the habit of "going fishing." Although they fished within the sight of their own doors they remained away for two or three days, using the Point House, then run by a woman, as their headquarters.

Here they indulged in what was commonly known as "fish dinners." These fish dinners usually ended up with much conviviality. Phoebe came to the conclusion that her good man was eating too many fish dinners. She tried to reason with Poddy, but to no avail. Then, she threatened. Finally she chided and scolded and suggested that some day she was going to blow up the place.

Even this did no good, and if he promised to change his methods of fishing he soon forgot all about it. The next time one of his cronies came along he was

(Continued on page 23)

Fishing Paradise

(Continued from page 2)

off again and thus things ran along for some two or more years.

Then, one day Phoebe saw a ladder leaning against the wall of the Point House, next to the kitchen chimney. At the time a "fish dinner" was hatching. A great chowder was brewing in the fireplace at the bottom of the chimney.

At home Poddy had some powder, which all men had a goodly supply of to use for hunting. It did not take Phoebe long to get home, secure a bag and fill it with enough powder to, as she thought, to give those "fishermen" a scare.

With her bag of powder tied to the end of a string the good wife proceeded back to the Point House. Cautiously ascending the ladder to the roof she carefully placed the bag over the edge of the chimney. Climbing back down to earth she walked as far as the string would permit, let it go and hurried home.

The result was far more conclusive than Phoebe anticipated. The explosion that followed not only distributed the chowder with absolute impartiality to the expectant company gathered around the hearth, but also removed a large portion of the chimney.

There were several farmers from the "Under the Mountain" area Bloomfield, Glen Ridge and Montclair, in the gathering. They had cast their nets and had worked hard gathering in the fish. They were hungry and thirsty and we can imagine their disappointment and anger with the results.

At the time there was a witch in the neighborhod named Moll De Grow. Her power for evil was generally recognized throughout the Passaic Valley. Immediately she was placed at the root of the trouble by all except one Poddy.

Poddy had a lantern and he hastened home with it. But there set Phoebe calmly spinning and greatly surprised at his tale of woe. Although he attempted to get up an argument over the matter he lacked success, the argument being far too one sided. It was years later before he learned the truth.

In the meantime fish dinners at the Point House went out of fashion. The manner of running the establishment changed and the new method of serving chowder was not looked upon with favor.

The place was changed by the Duncans into a plant where silk handkerchiefs were dyed and made. The raw material was secured in New York, converted into the finished article, tied into bundles and one of the brothers would trudge to the big city with a bundle upon his back. And so ended the career of the Point House as a nucleus of imbibers; that is for quite some time.

About 1855 the Point House was owned by George Jackson, who manufactured fireworks there. Every so often the fireworks factory would explode and made such a nuisance of itself in its irregular excursions heavenward that a Mr. Gould, who lived nearby, purchased the property to quiet his nerves.

Also nearby lived the Holts, and a brother of Mr. Holt, Ed Morehouse. They lived in the King house and sometime before 1865 removed to the Point. Trouble once more started for the neighbors, for while it did not become a regular tavern it was a well known fact that a certain black bottle was always available.

It was a well known fact, also, that no Irish servant girl could resist the black bottle. It was difficult enough to get a cook to come this far out in the country and then when found to have her go astray via the Point House. It was all highly provoking.

The Holts made their own root beer. There is a story to the effect that one night a party of prominent Newarkers was in the place. A keg of the beer stood on the bar and exploded. The visitors did not see the funny side of being deluged with the combination of liquid sassafras and wintergreen.

Ed Holt kept a "Floating Palace" anchored in the middle of the stream. It was reached by small boats. Although Ed was believed to have owned a government license he did not have a local permit to retail liquor.

Whenever authorities were known to be heading his way Ed would calmly overcome his difficulty by straddling the county line. However, his establishment was known as being respectable and immaculately clean. Respectable parties found their way there, for Ed was a man of character, refusing to emplo any man who was a habitual drinker. The Floating Palace burned one day and it was never replaced.

The Point House was long known to oarsmen as the training ground of some of the famed scullers of the world during those days. Capt. Christopher Van Emburgh, mariner, was one of the noted persons who frequented the place. He was an old Passaic River skipper who lived along its eastern bank.

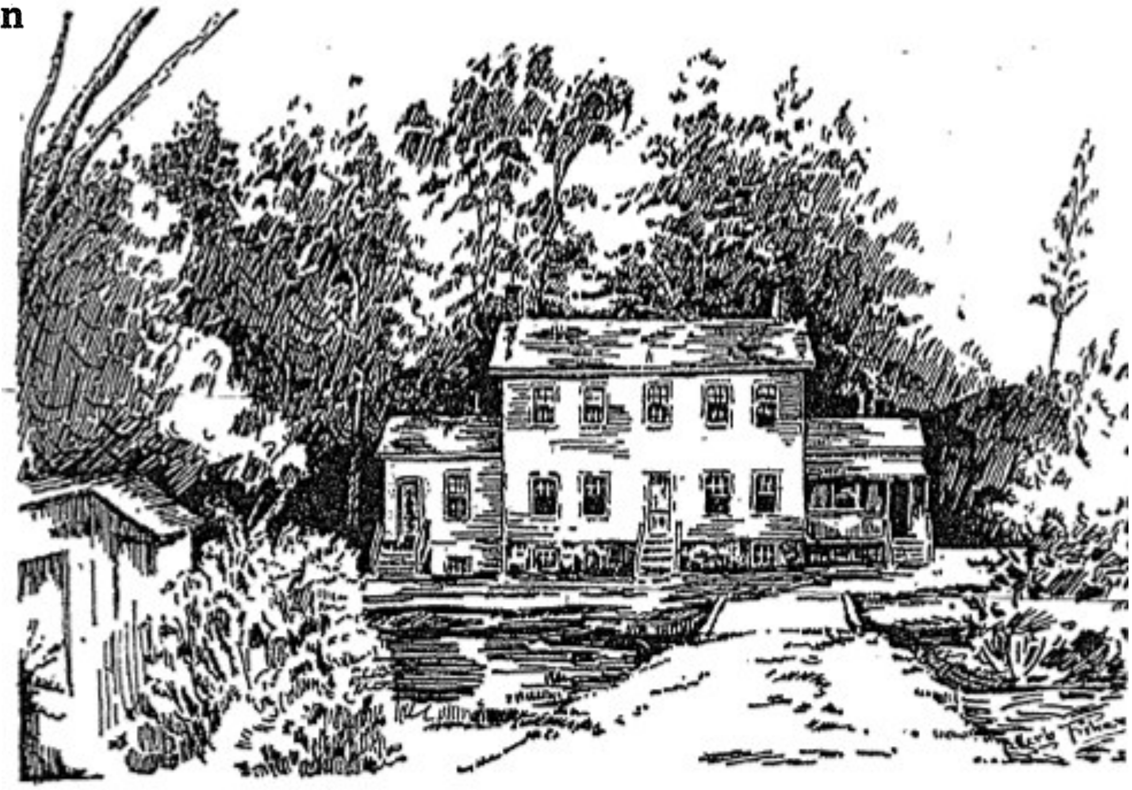
One of the features of the stream was "Old Black Tom." Many times it was damned by the mariners as a bad neighbor of the Point House. Old Black Tom was a huge rock which lay almost in the middle of the channel. Its top was just below the water level and it was not amusing to have one's boatrun upon the rock, especially when the tide was falling.

The entire setting was one of the picturesque features of the river. Benches were placed below graceful willow trees and it was a good vantage point to watch the boat races. Lovers found the place enticing as boats could be hired to leasurely glide along the stream in.

However, as the river became more and more foul from the excess of factories and sewers such diversions ceased. The fish that once filled the river found other places to go and the Point House became shorn of all its old time attractions. It stands no more.

First Road In Glen Ridge Was Widened Old Indian Trail

Copper Mine Was Built In The Glen



THE HOUSE IN THE GLEN. This eahly 19th century house once stood in the Glen, Glen Ridge. Evidently it was the home of one of the manufacturers owning mills along Toney's Brook.

The following article on early history of Essex county was writen by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Glen Ridge is like a daughter to Bloomfield and her ties have always been closely associated. Until the year of 1895 Glen Ridge claimed no identity of her own and had been a part of Bloomfield Township since 1812. Before that date she had been a part of Newark Township, as had Bloomfield.

The first settlement in the community was during the early 18th century although land had been purchased and used as outlying woodlots and farms during the latter part of the 17th century by the early settlers of Newark.

The pioneers of Glen Ridge were mainly' sons and daughters of the Homelot section of Newark whose houses lay clustered together along the present Mulberry, Board and Washington streets in Newark.

Robert Treat and his group of men from Connecticut, seeking religious freedom of their own, in 1666 had been negotiating with the Dutch owners of New Netherland for a tract of land upon which to settle and it was finally agreed upon to purchase from the Indians the territory in the Achter Kol, or along the west bank of the Passaic River and extending westward to the crest of the First Mountain.

They paid the Indians with guns, powder, axes, coats, breech- rum, bere, wampum and other items to the equivalent of $750. The tract consisted of all the territory comprising Newark, Belleville, Nutley, the Oranges, Bloomfield, Glen Ridge and Montclair. When the Dutchmen came and settled in the Acquackanonk Tract north of the Newark in 1678 a dispute arose over the boundary line which was carried on for one hundred years. Finally a line was established where the Passaic-Essex line is today.

The first settlers in Glen Ridge took up allotments of land for wood lots and opened up roads to reach their wood lots from their homes in Newark. The first road in Glen Ridge to be opened was the Old Road which followed Franklin street to Broad street in Bloomfield and then northward along Broad street to Park avenue, where it turned westward to Bloomfield avenue in Glen Ridge.

It then followed Bloomfield avenue to Glen Ridge avenue and folowed this thoroughfare crossing Bloomfield avenue in Montclair. It then followed Church street to Valley Road. Crossing Bloomfield avenue again. At Claremont avenue it again turned westward crossing over the First Mountain at Cranetown Gap.

It was merely an old Indian trail, the Watsesson Trail, that had been widened enough to let a horse and wagon go through. In 1675 the Old Road was the only road from the Puritan settlement at Newark to the First or Watchung Mountain. At the time Jasper Crane, Samuel Kichell, Thomas Huntington and Aaron Blackley were staking out claims covering the heart of the present Montclair.

Along the base of the mountain John Ward and John Baldwin were claiming lands. Benjamin Baldwin, the weaver, was taking up land in the Watsesson Hill section of the present Bloomfield.

Daniel Dodd, a surveyor, was appointed, in March 1678, with Edward Ball, to run the northern line of Newark Township from the Passaic River to the Watchung Mountain.

Dodd fell in love with a tract of land in the valley of the Second River. He surveyed it for his own and it was confirmed to him on Jan. 18, 1697. The Dodd Tract followed along the course of the Second River, crossing the Old Road where the Garden State Parkway crosses Franklin street in Bloomfield.

It followed the river into the East Orange line and also branched off following Toney's Brook for a way. This secton ran up the hill into Glen Ridge along the north line of an old Indian trail, first known as the Nishuane Indian Trail, then as the Nishuane Ferry Road, followed by Ward's Lane and finally Washington street.

About 1795 it was known as Samuel Ward's lane. Samuel Ward (born 1748, died 1814) lived in an old house where the old Bloomfield Trust Bank building is located in Bloomfield Center. The Indian trail ran to the rear of his house and through his property.

The Old Road and Samuel Ward's Lane were the two main roads in the Glen Ridge area as late as 1812 when the Township of Bloomfield was formed.

South of the Nishuane Ferry Road or Samuel Ward's Lane lay a tract of land belonging to the Cadmus family since the early 18th century at least. Col. Thomas Cadmus, who built the old stone house on Washington street, corner of Ashland avenue, was born January 16, 1736 and died in 1821.

According to tradition his grandfather had built a tiny

stone house upon the site in 1707 which had been used as a woodchopper's hut during its early days. It was torn down when Col. Cadmus built his house.

Unlike their neighbors the Cadmus family was Dutch rather than English. Originally the family had settled in Jersey City, then known as Bergen, and one branch of the family later settled in the Montgomery section of Belleville and Bloomfield. The Colonel married Pietre Cadmus of the Montgomery branch and built the house on Washington street when he married.

In the Glen south of Bloomfield avenue and east of Ridgewood avenue the Cadmus family opened up a copper mine as early as 1720 or 1721, although credited with the opening date of 1731. It was the first important industrial venture in Glen Ridge and p! ed an important part in the opening up of an industrial district along Toney's Brook.

Property on both sides of Bloomfield avenue was owned by the Cadmus family and at an early date Hermanus Cadmus was living in a stone house built for him by his father, t' colonel, when he married. The house stood where the Bell Telephone building is now located, corner of Park avenue and Hillside avenue (for more detailed information see the Glen Ridge paper or Independent Press April 27, 1961 and May 4, 1961).

Next, north of the Cadmus property came a tract belonging to the Ball family. This lay north of Belleville avenue and the Bloomfield Cemetery, donated in 1796 or thereabout by Isaac Ball, was upon this tract. The Ball house still stands on Broad street, south of Benson.

Next north of the Ball property was a part of the plantation of the Baldwin family Later the southern portion of the farm came into possession of the Pitt family. Baldwin street cuts through the section now.

North of this lay the large Morris estate. Bay Lane was cut through the property during the early 18th century by the Morris family so that farmers from Montclair and sections westward could reach the Morris grist and saw mills along the Third or Yantacaw River in Bloomfield.

In 1696 a large tract of land in the Brookdale area of Bloomfield was purchased by Samuel Plum or Plumb of Newark. This was in the vicinity of the Glen Ridge Country Club and the tract ran westward up the hill through the present Glen Ridge area.

This later became the Jackson farm and the eastern portion of it was purchased in 1911 by the Country Club.

At this early date Robert Young purchased a large tract north of the Plum lands. This lay south of Watchung avenue and during the early 18th century became the large Garrabrant plantation that ran from Broad street westward to the crest of the First Mountain. Watchung avenue, an old Indian trail, formed the northern boundary line.

North of Watchung avenue lay a large tract purchased by Eliphalet Johnston, Daniel Dode and Samuel Kitchell. This later was purchased and owned by the Van Giesen family.

Abraham Van Giesen was the owner of the large Van Giesen plantation that was located in the heart of the present Brookdale. He was the owner of this in 1691 and he built his house along the old ˜ ˜ne House Brook north of the present Bellevue avenue in Upper Montclair.

The Van Giesen family then purchased the Johnston, Dode and Kitchell tract extending its plantation southward into Glen Ridge territory. In the 18th century this large tract was purchased by Garrabraut and Teunis Garrabrant and became another huge Garrabrant plantation, lying to the north of the original Garrabrant land.

In Vol. XXI of the New Jersey Archives mention and records of the deeds and patents for these tracts may be found.

Thus we find out that Watchung avenue was one of the earliest means of travel through the present Glen Ridge area. All of these early paths, for they were not much more that that, with the exception of Bay Lane were early Indian trails that connected with the Indian campsites at the present Delawanna, Passaic, Hackensack, Jersey City and along the Hudson River. They were pathways that joined these campsites to the famed Minisink Trail.

Naturally, when the first settlers came here they used the old trails, widened them so that horses and oxen could travel through and finally made them wide enough for wagons to pass. All of these early roadways ran from east to west and there were no thoroughfares running from north to south.

Another early industry of Glen Ridge was quarrying. This was

(Continued on Page 19)

First Road

(Continued from Page 2)

but natural as Glen Ridge lays along a plateau of red sandstone. There were two large quarries in the Toney's Brook section. One lay in the Glen behind the present Super Market on Bloomfield avenue and across from the present Christ Church.

The other was upon the Hermanus Cadmus tract of land where the present Central School is located.

During the 19th century there was another quarry to the west of Ridgewood avenue in the vicinity of Glen Ridge Parkway and Columbus avenue. Remains of it could be seen as late as 1920.

Just west of Ridgewood avenue was a high hill that was being quarried away. When I was a boy I played here and well remember an old abandoned tract that led from the quarry to Grove street. Along it were a couple of small deserted dump carts. Evidently blocks of stone were carted along the tract to Grove street where they were loaded upon wagons and carted away.

When Ridgewood avenue, in this area, was paved and developments sprung up the hill was torn away and the last remains of the quarry destroyed. How old the quarry was I do not know and quite possibly it was not a Colonial one.

An incentive to the development of Glen Ridge was the construction of Bloomfield avenue in 1806. Supervised by "King Crane" of West Bloomfield, now Montclair, the new highway took the kinks and curves out of the Old Road and greatly improved travelling conditions to the villages in northern New Jersey and to the West.

The Newark and Pompton Turnpike, as it was called, placed Glen Ridge upon an important highway. Where the Old Road joined it at Park and Bloomfield avenues sprung up an important tavern known as the Crossroads. Here thirsty travelers over the two dusty roads could stop and quench their thirsts.

The tavern was the bane of existance to Mrs. Hermanus Cadmus who lived across the way from it. At times it became noisy and boisterous much to the dismay of Sally. She fought it tooth and nail. It was here that citizens gathered and fired a salute to Gen. Layfayette when he traveled over the turnpike on his return visit to the United States in 1824.

Of greatest benefit to the community was the expansion of industry the highway created. All along the Glen mills sprang up and their products could readily be carted to New York by the new means of transportation.

Soon after the building of the Newark and Pompton Turnpike another milestone in transportation facilities was made. Although the Morris Canal did not even touch the boundary lines of the community it did assist in the development of the industries.

Wagon loads of the products the mills produced could be seen wending their way over the Old Road to the docks along the canal in Bloomfield. Here they were transferred to the barges that took them to Jersey City and the Hudson River.

It was in 1824 when the State Legislature granted a charter to the Morris Canal and Banking Company, to build a canal across the State from a point opposite Easton, Pa., on the Delaware River, to Newark, on the Passaic River. In 1828 the charter was amended to permit the extension of the canal to Jersey City.

The canal marked a new important era of transportation. Manufacturing of various kinds, stage and express business and other lines of commerce, had reached a point when iron, coal, wood, hay and other heavy and bulky commodities were needed in large quantities and at lower prices than could be obtained through the medium of the old time freighter and his horse and wagon

The canal enabled opened up a means of bringing the product of the Pennsylvania coal fields to a much neded market, the new industries springing up in the metropolitan area.

The Old Road continued to be used for these purposes. Not only was its route more direct to reach the canal, but it was toll free Many of the local residents looked upon the turnpike with a wary eye It did not seem fair to them to be charged for the privilege of using it. So, they preferred the longer and more circuitous route of the Old Road.

The story of the old industries and later developments of Glen Ridge will be told in next week's article.

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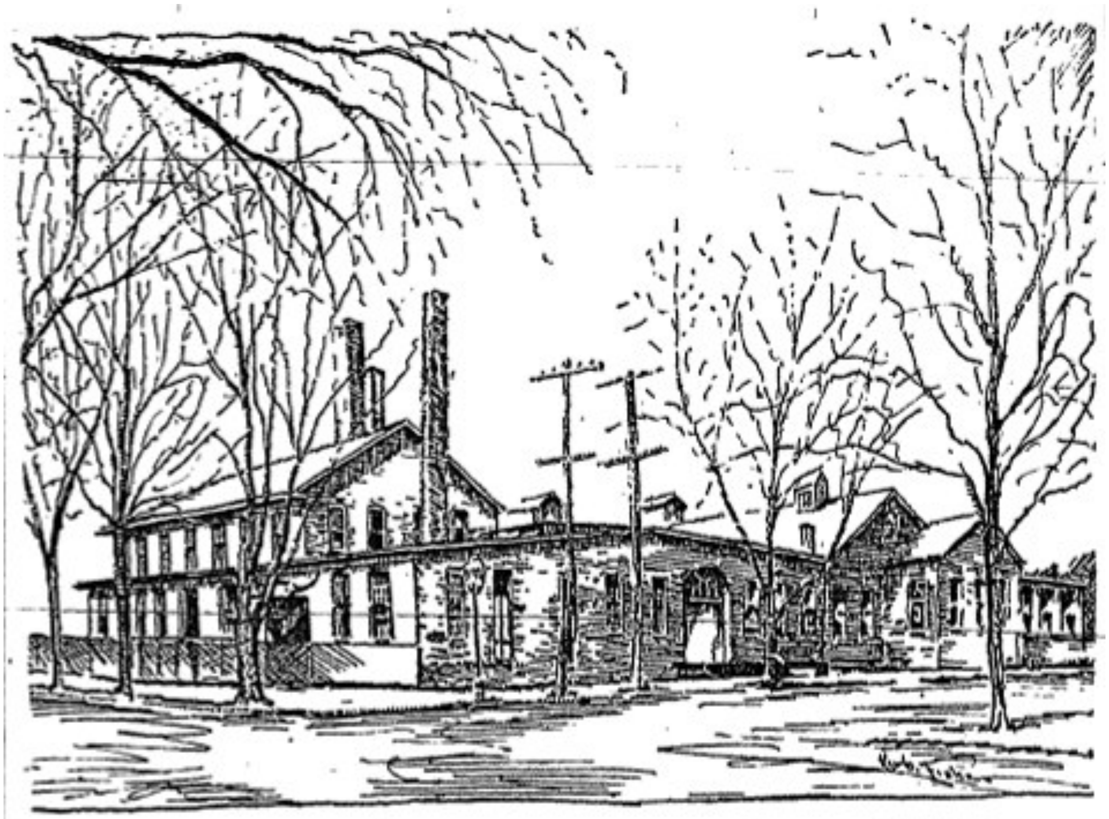
Old Map Reveals Only Seven Houses In Borough

All Were Situated By The 'Old Road'



THE BENSON COPPER AND SILVER MILL. Situated at the corner of Belleville and Sherman avenue, Glen Ridge, the structure was taken down in 1932 by the Board of Education. The school playground now occupies the ground.

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By HERBERT FISHER,

About the year of 1900 the late John Oakes compiled a map of Bloomfield and Glen Ridge showing the location of houses and industries existing about 18[illegible]. In 1912 John F. Capen, the architect who designed the Bloomfield Library building, redrew the map to scale. A reproduction of the map appears opposite page 184 in Folsom's "Bloomfield Old and New."

On the map the only roads in the Glen Ridge area shown are the Old Road, the Newark and Pompton Turnpike, Ward's Lane and Bay Lane, As the map does not show the Brookdale section of Bloomfield, nor any of the land, north of Bay Lane, Oak Tree Lane (Watchung avenue) is not shown.

Toney's Brook is clearly indicated as the North Branch of the Second River and the three ponds, that once existed in the Glen, are clearly shown. Starting at the Bloomfield line they are Bromley's Pond; Brower's Pond, where South Ridgewood avenue now crosses; and Isaac Ward's (later Moffet's) Pond. across from the present Highland avenue and where the Parkway bridge is presently located.

The first houses known to have been built in Glen Ridge are indicated on the map with the names of their occupants. At the time there were but seven houses and all of them were located on the Old Road.

Starting at the present intersection of Park avenue and Bloomfield avenue we find the house of Hermanus or Herman Cadmus situated where the Bell Telephone building is now located.

Next west of the Cadmus house is one owned by Mrs. Hiram Dodd. This was later the Joseph A. Davis house, torn down about 1899 for the construction of the present high school. At one time a second story was added to the original one-story structure and other alterations were made.

Just east of the intersection of Bloomfield, Highland and Glen Ridge avenues, on the north side of Bloomfield avenue, stood a house belonging to Mrs. Henry King. It was a pre-Revolutionary period house and was destroyed in 1868. A house owned by the Benson family was built upon the site.

On the point formed by the intersection of the Old Road (Glen Ridge avenue) and the Turnpike (Bloomfield avenue) stood a house owned by Michael Chitterling. It was demolished about 1890.

Opposite the entrance to Highland avenue stood the Gorline Doremus store and house. Gorline probably opened his store sometime after the Newark and Pompton Turnpike was cut through in 1806. His house was of a type being built in this area during the second quarter of the 19th century. It was of two story frame construction and of the style carried here by settlers from Long Island.

Opposite the entrance to Highland avenue stood the Gorline Doremus store and house. Gorline probably opened his store sometime after the Newark and Pompton Turnpike was cut through in 1806. His house was of a type being built in this area during the second quarter of the 19th century. It was of two story frame construction and of the style carried here by settlers from Long Island.

His store adjoined his house. Provisions and dry goods were sold here and it was the first store to be operated in the present Glen Ridge area. It was a well known landmark for many years. Women from as far away as Pompton, Boonton and Denville came to buy their millinery from Doremus. The store building was demolished many years ago, but the house remained until about 1915, when it was torn down to clear the ground for widening the Parkway.

Opposite the present group of stores, on the south side of the Tunrpike, stood the house of Samuel Ward. Later this became the home of James G. Moffet. Ward's or Moffet's Pond was located behind the house and at the east end of the pond, south of the brook, was Samuel Ward's paper mill.

At the west end of Brower's Pond, south of the stream, stood the Brower paste board, mill, and on the south side of Bloomfield avenue, opposite the old parish house of the Christ Episcopal Church stood the house of Drury Bromley.

Behind the house was Bromley's Pond. A little off from the Turnpike, west of what is now Clark street, stood his sawmill.

On July 1, 1829, Dr. Joseph S. Dodd took title to a plot of ground on the northwest corner of the present Bloomfield and Ridgewood avenues. He must have built his house soon after, but it is not represented on the Oake's map. It was torn down about 1917 to make way for the present Glen Ridge Library building.

In the Glen, south of Bloomfield avenue, near the Montclair-Glen Ridge line stood the old Wheeler mill. I do not know the date of its erection, nor is it indicate on the Oake's map. Quite possibly it was built after 1830. It manufactured strawboard and remained in use until about 1895. It then fell into decay.

Ward's paper mill, situated in the Glen below the present Parkway bridge and indicated on the Oake's map, was operated until the death of Mr. Moffet's son in 1899. The land was then purchased for park purposes, as will be explained later in these articles, and the mill was torn down. The old water wheel and dam survived for many years until the wheel was destroyed by a fire started from sparks of a locomotive. The dam was then undermined by freshets and finally swept away.

Mr. Moffet took down the old Isaac Ward house, in which he was living, and used the materials for the construction of a new house or the turnpike opposite the Benson homestead.

The Brower pasteboard mill, located on the south side of Blomfield avenue and east of Ridgewood avenue, burned to the ground in 1899.

ground in

All of the above listed houses and mills stood during the old era when the stage coach plied the Turnpike, open wood fireplaces were the only means of heating, tallow candles were used for lighting and spinning wheels were popular. During their existence great advances were made in methods of transportation and in provisions for public light and water.

A few years ago a good friend of mine, Stephen F. Olszewski, compiled material for and painted a pictorial map of the Glen area of Glen Ridge. He called it "Looking Backward" and it is now located in the Glen Ridge Trust Company's office. A copy of the map may be seen in "The Glen Ridge Story", a brochure published about 1960.

On the map Olszewski makes the notation: "Ground Now Covering Glen Ridge As It Was the Time of the Civil War — A Thriving Industrial Area Centering on Water Power from Anthony's Brook."

Some new industries have sprung up since 1850, the date of the Oake's map. Indicated on the beautiful map are: Benson's Copper and Silver Mill, Hayden's Harness Mill, the old Chestnut Hill Copper Mine, the stone quarry, Wheeler's Paper Mill, Moffet's Copper and Brass Rolling Mill, the old Moffet railroad station (1856-1872), and the railroad station (1827-1881).

The Brower paper pasteboard, box, hat and leather belt factory are shown as well as the old Bromley saw mill. The saw mill has become Woodbridge's mill and the pond is also known as Woodbridge's Pond. Isaac Ward's Pond has become Moffet's.

There is a map printed in 1854 which shows the Glen Ridge area largely as a rural community composed of several large plantations bearing such familiar Essex County names as Crane, Baldwin, Davis, Morris, Ward, Gallagher and Cadmus.

Since Ridgewood avenue, north of Bloomfield avenue, did not exist until 1871 there were no houses in that sector. The land consisted of the continuation of the farms of families that lived along Broad street in Bloomfield or of families living in Montclair.

This vast expanse of farm and woodland was broken only by Bay Lane, which led from Montclair to the Morris mills along the Yantacaw River in Bloomfield and by Oak Tree Lane (Watchung avenue) at the extreme north end.

The map shows the manufacturing district marked by a row of mills strung along Toney's Brook, the copper mine and the stone quarry. With the exception of the mine and quarry, which dated back well into the 18th century, during the industrial boom of Bloomfield and Essex County as a whole.

Of course Toney's Brook was there, but was used more for water power than for transportation. Prior to 1850 there was no roadway running completely from North to South whatsoever. The only roads running from East to West were those already mentioned.

At the time Rev. J. S. Gallagher owned an extensive estate just south of Bloomfield avenue and the Glen on the east side of the present Ridgewood avenue. Upon it he built a house, and desiring a means of reaching the Turnpike and the Old Road, he built a wandering laneway that followed the path of the present Clark street down the hill to the highway. This was known as "Gallagher's Lane." It ran through a narrow culvert under the railroad, over a bridge crossing the stream and between two rows of catalpa trees to the Turnpike.

Then, in 1853, a dirt lane was constructed from Bloomfield avenue to the Orange line. A high wooden bridge was constructed over the Glen and Brower's Pond. The laneway was called Prospect street. It is now the southern section of Ridgewood avenue.

The Gallagher house sat a

gational Church, corner of Clark street and Ridgewood avenue. It was a large, simple Victorian building of the farmhouse type. The estate was known as "Ridgewood." It was the only house to be situated along the new roadway, built because of the necessity of a better means of communication between the northern and southern ends of the borough

In October 1856, the Surveyors of Highways were induced to lay out an improved roadway over this route. The urgency of such a highway was augmented by the construction of the new Newark and Bloomfield Railroad, now the Lackawanna branch of the Erie-Lackawanna.

In 1835 the Morris and Essex Railroad was incorporated and brought the railroad in close proxmity to Bloomfield and Glen Ridge. It ran through the Oranges and Roseville section of Newark to Broad street over the present Lacka anna tracks. It was probably the reason why there was a desire for Prospect street to be cut through.

Prior to 1855 the railroad did not extend east of Broad street, in Newark, and its cars were drawn by horses down Broad and Center streets to the Center street station of the New Jersey Railroad and Transportation Company (now the Pennsylvania Railroad Company). There they were coupled to the trains of that road.

The charter of the Newark and Bloomfield Railroad gave it the

(Continued on classified page)

Old Map

(Continued from page 2)

right to cross the Passaic River and the Morris and Essex, which had a controlling interest in it, took advantage of that right in 1855. It extended its track over the river to East Newark and there connected with the New Jersey Railroad and Transportation Company's tracks.

The line did not stand in the front rank as a passenger line at the time, 1855, when the Newark and Bloomfield Railroad was constructed as far as Bloomfield. However, its advent was an important step toward the growth of Bloomfield as an industrial town and the development of the Glen Ridge area as a fine residential section.

In 1856 the line was extended to Montclair. It was but a single track line and no stops were made at Glen Ridge. Mr. Moffet prevailed upon the company to make one stop each way every day, in order to pick up and deliver material for his mill.

Moffet built a wooden bridge over the dam of his mill for the convenience of carting the material to and from his mill. He also built a platform for his own use along the railroad track.

The railroad designated the stop as "Moffet's" and soon the citizens began using it and signaling trains to stop for them at Moffet's Station. During this time the stop is said to have had several local designations, such as "High Bridge," due to the high wooden bridge which crossed the Glen and the railroad track nearby. It was also known as "Honeysuckle" from the profusion of pinxter blossoms (wild azalea) which lined the banks of the railroad.

In 1860 the Hoboken Land and Improvement Company obtained a charter for a railroad from Newark to Hoboken and, on the completion of that section, the Morris and Essex began running its trains into Hoboken. Now, passengers from Montclair, Glen Ridge and Bloomfield could ride directly to the Hudson River.

During the same year improvements were made at the Glen Ridge station. Passengers had so increased in numbers that the company built a platform at Prospect street and began stopping all trains there. The station was called "Ridgewood" from the adjoining estate of the Rev. J. S. Gallagher

For more than 20 years it continued to be called that, much to the confusion and perplexity of visitors who confused it with the village of Ridgewood north of Paterson on the Erie line

After a time the passengers applied to have a shelter put up and the company erected a wooden one. As there was no one to care for it, it became a nuisance, until one holiday some boys blew it up with gunpowder.

(To be continued)

Glen Ridge Was A Rural Area During Civil War Days

Farm Map Lists Property Owners

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

During the Civil War period and, the years that immediately followed, the Glen Ridge area of Bloomfield Township was still a rural section. The only industrial section was along Toney's Brook in the Glen.

In 1865 James Hughes published a map called "Farm Map of the Townships of Bloomfield and Belleville." An interesting feature of the map is the outline of a proposed railroad that never went through. According to the map the road was to start at the station in Bloomfield and run northward west of State street passing through the east end of the Bloomfield Cemetery.

Crossing Bay Lane it followed along the crest of the hill, west of Broad street. As it reached Oak Tree Lane (Watchung ave.) the road, as does the hill, runs nearer to Ridgewood avenue and the Glen Ridge line. Following through Brookdale Park it came close to the north-east tip of the Borough.

Continuing northward the proposed railroad ran east of the present Grove street, in Upper Montclair, and on to Paterson.

It was a proposed branch of the Newark and Bloomfield Railroad, which by now had been extended to Montclair. The platform west of Prospect street and serving the few commuters from the Glen Ridge area, was still used as a station from 1856 to 1872. It was then supplanted by a small wooden station on Prospect street on the site of the present Lackawanna station.

On the map very few houses are shown as belonging to the Glen Ridge area. These are situated mainly along the Old Road and the Newark and Pompton Turnpike. A couple of houses have been built along the new Prospect street and we find a few on Washington street (Washington ave.)

Four houses have been built on Washington street. The residence of T.W. Langstroth is found on the north side of the old Colonial highway and a bit east of the newer Prospect street. Across the highway from it is a house and large farm belonging to Phineas Ward.

East of the Ward farm was a lot and house belonging to Joseph Hague. Between this and the old Col. Thomas Cadmus house was a small lot and a house owned by a man named Cairns.

On an unnamed street running from Washington street southward is the residence of John Rassback. The street is now Midland avenue.

West of Prospect street along the Orange line, was a house belonging to Henry Stucki. The house was half in Orange and half in Bloomfield Township, about midway between Prospect street and Orange road.

On the west side of Prospect street and north of the newly cut through Lincoln street was a house and lot owned by the Rev. D. Temple. Across from Lincoln street was the residence and large estate of the Rev. J. S. Gallagher.

These were the only houses existing south of the Glen.

On the south side of the Newark and Pompton Turnpike, near the Montclair line were the three cottages of Mr. Wilson, J. are still standing. East of these, where the Parkway now cuts through, were the store and house of Gorline Doremus. East of Gorline's house three other buildings are shown along the Turnpike as belonging to him.

Across from his property, on the point formed by the Old Road to Newark, two houses are indicated. Just east of the intersection two houses are shown as belonging to Samuel Benson, and to the east of these two large buildings are shown as the Benson silver plate and rolling mills.

Recrossing the Newark and Pompton Turnpike to the South side we find the house of J. G. Moffet, behind which is the dam of Moffet's Pond and three buildings indicated as Moffet's rolling mills.

Upon the site of the present library building, north-west corner of Bloomfield and Ridgewood avenues, stood a house owned by E. W. Page. This was the old Dr. Dodd residence. Where the high school now stands was the house of S. A. Brewer, formerly the Hiram Dodd house. The Herman Cadmus house is shown belonging to a large estate extending on both sides of the present Ridgewood avenue.

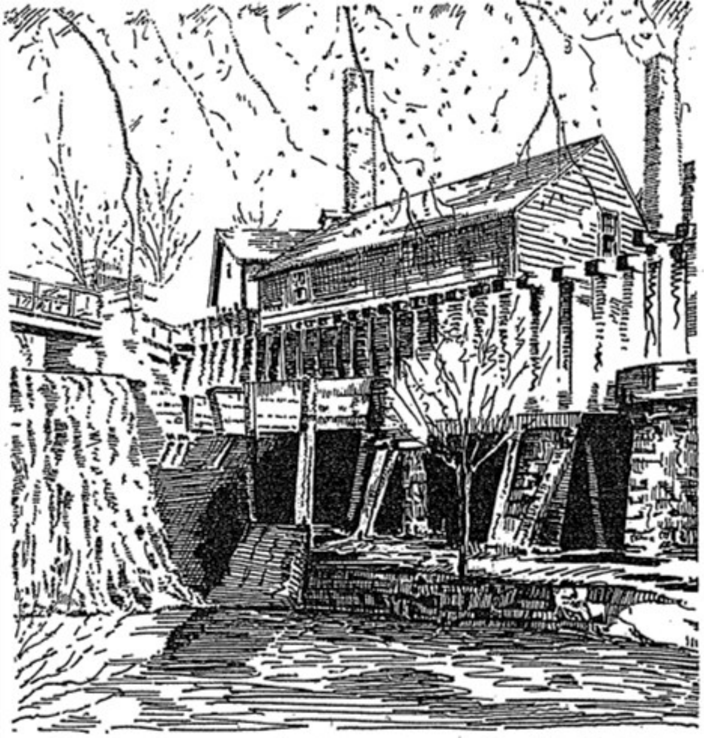
In the Glen, across the highway from the Brewer house and plot of land, are two buildings indicated upon the map as the Brewer Paper Mills. East of these is a group of a five buildings along the south side of the Turnpike. The one situated farthermost east is indicated as the residence of William Bromley. His mills are also represented.

Across the turnpike from these is indicated the house of J. K. Oakes. The Bromely and Oakes mills had been in existance since the early part of the century. The Bloomfield Museum owns a collection of letters, collected by the late Mr. Giertsen, pertaining to the Bromley and Oakes Mills.

Prospect street, north of the Turnpike, is indicated merely as a proposed street, to run northward only as far as Bay Lane.

North of the Turnpike we find but very few houses indicated. Along the south side of the present Glen Ridge avenue section of the Old Road we find a house on a small lot between the plots owned by Benjamin Reynolds and C. Lace. No name as to the owner is given. It is not far from the Montclair line.

Across the way is a house owned by G. and C. Taylor and around the corner, on Baldwin street, is the residence of J. P. Wakeman.



MOFFET'S MILL, GLEN RIDGE. This brass and copper rolling mill stood in the Glen across from the present Glen Ridge Stores. It was abandoned in 1899 and torn down when the property was purchased for a park. The sketch is taken from a photo owned by the Glen Ridge Library and taken shortly before the mill was destroyed.

At the time Bay Lane followed the present Bay street, Montclair, from the Newark and Pompton Turnpike (Bloomfield ave.) northward crossing the Old Road and joining the present Highland avenue, unnamed on the map. Continuing to the present Bay avenue, where the Mountainside Hospital is located, it turned eastward, following the present Bay avenue.

On it, near the Old Road or Glen Ridge avenue, two houses are indicated as belonging to J. P. Wakeman, Across Bay Lane from the hospital site and where the nurses' home is situated were two houses belonging to Mrs. Deardon.

On the south side of Bay Lane, a few hundred feet east of the proposed Prospect street extension stood a house and lot belong to A. Mc Clouet. The proposed railroad to Paterson passed by just east of his house.

In all, about thirty houses are indicated as standing in the present Glen Ridge area of Bloomfield Township in 1865. North of Bay Lane was still a section of farmlands and woodlots.

Owners of plots and farms in this area, starting at the Upper Montclair line and running southward to Bay Lane are: Miss M. A. Burgess, C. Dodd, James Mc Laughlin, Starr Parsons, William Parsons, James Callin, the Bloomfield Alms House Farm, N. R. Dodd, John Lockwood, D. W. Thompson, Henry Lindenmeyer, N. Coyt, James Morris, G. H. Hulen David Anderson,

(Continued on Classfied Page)

Glen Ridge

Continued From Page 2

Mrs. Deardon and James Morris.

The Thomas C. Dodd and James McLaughlin properties, near Watchung avenue extended eastward over the line from estates on Grove street, Montclair. The Deardon property was located within the later borough and extended into Montclair. All of the other properties listed above extended westwards from Broad street across the present Glen Ridge line.

South of Bay Lane was the already mentioned house and lot of A. McClouet, practically surrounded by the large farm of Warren S. Baldwin, who owned a general store on Broad street, on the south west corner of the present Warren street.

Next came a portion of a farm owned by John Ritten and a large tract owned by E. A. Baldwin. West of the Baldwin farm, within the Glen Ridge area, was a small portion of a farm belonging to Z. Cockefair. This followed along the north side of Bay Lane (Bay street) into Montclair.

South of the E. A. Baldwin farm was part of the farm extending eastward to Broad street, belonging to Warren S. Baldwin. His store was on this tract, which ran southward as far as Baldwin street. Baldwin street was then in existance, for it is shown on the map.

To the rear, and west of the Warren Baldwin property was land owned by S. N. Baldwin, who also owned property along the south side of Baldwin street. To the west of these lands lay the J. P. Wakeman estate, previously mentioned.

Continuing southward from the S. N. Baldwin farm and situated along the north side of the Old Road (Glen Ridge ave.) was more property belonging to J. P. Wakeman, C. and G. Taylor and then the large Benson farm, which ran along both sides of the present Highland avenue as far as the Turnpike. On it the Benson

On the east side of Prospect street extension, south of the S N. Baldwin farm was a farm owned by D. Winnans. Then came one owned by Dr. S. H. Bassinger. The Bassinger farm connected to the Benson and Herman Cadmus farms along their north line. A portion of the Zassinger farm had been sold to a man named Morgan and to J. C. Morris. These lots had no street frontage.

Along the north boundary of the Bloomfield Cemetery was the property of James Ball, who's house still stands on Broad, south of Benson street. Bloomfield. Westwards of the cemetery was the Herman Cadmus plantation which extended southward on both sides of the newly proposed extension of Prospect street to the Turnpike.

South of the Glen we find the old plantations being broken up into building lots and smaller farms. West of Prospect street we find lots belonging to: J. F. Ward and Rev. Gallagher. South of these are four lots along Lincoln street belonging to the Rev. Temple, John Oakes, John Dougherty and William A. Freeman.

Along the south side of Lincoln street were: a farm belonging to James A. Crane and two lots belonging to a Miss Crane and a Mrs. Wilder. Along Prospect street, south of Lincoln, were lots belonging to Rundell and Beach and to William B. Bradbury, the composer and manufacturer of pianos.

South of Washington street, still on the west side of Prospect street, were properties belonging to A. D. Ward, John Gould, Joseph Ward and Henry Stucki.

On the East side of Prospect street, southward from the Glen, were: the large farm of the Rev. Gallagher and then the plantation of Ira Dodd. Along the north side of Washington street were the lots of T. W Langstroth, E. Dunscombe and J. H. Rundell

South of Washington street were the farm of Phineas Ward and the Hayae. Cairns and Rassbach lots. Farther south were lots belonging to Henry Stucki. Mr. Van Orden. I. and J. Peck. J. E. Dodd. C. Cadmus, Peter Gerbert and A. C. Taylor.

These properties comprised the whole of the Glen Ridge area in 1865 It was still a rural community and remained so for the rest of the 19th century although some new streets were cut through and some new houses and other buildings built.

In our next article a continuation of events of the 19th century will be made. Glen Ridge was beginning to feel growing pains and a feeling of civic pride manifested itself. These events led to a desire to be independent of Bloomfield and the creation of a Borough unique in American history.

Glen Ridge Remained Largely Rural Thru The 1800's

But Bloomfielders Used Train Depot

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1260 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

According to the Hughes Farm Map of 1865 the only existing roads beside the Newark and Pompton Turnpike, the Old Road, Washington street, Bay lane and Oak Tree lane, already mentioned were Orange avenue (now the southern section of Hawthorne avenue), Hayes street (Hillside avenue, south of Washington street) and an unnamed street (Midland avenue, south of Washintgon street).

These streets were on the former Cadmus plantation and had recently been cut through. As yet there was but one house, that of the Rassbach family, upon them.

Green street had been cut through from Ridgewood avenue eastward to where it joined Washington street in Bloomfield east of the present railroad. The street followed along the present Appleton place, but continued eastward beyond the turn in the road, crossing the railroad track.

The present Clark street is shown and was known as Gallagher's Lane. Highland avenue is represented as an unnamed street. Osborne street is shown as running westward from Broad street, Bloomfield to Highland avenue, Glen Ridge. It, too, is unnamed.

Baldwin street is represented and is already known by the name. Prospect street has been extended to Bay Lane, but was merely in a planning stage.

Fifteen years after Prospect street was laid out, or in 1871. Mr. Edward Wilde, who had fallen heir to the Herman Cadmus estate, and a group of others, formed a plan for widen the street and extending it northwards.

On the north side of the Turnpike stoood a house and barn in the way of the proposed extension. Since the township of Bloomfield did not have it within its power to dispose of the house and barn, the promoters secured the passage of a bill by the State Legislature which authorized the County Board of Freeholders to extend the road northward to Oak Tree Lane.

The width of the road was increased to 80 feet throughout its full length. In 1873 the name was changed to Ridgewood avenue. The old wooden bridge over the Glen was torn down and replaced by a stone culvert which collapsed when earth was placed upon it. "Uncle Billy Cadmus," of Bloomfield, now supervised the construction of a new culvert, which still stands today.

In 1870 the Newark and Pompton Turnpike, which had been built by a stock corporation in 1806 and extended from Newark to Pine Brook with a branch to Pompton, was purchased by the county of Essex. For many years it had been managed as a business enterprise and tolls had been charged for travelling over it.

Toll gates were placed at the top of the First Mountain and near the canal (now the subway) crossing, west of Branch Brook Park. There was also gates on the Pine Brook and Pompton sections of the road. The County now rebuilt and regraded it, changing the name of Bloomfield avenue.

In 1872 a tiny railroad station was built of frame at the top of the bank at Prospect street. The structure was used as a ticket office as well as a residence for the ticket agent, who had been appointed on January First of that year. For many years Thomas Moritz, Sr. carried on his former vocation as a barber, cutting the hair of the neighborhood children, as well as acting as agent.

The New York, Montclair and Greenwood Lake Railroad was finished to Montclair in 1872 as a single track road. A small wooden building or shed was constructed at Ridgewood avenue as a shelter for the passengers. It was named "Chestnut Hill" after the extensive grove of chestnut trees along the hill.

Few passengers were attracted to the station as at the time there were no houses in the vicinity. The railroad company was asked to move the station to Highland avenue by the residents of that street and of the Old Road.

The station remained here for several years until developments began to appear on Ridgewood avenue. The new residents applied to the company to remove the station to near its original site. A new station was then built at Wildwood Terrace and Clinton road.

Some 40 acres of the old Col. Thomas Cadmus Taylor. plantation south of Washington street, now owned by Abraham Cadmus Taylor were sold in 1875 to Robert through it. Most of this was in Glen Ridge and the area became known as Peeltown,

The remaining 60 acres were sold to the father of Augusta H. Zubler who opened up Midland and Ashland avenue through an old apple orchard.

During the 1870's Edward Wilde and his associates opened up streets west of Ridgwood avenue and north of the Turnpike. One of the streets was namd Herman street after Mr. Wilde's uncle, Herman Cadmus. Several houses were erected on these streets.

The property east of Ridgewood avenue, in the High street. Hillside and Edgewood avenue areas still remained undeveloped. This was the site of the old mine entrance and was soon to be reopened as a quarry and copper mine.

During the 1880's the surface of all the streets, with exception of Bloomfield avenue was of dirt. In a few cases there was a sprinkling of gravel. Sidewalks were of board, ashes or flagstones and with large intervals of mud between the paved sections.

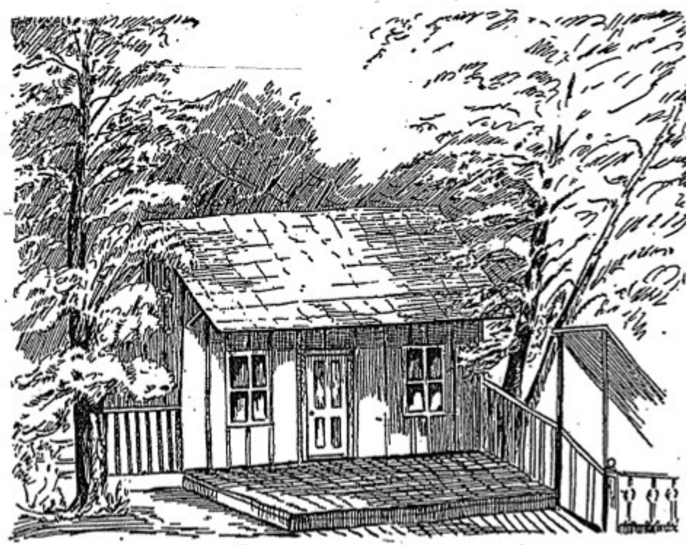
There were few or no street lamps. Houses were lighted by kerosene lamps or candles except where they were close enough togther to warrent the extension of gas mains through the streets. Then house connections could be made.

It was not until 1890 the first house was built on Douglas road. The pioneer resident carried a kerosene lantern to the railroad station on winter mornings, leaving it with Mr. Moritz, the agent. At night he would pick it up on his way home.

Wells and cisterns supplied the household needs as there was no city water supply. Nearly every house had a copper or galvanized water tank in the attic, into which the rainfall of the roof was conducted by a leader.

When there was not enough rainfall to fill the tank it was necessary for the man of the house to use a force pump on the ground floor to pump water up from the cistern to fill the tank.

Much of the land was still in forest. Sections bordering on Douglas road, Hamilton road, Woodland avenue and Wildwood terrace, between Belleville avenue and Bay Lane, were covered with timber, ferns and wild flowers. Opposite Rudd court on Ridgewood avenue was a large dogwood forest.



"RIDGEWOOD". This was the second railroad station to be built in Glen Ridge and existed between 1872 and 1887. It was also a church, barber shop and telegraph office. The first station (1856-1872) was known as "Moffet's" and was but a platform with a shed over it.

The use of telephones was limited to a few business houses in adjacent towns. Residents of Glen Ridge were not telephone subscribers, however, the local central exchange was in a one and a half story house on Bloomfield avenue. About two dozen private wires were run to the upper floor. Holes bored through the clapboards admitted the wires which were without insulation.

Long distance messages were telegraphed by Thomas Moritz, the telegraph operator, town barber, station agent, baggage master, and postmaster. His office was in the Lackawanna depot and he was eventually succeeded by his son of the same name.

As there were no physicians nor retail stores nearer than Bloomfield and Montclair at the time, when a doctor was summoned the message was carried by foot, or by horse and buggy.

Most families required one or more horses with necessary vehicles, barns and servants to maintain them . There were no local supermarkets and instead of the housewives making frequent trips for household supplies the butcher and grocer called at her kitchen door. Each morning he arrived, received her order and delivered the supplies by wagon the same day without any extra charge.

The milkman drove up each morning about sunrise with ten gallon cans of milk. With a long handled quart dipper he would fill the container supplied by the housewife. Milk sold for eight cents a quart, or thirteen tickets could be purchased for one dollar.

Things were gradually changing, however. On the south end of town many new streets were being opened and on the north end Samuel Benson was cutting roads across his farm and building houses upon some of them.

Cobble Stone roads and flagstone sidewalks were becoming more common. Gas lamps were making their appearance in more and more houses and street lights were multiplying. In 1883 city water and sewers were introduced.

However. Glen Ridge still was mainly a rural community. All social gatherings and local meetings were held in private homes and such meetings often rotated from house to house. These afairs, mowing and caring for one's lawn and the raising of flowers and vegetables were the main local recreations.

Up until the 1890's bicycles and horse drawn vehicles were the only means of getting about locally.

In 1882 a larg portion of the 40 acre Gallagher farm was purchased by A. G. Darwin. Upon it he built a stone residence, later occupied by Henry S. Chapman, and during the following six years constructed twenty six other houses. Some of these houses are still standing, and they were the nucleus of Glen Ridge as a residental community. Darwin initiated a series of improvements which helped to popularize it.

Some of the improvements were the construction of the Glen Ridge Hall, erected 1890, where the Women's Club now staands, and the present Glen Ridge Trust Company building. He also built and paid for a large part of the cost of building the Lackawanna Railroad station. He deeded this as a gift to the railroad.

The new station was so much more beautiful than the then existing station in Bloomfield that residents there would direct their visitors to come to the Glen Ridge station. Here they would meet their guests and drive them by carriage to their Bloomfield homes.

The portion of the Gallagher farm, not sold to Mr. Darwin, comprised all the land between Clark street on the north and Windsor place on the south; Ridgewood avenue on the west and Hilside avenue on the east. In the center of the tract was the attractive residence of Rev. Gallagher, known as the "Old Homestead." Later on a portion of this tract was given by the family as the original site of the Glen Ridge Congregational Church.

In 1883 the section of Bloomfield which had been known as Ridgewood, was renamed Glen Ridge. The change was made at the request of the General Post Office at Washington to avoid confusion with Ridgewood, north of Paterson, upon the Erie Railroad line. Although still a part of Bloom-

(Continued on Page 5)

Glen Ridge

(Continued from Page 2)

field Township a post office was now opened here.

It was on April 2, 1883 that the post office was opened in the railroad station of the Newark and Bloomfield line. Thomas Moritz, Sr., the station agent, became Postmaster. Actually established on March 12, 1883 it was known as "Glen Ridge, N.J., a Third Class Office."

The office was housed in the little old frame building about two hundred feet west of the present Lackawanna station. In November, 1884 it was moved into new quarters in the present station, which was completed at this time. Church services were also held in the station on Sundays.

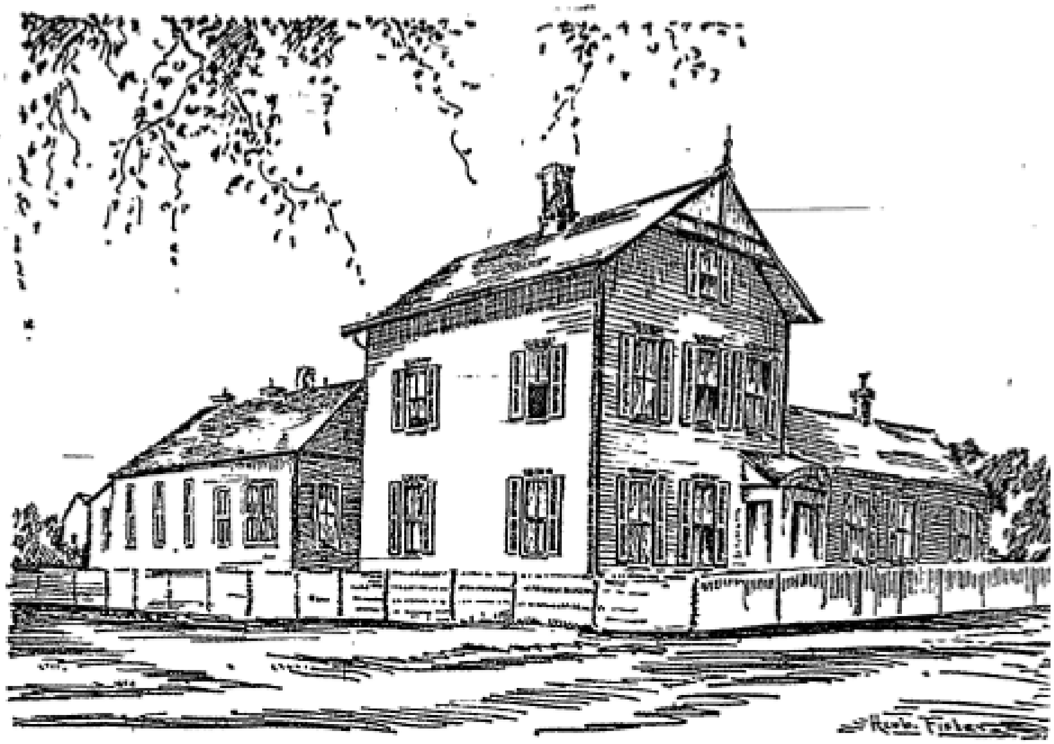
When Mr. Darwin deeded the land and property to the railroad he did so with the provision that the railroad always maintain quarters for the post office.

To provide a natural setting for the station rock was cut out of the bank along the Glen to dimensions of the proposed building. Trap rock was brought from the neighboring mountains to construct the structure. It was completed in 1887.

Other improvements made during the latter part of the nineteenth century will be discussed in the next article.

Mountainside Hospital A Small Cottage During 1890's

Early Ambulances Drawn By Horses



THE OLD MOUNTAINSIDE HOSPITAL. During the 1890's the hospital was located in a small cottage on Bay street. It had but ten beds. It was enlarged as people gained more confidence in hospitals. Today it is one of the finest hospitals in the country.

By HERBERT FISHER

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites inventory Committee. Other articles on different aspects of our historic past will be published later.

As we have seen by a previous article, there was no social center in Glen Ridge until the need led to the organization of the Glen Ridge Club in 1885. It became prominent due to its daring venture of permitting women to share in the club privileges. At the time, women were supposed to keep in the background and did not even have the right to vote. The creation of the Glen Ridge Club drew nationwide attention.

A stock corporation was formed and the stock was sold to club members only. It was the first time that the stock corporation laws of the State were availed of in Glen Ridge to carry out a local improvement.

The club house was completed in 1886 and opened by a reception on February 17 of that year. Later the club purchased the building from the stock company and enlarged it, adding bowling alleys and a squash court.

For quite awhile the Glen Ridge Club prospered, but the popularity of golf and other activities caused membership to dwindle and by 1933 the club was given up. The building was demolished to make way for the new post office and the southern part of the property became the site of the new Women's Club.

It was in 1887 that E. B. Corby began quarrying sandstone on the site of the present Central School and playground. While blasting one day the quarrymen came upon a drift of the old Cadmus mine. This was not taken seriously at first as it was a well know fact that the mine once was in existance there. Since it was generally believed that the supply of ore had been exausted little attention was paid.

Some picks, shovels and other instruments used by the early ore miners were discovered. The Bloomfield Museum now owns a piece of metal hoop and a stave from a piggin found at the time and kept as a souvenir by the late John Oakes. It came down to Mrs. Earl Salom, of Boonton, who donated it to the museum with several other items from the Oakes and Ward families.

Soon after this a sizable ledge of ore was discovered sloping toward the West. It was about twenty feet wide and twelve inches thick at the east end and four feet, five inches thick at the west end.

Upon being sampled and assayed it was reported the ore contained seventy nine percent copper and some silver. Once more Glen Ridge became a copper mining settlement and for awhile a tremendous business was carried on. Tons of ore were shipped, via, the Morris Canal, to Jersey City to be smelted.

smelted.

During the '80's both railroads carried on with but single tracks. The Erie had only a single track until 1905. During the blizzard of 1888 the Erie cut was so filled with snow that for a whole week trains could not go through.

It is difficult for us to conceive of huge drifts blocking the roads and causing trains to cease running. The storm that struck this vicinity was the most severe on record; at least its effects were so.

The fury of the storm checked industry, closed houses of amusement in Newark and New York, and cut down telegraphic communica-

tion. It started with a rain on Sunday night, March 11, and in the early hours of Monday morning turned into snow. When Glen Ridge residents, and those of Bloomfield Township as aw hole, arose on Monday morning few thought the storm would end up being so severe.

Nearly all set out for work and battled through the snowbanks to their offices and places of business. However, aided by fierce gales, the storm piled up into almost unbelievable drifts. As the intensity of the storm increased people began to realize that it was wise to suspend business and get to their homes before it became impossible.

Commuters, the following morning, who intended to go to their offices in New York plodded down to the station only to find the trains were stalled and not running The actual snowfall recorded was 20.9 inches, but due to the heavy gales snow drifts piled as high as twelve feet and more. On the railroad tracks drifts were as high as fifteen feet and deeper in the glens and cuts.

Every one turned out to shovel snow. On Wednesday morning the Erie Railroad attempted to run a train out of Paterson, thena great railroad center and locomotive manufacturing city, into Newark. It left Paterson at 8:40 and reached Nutley before it was stopped.

The passengers decided to sleep in the coaches and residents of Nutley, learning of their plight, contributed coffee and food to the stranded persons

This was but one such incident. Trains were also stalled on the Meadows and elsewhere. Drifts of snow reached second story windows of houses and due to the difficulty of transporting foodstuffs eggs went to the unheard of high price of nineteen cents a dozen and butter to twenty cents a pound.

It was on January 18, 1888, the year of the blizzard, notices were sent out to the residents of Glen Ridge area of Bloomfield Township that on Sunday evening, January 22nd, religious services were to be held at the Glen Ridge depot and would continue from then on.

At the time the horse and car line on Bloomfield avenue did not extend west of Bloomfield Center. Those who desired to come to service from Bloomfield or Montclair had either to walk or come by horse and carriage.

At the first meeting it was decided to organize a religious society with such broad principles that all various forms of opinions would be satisfied Meetings were to be held every Sunday in the station house and chairs were to be brought over from the Glen Ridge clubhouse across the street.

Two months later both morning and evening services were begun and on April 8, 1888 the organization as a Congregational church was effected. Soon after this steps were taken to build a church edifice.

The widow and children of the late Rev. J. S. Gallagher offered to donate property and Wilbur S. Knowles designed a stone structure. A building fund was organized, but not enough money was raised to continue. Construction work was halted for a time until finally the new building was completed. Since that time the building has been altered and enlarged in 1902, 1914, 1953, to the beautiful edifice it is today. It stands at Ridgewood avenue and Clark street.

Six ministers have served the church since its inception and its membership has grown from 43 to over 1700. There is an active church school enrollment of 522.

The staff includes a Minister, Assistant Minister full time Director of Religious Education, and a Minister of Music. There are four volunteer choirs for young people and adults and many other organizations.

The Congregational Church is the only church in Glen Ridge to be organized there. Christ Church, the only other church, was organized in Bloomfield.

In 1891 the Mountainside Hospital was organized and although its letterhead reads "Montclair and Glen Ridge" it is located almost entirely within the borough.

To Margaret Jane Power goes the credit of organizing the hospital. In 1890 she saw a little child fall from a third story window in Montclair to the flagged pavement below. Bleed- and unconscious, the boy was taken by a horse drawn grocery wagon five miles away to a Newark hospital. Mrs. Power resolved to do something about it.

She went about obtaining the interest of several women of Montclair and Bloomfield. Subscriptions were raised and Hospital Fairs were held.

In November 1890 an organization was formed and incorporated with the clerk of Essex County. The articles of incorporation stated that it was desired to "assume the name of 'The Mountainside Hospital,' to designate our association."

The places where the purposes of the Association were to be carried out were designated as Montclair, Bloomfield and Caldwell. These purposes were to care, cure and nurture sick and injured persons.

On April 30, 1891, some doctors and clergymen drew up a statement declaring "The Hospital a Necessity." A small cottage was opened for service on Bay street. In spite of the fact that many persons at the time distrusted hospitals and preferred to be cared for at home, the hospital expanded. The association acquired tracts of land and erected larger quarters on Highland avenue and on Sherwood street.

The school of nursing was established in 1892. In 1895 a large gift of $10,000 from the estate of Dr. W. J. Pinkham helped to place Mountainside upon a more firm basis.

In 1890 there were twenty two doctors on the staff. In 1957 there were two hundry fifty. Up to 1913, the assets of Mountainside were less than $150,000 and there had been one or two troubled years when the hospital district collectors were quite worried.

In April of 1913 a committee, under the chairmanship of John R. Bradlee of Montclair, raised 230,359 from 7,202 subscribers. The money raised was used to build the first of Mountainside's brick buildings. This is now the center of the structure between the large Eas tand West wings.

Early ambulances were horse drawn vehicles. It was not until the early 1920's that Mountainside received its first motorized ambulance. In 1923 the hospital took a long step forward when a committee certified to the then 70,000 inhabitants of the Mountainside area that there was "An urgent individual and community need for an enlarged and fireproof Mountainside Hospital."

A committee was formed under the chairmanship of Charles W. Littlefield of Montclair and an extensive campaign brought $862,000 from 10,000 contributers. During the years 1925 to 1932, B. V. Harrison of Montclair, assisted in the last two years by A. F. Vondermuhl, raised $1,014,351 for the capital assets of the hospital from 964 subscribers.

Bq 1941 individual assets rose to over $3,000,000.

In 1891 the hospital had but ten patient beds. By 1941 the hospital had grown to a large brick building with 350 beds. By then it consisted of the Ella C. Mills Nurses Home, the, main hospital building was a powerhouse and laundry, the Evans Home for Graduate Nurses and a home for fifteen Mountainside doctors.

In the beautiful nurses home, the gift of David B. Mills, about

(Continued on Classified Page)

Mountainside

(Continued From Page 2)

100 young women, all high school graduates, are carefully selected. Three years residence and training are given before they can wear the graduate nurses' cap.

The home is built around a quadrangle court and the tennis courts occupy what was once the spacious lawn of the well known arist, George Inness, Jr. Here stood the original copy of Mac Neils famous statue "Sun Vow" now re-erected in front of the Montclair Museum.

It was W. T. Evans, who lived on the estate after Mr. Inness, who donated the first nurses home to Mountainside in 1908.

According to a survey conducted during the 1930's ninety nine per cent of the 400,000 square feet of land and buildings are located in Glen Ridge. Glen Ridge furnishes water at reduced rates, maintains the sewer, street cleaning and vital statistics services.

Four Community Chests help to contribute money to meet its annual deficits arising from services to the poor.

The hospital is now equipped with modern technical aids and staffed with physicians and surgeons of outstanding reputation. It has earned a place not only in the community, but in the the State.

It is in the highest possible classification for the training of doctors, for residences and Fellowships, as meeting unconditionally the requirements of the American College of Surgeons and as maintaining a fully accredited school for nursing.

In the next article more of the growth of Glen Ridge of the 1890's will be told and her gaining of independence from Bloomfield.

Glen Ridge Public School System Dates Back To 1895

Building, Grounds Cost Boro $80,000

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The second church to be built within the prsent limits of Glen Ridge was the Christ Episcopal Church, on the corner of Bloomfield and Park avenues. It was but a few years after the completion of the Congregational Church, or on January 11, 1893 the frame church building occupied by the Episcopal congregation in Bloomfield burned. It was decided to build a new edifice upon the present site.

The church had its beginnings in 1858 when a group of English residents of Bloomfield persuaded the Episcopal Church in Belleville to conduct services for them on Sunday afternoon.

Services were first held in a private Bloomfield home and on October 4, 1858, a parish was organized. Meetings were then held in Union Hall, Bloomfield. and two years later the first church was built and Rev. Henry Marsh became the first rector. In 1860 the first parish building of "Christ Church of Bloomfield" was erected on Liberty street, at a cost of $2,000. In 1882 the church was enlarged and improved.

In 1892 the congregation became divided. One fraction wanted to organize a separate Glen Ridge church, the other wanted the church to remain as a unit in Bloomfield. Meanwhile the chrch burned to the ground and the congregation began the construction of a building upon the present site.

The interior of the building is built of the last stone to be taken from the old Glen Ridge Quarry where the Central School playground is located. The rectory was built in 1905 and the parish house in 1910.

The present Rector has two Curates and membership now number over 1,500. The church school has an enrollment of 325 and a staff of 30. There is a choir of 60 men and boys and there is a girl's choir. -Obtained from a 1960 report.

The important event of the 1890's was the separation of the territory of Glen Ridge from Bloomfield. During the year of 1894 a spirited campaign was begun by the residents of this section of Bloomfield Township to establish their own borough.

On February 12, 1895 an election was held after many circulars had been distributed, meetings held and heated arguments and discussions thrashed out. The proponents of separation won out by a meager margin of 14 votes.

A long, drawn out legal battle followed in which the township of Bloomfield attempted to upset the separation. Upon being taken to several the Borough repeatedly won and in 1910 Bloomfield lost its last fight and was forced to give up one of its four Freeholders to its new neighbor.

Soon public improvements were under way and bond issues were floated to pay for a new sewage system, street paving and lighting. In 1899 the first school was built. The Borough purchased the Glen from the Glen Ridge Park Association, thereby insuring the preservation of the property for all time as a public park.

A Board of Health was set up a trolley franchise granted and fire and police departments organized. Robert R. Rudd was elected mayor.

Glen Ridge is unique among American communities in that from its early beginning as an industrial center it became the present splendid residental community for suburban Newark and New York. This is a reversal of the usual procedure of community developement where residental communities develop into commercial. This was not by accident, but through the public spirit of a small group of citizens.

As we have seen by previous articles, the mills along Toney's Brook were falling into disuse toward the end of the 19th century. To protect the area from further deteriation the group with their own funds purchased the lands.

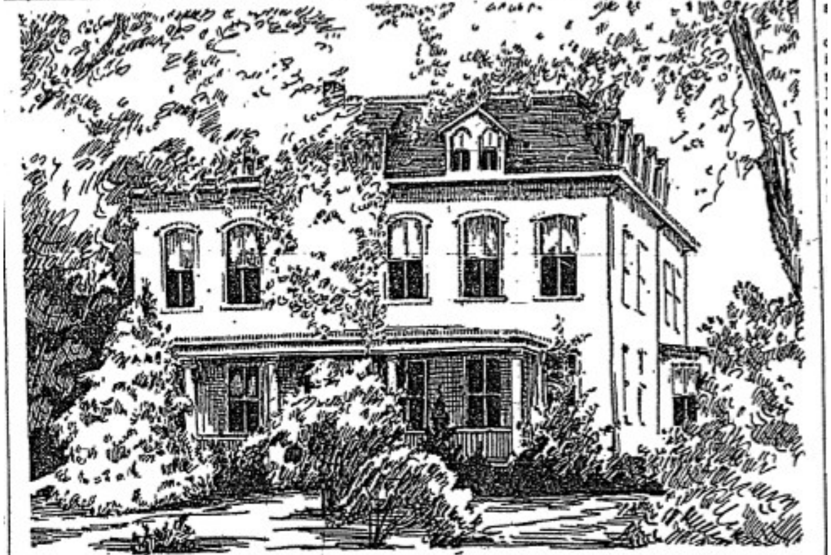
These men were, according the booklet "The Glen Ridge Story", the foundin gfathers of Glen Ridge. They were A. R. Brewer, Vice-President of the Western Union Telegraph Company, organizer and first President of the Glen Ridge Trust Company, and the Borough Council's first President; Edward P. Mitchell, editor of the New York Sun, and the first President of the Board of Education; Robert S. Rudd, the first Mayor; Joseph D. Gallagher, extensive property owner; and Dr. H. C. Harris, head of the first Board of Health of Glen Ridge.

In 1899 the group was joined by several others and organized the Glen Ridge Park Assciation. Their objective was to purchase other desirable property, whenever available, for civic purposes. Zoning regulations were established for the protection of vital property locations embracing the civic center, on which now stand the Glen Ridge Stores, the Municiple Building, the Public Library and the Fire and Police Headquarters.

To these men belong the credit of creating the high standard Glen Ridge has a residental community. After the Borough was organized and had established credit, it issued bonds and relieved these pioneers of their financial responsibilities.

A high spirit of civic mindedness arose with the spirit of independence. Improvements of all types were organized and in 1894 one of the outstanding achievements took place.

In the home of John W. Stewart at Ridgewood avenue and Baldwin street the second oldest golf club in the United States was begur at a meeting held on October 10 1894. Its earliest activities were on land on either side of Ridgewood avenue between Bay evenue and Baldwin street, and extending to Essex avenue on the East. Henry Lindenmeyer, the owner, permitted the club to use the property free of any rental.



FIRST SCHOOLHOUSE IN GLEN RIDGE. This old Victorian Mansard roofed house still standing on Linden Avenue, near Midland Avenue, was used for a school before the present high school was built.

Fourteen persons were present at that meeting and became the charter members of the Golf Club of Glen Ridge. John Stewart was elected their first president and B.R. Jacobs their first secretary-treasurer.

Initiation fees were fixed at one dollar and annual dues at three. The first so-called club house consisted of two rooms in a two family house near the corner of Bay avenue and the present Sherman avenue. The house was on the estate of George Inness, Jr., whose home occupied the site of the present School of Nursing of Mountainside Hospital.

In 1900 D. H Standish became president and the initiation fees and annual dues were raised to ten dollars each. A building program now got under way. A club house, erected on Oxford street, was used for social gatherings as well as a golfing headquarters.

In 1901 a by law was passed specifically stating: "No games shall be played on the grounds or in the club house between 12 o'clock Saturday night and 8 o'clock Monday morning."

In 1911 H. S. Chapman was elected president and during his term of office the club was reorganized as the Country Club of Glen Ridge. The present club house on Ridgewood avenue was erected.

The Country Club of Glen Ridge was dissolved on May 29 1920 as a stock company and reorganized on January 2, 1921 as a mutual organization.

The Glen Ridge public School system dates back to 1895. When Glen Ridge separated from Bloomfield Township it created automatically a separate school district, depriving the pupils the privilledge of attending Bloomfield schools.

Until school buildings could be constructed temporary quarters had to be used. The assembly room of the Glen Ridge Club was secured and some private houses were rented for the primary and intermediary departments. High school students were accepted at the Montclair High School.

Although expenses were staggering in organizing other departments, such as the fire and police, it was decided that the best lot available should be purchased. Competitive designs for a large and sunstantial building were submitted by eminent architects. From them the design of Messrs. Boring and Tilton N.Y.C., was selected.

At a meeting held on July 15 1899 the choice of the Board was ratified by the residents. Bonds to the amount of $80,000 were voted to pay for the grounds and building. In 1910 an addition was built and in 1915 another extension.

On February 7, 1895, after the citizens of Glen Ridge had voted in favor of having a separate municipality the name of the Post Office was officially changed to Glenridge (one word). The office was still in the station of the Newark and Bloomfield Railroad, which was operating a single track shuttle service between Newark and Montclair.

With the incorporation of the borough A. R. Brewer and a group of men organized the Glen Ridge Building Association. It erected a two story frame building on Herman street to house municipal services. On the second floor were the borough offices, police headquarters and the jail. On the ground floor was the fire department. The building still stands.

The original piece of fire equipment was a two wheel cart. Later a hand drawn hook and ladder truck was added. These were used by a volunteer fire department.

The two wheel cart, called a "jumper," served as a hose carriage. It was purchased from the town of Montclair by the Council. It cost $50 and was second hand. The hose was wrapped around the axle and the cart was attached to the rear of the first wagon to appear upon the scene.

The entire force of the police department consisted of three men.

During the days when the Borough of Glen Ridge was formed automobiles were not as yet in general use. However, in several parts of the State movements were on foot to improve road conditions. Few improved streets had been laid in Glen Ridge.

Nevertheless it was assumed that a good system of roads would contribute to the construction of new houses to share the burdons of taxation. An election was called by the Borough Council on June 30, 1896, when the voters authorized the issue of $80,000 of bonds in order to telfordize all of the streets on which there were developments of houses.

$37,000 of bonds were then authorized in 1899 to pay Bloomfield for the borough's proportion of the cost of a trunk sewer to tidewater.

It was about 1898 when the first automobile made its appearance in the borough of Glen Ridge. It was owned by the president of the bicycle chain factory which occupied the site of the present Matchless Metal Polish Company's plant.

A borough ordinance provided that eight miles an hour be the maximum speed for vehicles and four miles around corners. John A. Brown, then a member of the police force, while riding on his bicycle, clocked an automobile speeding at the rate of twelve miles per hour. He arrested the owner who was fined five dollars.

In 1898 the Council granted the franchise for the operation of trolley cars on Bloomfield evenue. The service from Newark was now extended to the Montclair line where the passengers going farther West had to transfer to a horse drawn stage. It was not until later that the trolley line was extended through Montclair.

(To be continued)

A CORRECTION. In last week's article mention was made of the Glen Ridge station being used for church services. Confusion has arisen as to which station was being referred to. It was within the present station services were held and not the old frame building.

Glen Ridge Operated 1-Room Public Library In 1912

$50,000 Gift Used For New Building

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

In the spring of 1898 the Spanish-American War was in progress. A family named Fuller lived on Clark street and Miss Fuller, writing in her diary, made the following entry:

"May 1—L. R. came over with the report that Admiral Dewey had won a great naval victory near Manila. Father was so anxious to know if it was true he sent Ernest over to the Newark trolley to ask the conductor about it. But he didnt know.

"May 2—Father got up early and went to Roseville for a paper, and he found the report was true."

Admiral Sampson and his family had made their home on Clark street and had been living there for many years. They were well known in the area, so naturally there was much interest in his activities as commanding officer of the Atlantic fleet. After his great victory at Santiago there was much excitement at Glen Ridge. The diary reports it all.

Upon his homecoming with the popular Commander Hobson there was a reception at the Men's Club and a large banquet in Glen Ridge Hall. This reception followed a victory naval parade, led by the Admiral's flagship, up the Hudson River.

Of the big affair Miss Fuller writes, "the young people from Glen Ridge viewed from Weehawken where they went on their bicycles."

Dana Mitchell, a resident of the Borough at the time, recollected later that when the victory of Dewey became known in the neighborhood he, his bother Frank and a friend Frank Scheffey, got permission of the fire chief to ring the fire bell 10th times.

The Mitchell family was one of the first to have a telephone installed in their home in Glen Ridge. Mr. Mitchell, a boy at that time, later recalled that when the news of Admiral Sampson's naval victory was telephoned by his father from his office at the New York Sun, he was dispatched with a note from his mother to Mrs. Sampson. It was the first news she received of her husband's victory.

By 1899 Sunday trains were being run on the Montclair branch of the Lackawanna Railroad. Before this time anyone desiring to travel by train on Sunday had to use the New York and Greenwood Lake Road.

In the year of 1899 there was intense excitement in the Borough. A movement was on foot to save the Glen. The Moffet Mill was being advertised for sale at public auction with its property extending 691 feet through the Glen.

A syndicate was planning to purchase it for a resort garden and the residents were up in arms. It was felt that such a park would be detrimental to the community. A public meeting was held and a committee formed. At the auction the committee was the highest bidder and the ground was bought for $90,000.

A stock company was now formed known as the Glen Ridge Park Association and subscribers were solicited. $10,160 was raised and with the aid of mortgages other property was purchased.

In 1901 it was decided to allow the Borough to acquire the land and the residents voted authority to issue $35,000 worth of bonds to buy park lands and to improve them. About twenty tracts were acquired by this means, while one was a gift from R. B. Davis, a former resident.

A large tract on the Montclair line was also given by the Lackawanna Railroad Company in consideration in the contract for changes in the road. This tract was know as "Indian Hill."

In 1892 Mr. Darwin, the developer of the Gallagher property, died and Glen Ridge Hall, which he built in 1890 principally for library purposes, was on the market for sale.

The Hall remained on the realtor's list for some time until in 1900 it appeared as if some commercial enterprises were about to take it over. Since it was feared that such a transaction would interfere with the liberal terms the Library had in using it, a group of civic minded residents got together and purchased it.

An understanding was made with the Library that it would be permitted to use the building. A stock corporation was formed in order to raise funds to pay for the property and thus the Glen Ridge Hall Association was organised.

Meanwhile the Library was growing and needed more space. It was removed from the outgrown downstairs room to a larger room upstairs. It was given a long lease at a rental of $1 per year.

The women of the association continued to conduct the enterprise until 1912 when the Library was taken over by the Borough and made a free public library. It continued to occupy the same room until the present structure was built in 1916-1917.

The construction of the building was made possible by a gift of $50,000 from Henry S. Chapman.

A Board of Trustees governs the library. The Board consists of five regular members appointed for five year overlapping terms. There is one ex-officio member, the Mayor, who appoints the five regular members.

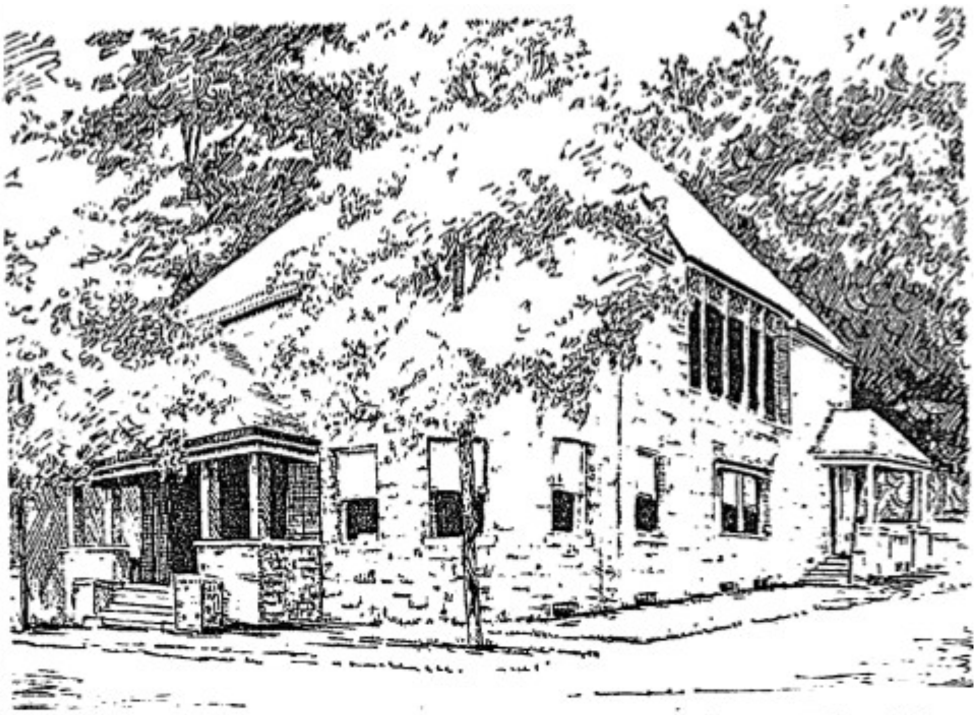
The Board, in turn, appoints the paid director of the library. He has sole charge of the administration of the library, including the hiring of the personnel, under direction of the Board of Trustees. In 1960 there were six full time employees and four part time assistants.

The reader might be surprised to read that as late as 1908, fox hunting was still a popular sport in Glen Ridge. Red coated riders gathered at the Slayback mansion at Highland avenue and Baldwin street. At the sound of the trumpet they galloped off toward the North, skirting the edge of Bittner's Pond in the hollow where Laurel Place now intersects Sherman avenue. On they raced across the dirt Red Barn Road, now Ridgewood avenue from Bay avenue to Watchung. Over the fields and down the hill to Brookdale where the unhappy fox was usually cornered and caught.

I can recall about 1912, when I was a small boy, seeing a fox running across my uncle's farm in Brookdale. It was followed by the yelping hounds and, if I recall correctly, the usual red coated riders were with a sprinkling of Kelly green jackets.

My uncle's farm was where Parkview drive, Aldon terrace, Oakridge road, Overlook terrace, Mountain avenue and a section of Brookdale Park are now located. Where Brookdale road is situated was a deep gully and through this the fox ran crossing Broad street onto the Wilbur Brokaw farm.

The Wilbur Brokaw farm was situated where Morley Lane and MacLeod road are situated. The farm was across the way from our house. In great excitement I followed after.



GLEN RIDGE HALL. Erected in 1890 the building still stands as a portion of the Glen Ridge Trust Company Building. There were three rooms on the first floor, two of which Mr. Darwin used as his office. On the second floor was a public hall and meeting place. In the basement was the first Glen Ridge library. Later this moved to the first

At the edge of the woodland along the Yantacaw River the hounds treed the fox and it was captured. I returned home somewhat crestfallen, for I thought it unfair for one poor lone fox to be set against so many enemies. I guess my mother attempted to pacify me, for I remember her making the statement: "They must have let that fox loose. There are no more wild fox around here. When I was a little girl there was always fox-hunts, but they used wild fox then."

In 1901 a big step forward was made in the police department. Policemen were now equipped with bicycles. And a fourth patrolman was added to the beat.

It was in this year that a one story frame club house was erected on the south side of Oxford street. By 1900 the club had expanded north of Bay avenue to add four holes. With these added features, the fees of the club were increased from $8 initiation and $8 dues to $15 initiation and $12.50 annual dues.

By 1905 there was a tremendous demand for property to build houses on north of Baldwin street. The golf club now found it necessary to give up five holes on the property south of Bay avenue. It rented the vacant land on both sides of Ridgewood avenue between Bay and the present Columbus avenue, extending the grounds eastward to Broad street, Bloomfield.

Five golf holes were constructed on the West side of Ridgewood avenue and four on the East side. The land was rented from James N. Jarvie with the stipulation that no golf was to be played on Sunday.

The most spectacular hole was a tee shot from the top of an elevation known as Indian mound just north of what is now Columbus avenue to a green 334 yards distant at Broad street.

Indian Mound was the hill, already mentioned, where there was a quarry and sand pit.

During the same year, in March 1905, the Women's Club of Glen Ridge was organized when a group of women formed a Bible class. This developed into a women's club, with Mrs. Charles T. Dodd its first president.

According to the Robinson Survey Map of 1890 the property lying between Edgewood and Ridgewood avenues north of Bloomfield avenue, with the exception of two small lots belonged to the Glen Ridge Quarry Company. There is no indication of any streets laid out on the land.

However, on the 1906 Survey Map of Essex County appear dotted lines indicating that development of the property into building lots was being planned. Evidently the usefulness of the property as a quarry and mine had worn itself out.

By 1906 the new high school building was filled to capacity.

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The Board recommended more and better facilities. Public sentiment was divided on their necessity, but in 1907 in a town meeting the voters by a narrow margin authorized the Board to enlarge the school plant and purchase the old Cadmus mine entrance site for the construction of a playground and the present Central School.

On August 6, 1907 Postmaster Moritz who had served the Borough for twenty four years, was succeeded by William R. Poe. Thomas Moritz had served his father before him as an assistant for many years. Now Poes wife' became the first official assistant. During Mr. Poe's term the name of the office was changed from Glenridge to Glen Ridge, on February 19, 1908.

On July 1, 1911 Glen Ridge became a second class office. At this time an addition was built to the Lacakawanna station and was occupied by the Post Office.

By 1910 the enrollment of the schools had increased to 578. In 1909 there had been an investigation by a citizens committee as to the needs of the schools. The Board was authorized to purchase property in both the North and South ends of the Borough for future school sites. The Linden Avenue School was now started and in 1912 the school on Sherman avenue was begun.

In 1910 the police force was enlarged by the addition of two German police dogs.

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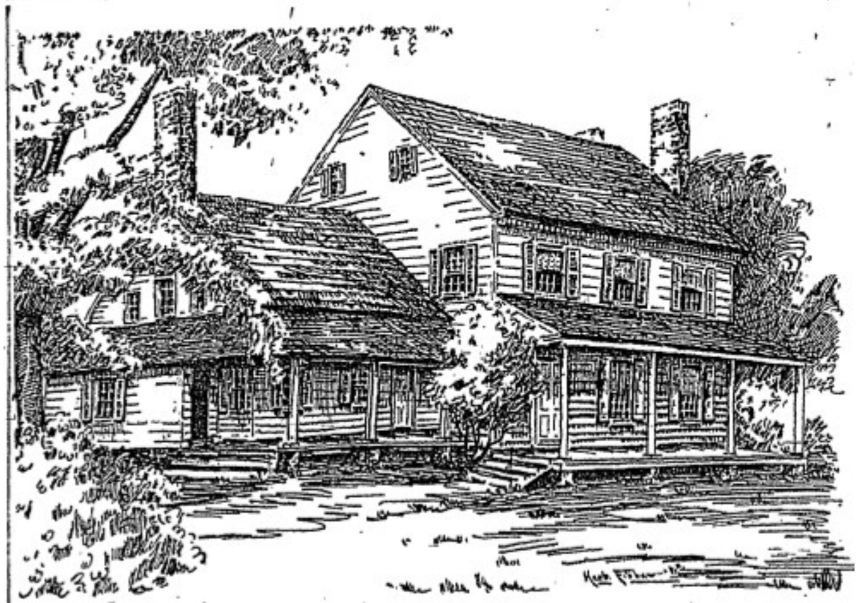
Glen Ridge Went "All-Out" In Its World War I Efforts

Rifle Club Turned Into Military Unit



GORLINE DOREMUS HOUSE SITE. On the South-West corner of Bloomfield avenue and the present Parkway stood the house of Gorline Doremus until about 1915 when the Parkway was widened. Adjoining his house was his country store for the sale of provisions and dry goods. Women came here as far away as Pompton to buy their milinary.

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By HERBERT FISHER

For many years the residents of Glen Ridge had no need nor desire for a shopping center. The store of Gorline Doremus served the local needs and the centers of Montclair and Bloomfield were near by.

However, when population increased more convenient shopping facilities were demanded and the "Glen Ridge Reality Company" was organized. Property on the corner of Ridgewood avenue and Herman street was purchased. It was decided to construct a building in harmony with the design of the nearby high school. To assure this the same architectr were employed and under their supervision the "Glen Ridge Stores" and garage were completed in 1911.

During the same year as the completion of the stores a horse drawn fire vehicle was added to the wheel hose cart and hand drawn hook and ladder truck then owned by the fire department.

When the alarm bell in the tower sounded, a team of horses from the delivery stable across the street was called into action. There was one paid fireman. The rest of the department consisted of volunteers.

Soon, however, this system gave way to the introduction of motor driven equipment and additional paid men combined with a volunteer force of nearly 100 men.

There was no doubt about it Glen Ridge was growing. It became quite evident that the Glen Ridge Golf Club could no longer depend upon rented land. In ~~1911 the~~ present property was acquired and the construction of a new course and clubhouse begun.

In 1912, when the newly organized Glen Ridge Trust Company opened its doors, however, the population was still less than 4,000. During that year the Lackawanna Railroad changed from single to double tracks, postal deliveries were instituted, and the municipal water system was purchased by the Borough. The Glen Ridge Country Club moved from its old location at Bay avenue to its present location.

Trolley cars on flat wheels went thumping along Bloomfield avenue. Horse drawn trucks rattled over the cobblestone pavements.

No traffic lights were to be seen along the highway and Pat Dugan was stationed at the Bloomfield and Ridgewood avenue intersection. By gesture and whistle he directed traffic. The entire police force consisted of the Chief, five patrolmen, three police dogs and four bicycles.

The Lackawanna station was now open and staffed by a ticket agent, baggage man and bootblack. Glen Ridge and New York communication tickets were sold at this end of the line. Often commuters would forget to purchase their tickets and have difficulties.

At the end of a month long lines would form before the ticket window. In order to eliminate this inconvenience the Trust Company arranged to buy and sell tickets. It mailed the tickets to its customers well in advance of the deadline.

At the time the bank occupied the old "Glen Ridge Hall," which had housed, in its day, a private school, the town library, several social clubs, a dancing school, as well as banking, municipie, law, dental and real estate offices. This building is now the front portion of the present bank and the stone of which it was built was quarried in Glen Ridge.

The bank was organized when A. R. Brewer, a long time resident of Glen Ridge, realized the need of a local commercial bank. He began to sponsor the establishment of the Trust Company and stock was offered to the residents of Glen Ridge at $120 a share.

$100,000 capital was needed to organize a Trust Company. For a time it looked as if that much could not be raised and the people would have to settle for a National Bank for which only $50,000 was needed. However the full amount of needed capital was raised. On September 5, 1912 the office doors were opened with a staff of four members.

In 1913 the police force went modern! A motorcycle was purchased and added to the force equipment.

Rumblings were being heard from overseas. The skies were darkening with clouds of smoke. War had been declared.

In 1914 before this country was involved in World War I Glen Ridge residents interested in the Red Cross made the town's first contribution of $1,400. For two years some of the Borough's citizens had been members of the Essex County unit. They now organized a separate chapter with the entire population of the Borough as members and 40 per cent of the adult populaiton taking an active part.

Glen Ridge went all out in its war efforts. The Red Cross chapter's first war fund drive was over subscribed four times and the Liberty Loan campaigns set national standards for over subscriptions. 215 young men and women entered military service and seven of them gave their lives to their country.

In February 1917, when the United States entered into a state of "armed neutrality" with regard to the First World War German submarines were being a menace to neutral shipping and the country was being filled with rumors of munitions and other factory sabotage by suspected pro-Germans.

Americans were jittery and a spontaneous formation of Home Guard units all over the country caused men to flock to gymnasiums ~~and drill~~ fields. In Glen Ridge the call went out and men gathered at the High School gymnasium to hear plans for expanding the Rifle Club into a military Home Guard unit.

Walter R. Boyd, former officer of the Essex Troop, was made the director. Clifford R. Brown, a Spanish War veteran, was made assistant and a start was accomplished.

"Glen Ridge Marshalls" was the name adopted for the unit. Boyd was given the rank of captain and Brown the first lieutneant. Drills were inaugurated and held evenings and on Sunday mornings on the Central School grounds. Later the Sunday morning drills were held on the Country Club golf course. Headquarters were established in the old police station over the old firehouse in Herman street.

When war was declared, April 1917, the Glen Ridge company was already a well disciplined unit. On July 4 the Glen Ridge Marshalls parade in Passaic among other units. Ex-president Theodore Roosevelt was the reviewing officer.

On November 13 of that year, the company was sworn into the State service as a militia service. Active participation was maintained in all the war drives, the Liberty Loan, Red Cross, War Stamp and other activities. It also cared for the Glen Ridge War Garden at Bay and Ridgewood avenues, and for several smaller gardens throughout the Borough.

On September 2 and 3 the Company moved to Newark actively rounding up slackers and during that month a recruiting drive increased the roll of members to 160 names. On the twenty-fourth the company was expanded to a battalion of the State Militia Reserve which consisted of three companies.

Captain Boyd was elected Major of the Battalion by the officers of the three companies and he, in turn, appointed Corporal Eugene LeRoy Cadmus as first lieutenant battalion adjutant. Corporal Harold R. Kelley was made second lieutenant battaloin supply officer. In all twelve officers were commissioned by the State.

Even after the Armistice was signed the drilling continued. On April 26, 1919 there was a review of the Battalion for the last time. The Mayor and several hundred boroughites gathered at the school playground. The members of the unti were dismissed and mustered out in September.

On September 24, 1919 the members of the old Glen Ridge Battalion formed themselves into the Glen Ridge Battalion Forum. Meetings were held in the Glen Ridge Club building, site of the present Post Office. It combined with the National Security League, formed in 1915 with former Mayor D. H. Standish as its president; the Glen Ridge Rifle Club, organized on May 1, 1916, with Wilson D. Lyon as President; the Glen Ridge Marshalls, organized in January 1917 with W. D. Lyon as President; the Home Guard Company; and the Company of the New Jersey State Militia Reserve.

During May 1923 the Borough Council and the Regional Postal Inspector requested the Glen Ridge Trust Company to build an addition to their building to provide quarters for the Post Office facilities furnished by the Lackawanna Railroad Company.

These quarters had become inadequate and more suitable space was needed. Postal authorities threatened to make Glen Ridge a sub station of Bloomfield if the needs were not compiled with. Then the name of Glen Ridge would disappear from the postal map.

The bank contracted for a $49,000 addition. The Borough opened Darwin Place as a thoroughfare from Ridgewood to Woodland avenue. In 1924 the post office took over its new quarters, remaining there until 1937, when it moved to its new building across the street.

In 1923 the construction of the Central School was started. Property for a new athletic field was also purchased. In 1938 this became known as the Hurtell Field.

Glen Ridge Women's Club Building Completed In 1925

Heavy Endowment Covered Expense

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The Women's Club is outstanding in the life of the borough of Glen Ridge. As we have seen it was organized in 1905 as a social and cultural group, comprising of departments of Bible study, art, current topics, gardening, household economics, literature and music.

It took an active part in social service and war activities, and achieved an outstanding reputation for each project it undertook. In 1921 the Club purchased land at the corner of Ridgewood avenue and Snowden place with expectations of some day being able to build a home of its own.

Mrs. H. Crittenden Harris was instrumental in having the construction of the club house accomplished. After having contacted several persons it was she who had many conferences with Mr. H. S. Chapman in regards to his endowing a memorial window "in the name of his late wife," and building a club house for the women of Glen Ridge.

In December 1923, he consented to give $100,000 for a club building. To Mrs. Harris he gave a letter to be presented to the executive board. In it he promised the gift.

A building committee was then formed and Herbert Davis, an architect of Glen Ridge and New York, was appointed to make the plans. It was discovered that a brick structure would cost an additoinal $25,000. Mr. Chapman obligingly increased the amount of his gift to $125,000.

Mr. Chapman had already given $5,000 toward the purchase of the ground so that now the total grant to the club amounted to $130,000.

In April 1925, the club was completed, but there was no money to do any grading or planting or building a driveway. To cover the expense Mr. Chapman gave an additional $1,500, plus another $1,500 for hiring a secretary to care for the clerical work of the Club.

To run a club house such as this was an expensive proposition. Finally, Mr. Chapman gave $100,000 as an endowment for its upkeep.

It was in the year 1923 that the first police car was purchased for the Glen Ridge police force. During the 1920's the force established a high record of efficiency, keeping pace with the growing town.

Then came the year of 1929 and the Wall Street crash. The aftermath of World War I was a long period of depression in which the growth of the community was somewhat arrested.

A Community Service Committee was established under the chairmanship of Frank E. Barrows, member of the Borough Council. The organization looked after early cases of need and unemployment and the Council arranged for the co-ordination of local improvements of the "made work" type with those of the W.P.A. and other government agencies carried out in part with State and federal money.

The big crash and its after effects did not stop the Borough from meeting the demands of its school system. By 1930 the school population had increased to 1,400 mainly due to the home development north of Bay avenue that had been carried on during the 1920's. The construction of the Forest Avenue School was the answer.

During the 1930's crowded conditions developed elsewhere in the Borough. By recomendation of the Board, the voters authorized a survey of the entire school system.

In 1930 the Sherwood School, a private institution for both boys and girls was organized and started in the impressive brick and stone residence built in 1886 by A. G. Darwin and used as his home. Henry F. Chapman had lived here for many years after the death of Mr. Darwin.

Another important project completed during the heigth of the depression was the Glen Ridge Municiple Building, dedicated December 29, 1931.

With the completion of the new Civic Center, the fire department moved across the street from its old frame headquarters. Lawrence Perry, author of 'Old First," the novel with the Old Church at the Head of the Green, Bloomfield, as the basis of its story, began serving as the volunteer chief for twenty years.

The Volunteer Firemen's Association has rendered a double service to its member's hometown. It organized the Ambulance Corps and assumed the responsibility of purchasing an ambulance, providing a twenty four hour day service to the community. This was done as a living memorial to those from Glen Ridge who gave their lives during World War II.

In 1932 the police department also established itself in the new municiple building.

In June of 1935 the Congress of the United States passed a bill providing the erection of 433 federal buildings, mainly post offices, to create jobs and relieve unemployment. Glen Ridge was selected as one of the municipalities to receive a new post office. On September 16, 1936, ground was broken and on June 19, 1937 dedication ceremonies were held. The building was constructed upon the site of the old Glen Ridge Club

In 1940 the borough of Glen Ridge boasted of 7,331 residents of whom twenty wree listed in "Who's Who." When the call to arms came 869 answered and served their country in World War II.

In 1941 the Yale University Department of Education made a survey of the entire school system. This was done upon recommendation of the Board and the approval of the voters, as was mentioned earlier in the article.

The survey recommended the closing of the Sherman Avenue School, and along range program of development. The major rebuilding of the high school was provided for through a bond

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The survey recommended the closing of the Sherman Avenue School, and along range program of development. The major rebuilding of the high school was provided for through a bond

issue of $1,000,000. This was not carried out until 1955, however.

In November 1940, the first call came for draftees in the United States Army. The Second World War was now under way. Seven draftees from Glen Ridge and several from Bloomfield met at the Central School to receive instructions.

These first seven men to answer their Nation's call were: William A. Van Der Mark, Gerrit Schryvers, Frank M. Valerian, Harold R. Zepernick, Thomas R. Stockton, August Blumer and Rudolph Legeza.

Rudolph Legeza was chosen by the draft board to serve as leader until the unit arrived later in the day at the 113th Infantry Armory, Newark. The group then formed into file in front of the school building and marched to the Municipal Building where the men were greeted by Mayor Elder. A band played and several citizens were gathered to wish the group good fortune. Following the ceremonies the Red Cross Motor Corps transported the young men to Newark.

By October 1942, some 300 young men and women were in the service.

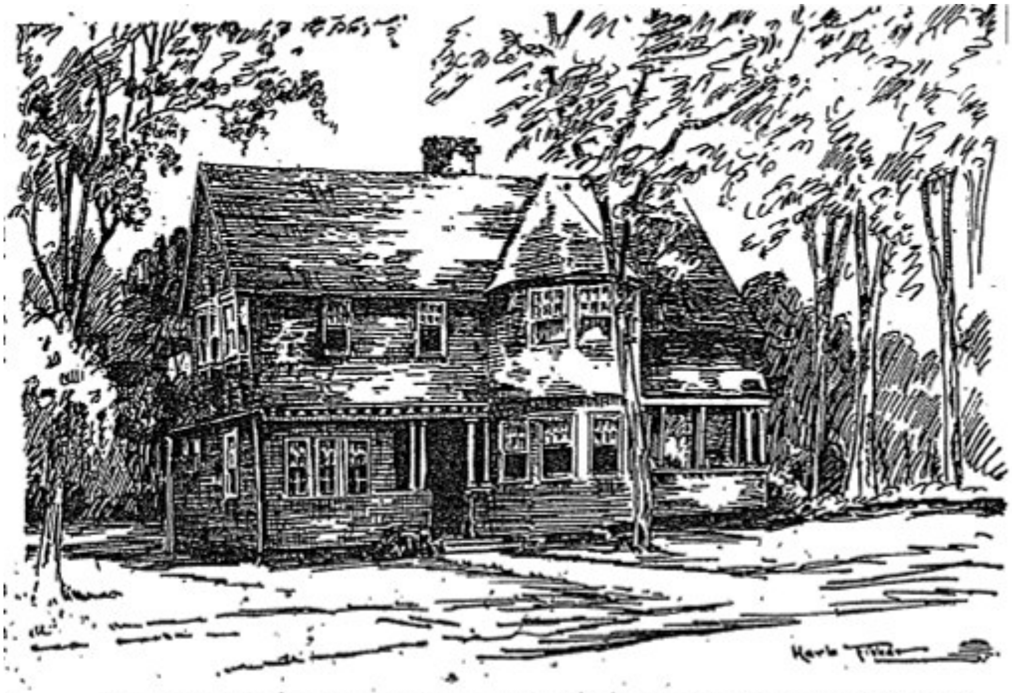
The Glen Ridge Library prepared a list of books on national defense of interest to all age groups, and in 1942 an honor roll was compiled by the Glen Ridge War Service Committee. While inductions went on the honor roll was kept up to date.

In 1943 campaigns were started on War Bond sales. These sales continued after the war until 1947 as the Victory Bond Drives. The Glen Ridge Library has the tabulation sheets of the campaigns in its files.

In the late 1940's Glen Ridge reorganized its wartime unit of Civil Defense and it was still functioning in all of its phases when the Korean conflict began in 1950. Once again many Borough residents served in the armed forces. Two gave their lives to their country.

In World War II there were 978 members of the community who served in the armed forces. Eleven residents served outside the Borough with the Red Cross and a total of 119 were active in the State Guard. Thirty three men were killed in conflict.

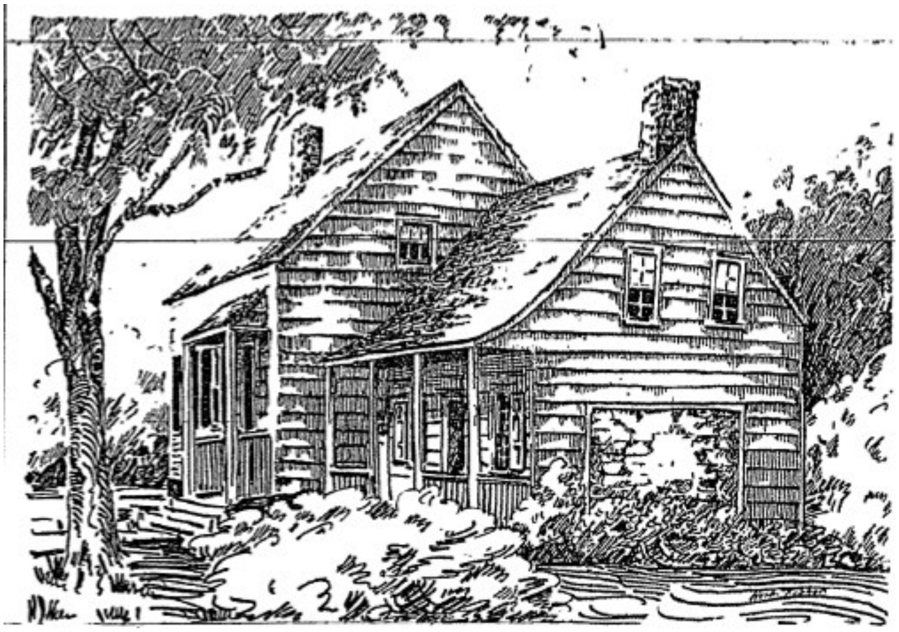
In next week's, and the final article of the history of Glen Ridge, activities of the present period of time will be discussed.



THE GLEN RIDGE CLUB HOUSE. Better known as the Men's Club it was formerly opened in 1885. It became the social center of the community. In 1933 the club was given up and the house demolished. It occupied the site of the present post office.

Glen Ridge Incorporated As A Borough In 1895

Mayor And Six Councilmen Decide Government Policy



THE MRS. HENRY KING HOUSE. This pre-Revolutionary period cottage of Mrs. Henry King stood on the north side of the Old Road between the present group of stores and Highland avenue, on Bloomfield avenue It was torn down in 1868 to make way for the Benson homestead that took its place.

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Glen Ridge today comprises of 1.4 square miles with 18 miles of streets. The streets are completely paved and equipped with curbs and sidewalks, sanitary sewers. piping for water and with lighting.

By request of the citizens gas lighting is still used, with exception of along Bloomfield avenue. Refuse is collected from the cellars and the retainers are returned there.

The 22 members of the police department use a radio tie up with the Bloomfield department. There are seven full-time firemen and a large number of volunteers.

A tiny area contains all of the Glen Ridge stores and garages. There is but one small factory and the Borough is almost entirely devoted to one family houses.

Glen Ridge was incorporated as a borough on February 15, 1895. A borough is recognized as a distinct municipal type, urban in character and limited territorially.

The state statutes under which it was created gives the authority for its local government. These satutes provide the authority to prepare for the health, safety, morals, convenience, and general welfare of its citizens. They grant the authority to regulate parking, stop streets, and other traffic codes. Power to levy taxes is given and the methods of assessing and collecting the same. The control of elections is also given.

Through its taxation Glen Ridge is directly concerned with the Essex County government. The Board of Chosen Freeholders, composed of nine elected members with three year terms, governs Essex County and annually fixes its budget for all the county needs. It certifies this with the County Tax Board. which levies the taxes necessary to raise the funds. The funds are then proportionally assessed upon the 22 municipalities within the county according to their respective ratables .

The county maintains 2.86 miles of road in Glen Ridge and in Glenfield Park, which is shared with Montclair.

Since Glen Ridge is a small residential community it has less connection with the Federal Government than do larger municipal units. The Federal Government operates one post office on Ridgewood avenue with 27 civil service employees.

Glen Ridge is governed by the Mayor-Council form, with the Mayor and Councilmen sharing administrative duties. The Mayor is the chief executive, while the Council formulates policy. The Mayor and Councilmen serve without pay, devoting their hours to Borough affairs in addition to their private occupations.

The Mayor must be a resident of the Borough and is elected for a two year term with the possibility of re-election. He is the administrative and titular head of the municipal government.

Powers of the Mayor are: to see that the laws of the State and ordinances of the Borough are properly executed; to recommend to the Council such measures as necessary for the welfare of the Borough; to preside over Council meetings; to appoint officers, employees, and members of various boards and committees with consent of th Council; to represent local gov ernment at official functions; t be ex-officio member at al Council meetings and liaiso with boards; committees and s forth; to approve and sign al ordinances, resolutions, checks and contracts; and maintair peace and good order, having the power to suppress all riot and tumultuous assemblies in th Borough.

The Mayor votes only in cas of a tie vote of the Council However, he has a veto power which can be overridden by a two-thirds vote of the Council.

The six Councilmen must be registered voters of Glen Ridge and are elected for three year terms. Two are elected each year and may be re-elected. A Council President, eelcted at the Annual Meeting, presides over the Council meetings in the absence of the Mayor.

With the Mayor the Councilmen authorize contracts, adopt local ordinances and resolutions, issue bonds within statutory limits, and have power over license issuance.

Six standing committees within the Council are assigned by the Mayor. Three Councilmen serve on each committee, one of whom is appointed chairman by the Mayor. These committees are: finance, public works, police, fire, water and light, and law and ordinance.

There are three special committees on which the Councilmen serve. These are the publicity; the community service providing financial aid to citizens who may be in need of it; and the recreations which coordinates and supervises recreational activities.

The Council holds its Annual Meeting on January 1 for purposes of organization and the reading of annual reports. It then meets regularly on the second and fourth Mondays of each month at 8 p.m. in the Council Chamber. All meetings are open to the public.

At present there are 65 municipal employees, 59 of whom are full time. With the exception of the Library and Health Department all employees are appointed by the Mayor with the consent of the Council.

The Borough Clerk, a full time appointed officer, also holds the elected position of Tax Collector-Treasurer. He attends all Council meetings to serve as secretary and clerk; he is custodian of town records ;he advertises all hearings, ordinances, and the budget; he attests contracts, deeds and certificates of indebtendness, he registers new voters; and issues licenses or permits for dogs, liquor, automobile junk yards, and parking lots.

Purchase orders are issued through his office. By requirement of the State he must advertise for competitive bids when the purchase of supplies amounts to $25,000 or more.

The Tax-Collector-Treasurer is elected for a term of four years. His duties are to prepare tax bills. collect taxes, assessments and water bills. All monies collected by the Borough are deposited by the Collector-Treasurer in designated depositories.

The Borough Attorney is appointed annually. He serves on a part time basis and must be a member of the New Jersey Bar. The Borough Engineer must be a professional engineer, licensed by the State of New Jersey, and serves on a full time basis. At present he is also the Superintendent of the Water Department and the Building Inspector. He is also acting as the Tax Assessor.

The Finance Committee of the Council has general responsibility for the finances of the Borough including the annual budget and tax levy. The committee has supervision over the offices of the Borough Clerk Collector-Treasurer and Tax Assessor.

The Public Works Department is responsible to the Council Committee on Public Works There are 10 divisions in the department. They are: the public buildings and grounds division, the engineering division the shade tree division, the inspection of buildings division road maintenance and repairs division, street cleaning division, garbage and trash removal division, playground division, parks division and sewage division.

The Council Committee on Police supervises and formulates the policy of the police department. Created at the time of the incorporation of the Borough the department is responsible for law enforcement, traffic regulation, and crime detection and prevention. This is done under the direction of the Police Chief

The Council Committee on Fire supervises and determines the policy of the fire department as well as the police. There are seven full-time firemen; one Chief, one Captain, two Lieutenants and three firemen, and several vounteers

An ambulance, maintained by the Borough, was the gift of the Glen Ridge Fire Department Association and the World War II Memorial Committee. It is maintained by contributions and by the annual Fire Department budget. Known as the World War II Memorial Ambulance it is manned by a squad of about 30 men of the paid firemen and specially trained members of the volunteers.

The Council Committee on Water and Light Department supervises the Water and Light Department. The Borough makes a five year contract with the Public Service Corporation for furnishing the public gas and electric lights in the Borough. Water comes from the Wanaque-Ramapo water supply. Water is delivered to Glen Ridge homes through a system of mains owned; operated and maintained by the Borough.

By contract with Montclair the pumping plant there is used to deliver water at suitable pressure. To guard against any contingency, there is an emergency stand-by connection with the water supply of Newark.

The Council Committee on Law and Ordinance makes recommendations to the Council with regard to amending, repealing, making, or enforcing of ordinances. There are no Borough departments under its control. The ordinances may pertain to: finances; property and building regulations; contracts and bonds; duties, terms of employment, and salaries of municipal employees; and matters affecting the well being of the citizens of the Borough.

The Glen Ridge Board of Health derives its authority from state statutes. It is comprised of six members, five of whom are appointed by the Mayor for two year terms, and the Health Officer. The five appointees of the Mayor are unsalaried and may succeed themselves.

Functions of the Board of Health include: vital statistics and administration; public health education program including mobile chest X-ray, treatment of V.D; maternal and child health services, and community communicable disease program: laboratory service; food and milk inspection; adoption and enforcement of plumbing ordinances; fly and mosquito control; rat extermination program; rabies control; and investigation of all complaints affecting public health.

The Welfare worker administers to the public welfare program in Glen Ridge in conjunction with the Community Service Committee. The program provides public assistance for families or individuals in financial need.

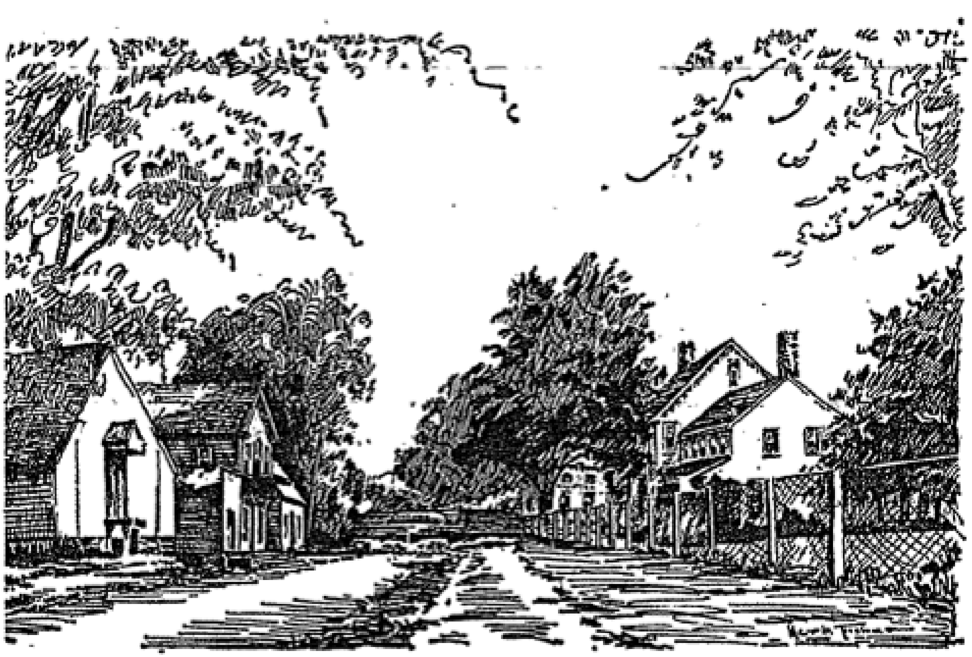
The Mayor appoints the Director of Civil Defense. With exception of the Chiefs of Police and Fire and the engineering sections, the entire organization is on a volunteer basis.

Headquarters of the Civil Defense are in the Municipal Building. The council consists of a Director, Deputy Director (Police Chief) and three additional Deputy Directors (the Mayor and the chairman of Police and Fire Committees).

(Continued Next Week)

Old Country Store Important Part Of Community Life

Storekeeper Key Figure In Towns



BROOKDALE CENTER ABOUT 1875. To the left foreground is the old Stone House Plains Distillery, site of the present Brookdale Shop-Rite. Next to it, and between it and the store, was a laneway that led to the rear of the buildings. In the shed of the store grains and feeds were kept. This is now the Island Home Center. The main store was a typical country store attached to the old John T. Garrabrant house. In the background may be seen a long shed, located to the east of the intersection of Broad street and West Passaic avenue. South of the shed was the old Brown residence, a portion of which may be seen in the sketch. To the right is another Garrabrant house, on which John T. built an addition when he became more affluent. This is now the site of the Brookdale Branch, Bloomfield Savings Bank.

Glen Ridge 1895

(Continued from last week)

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

r committees, members of are appointed by the are: Planning, building, highway safety coordi- superintendent of build- Mayor's welcoming (makes al calls on new residents uaint them with the Borough and interest them in civic affairs); representative to the Essex County Citizens Budget Advisory Committee; and transportation committee.

The Glen Ridge public school system, approved by the State Department of Education, operates under Chapter Seven of the New Jersey statutes (Title 18). Under it provision is made that the registered voters shall elect the members of the Board of Education. The Board of Education has no relation with the Borough Council, except it receives its major revenue through the Council. In a broad degree it operates on local initiative.

The Board of Education interprets the educational needs of the community; determines matters of educational policy; oversees the operation of the school system; informs the people of the needs, problems, and progress of their schools; and evaluates the quality of school services.

There are nine members on the Board of Education. They serve without pay for a three year term, three members elected each year. Each member of the Board must be able to read and write, have been a resident of the Borough for at least two years immediately preceding his becoming a member, and not be interested directly or indirectly in any contract with or claim against the board.

One of the members of the Board is elected its president to serve a one year term. He may appoint special committees to study and make recommendations on specific situations.

Members of the Board of Education are elected by qualified voters on the second Tuesday in February. At the same time the school budget is voted upon.

The State Department of Education requires that all children between the ages of seven and 16, inclusive, attend school. In Glen Ridge children are admitted in kindergarten at the age of five on or before December 1 of that year.

All students must show medical evidence of immunization against smallpox, diphtheria and polio. If unable to meet these requirements for medical reasons the pupil must be approved by the school medical inspector. If for any other reason he is excused he must have the approval of the Board of Education for school admission.

The entire school plant is worth about four million dollars. It includes the following buildings: the High School, built in 1899 and with additions in 1908, 1914 and 1952; the Linden Avenue School, built in 1908 and with additions in 1928 and 1958; the Central School, built in 1924; and the Forest Avenue School, built in 1928 and added on to in 1958.

There were 1,611 enrollments in the Glen Ridge schools in 1960. The median class size is 23 pupils. The policy is to divide a class in half when 30 pupils are enrolled.

Beside the public schools there are two other educatoinal institutions in the Borough. Sponsored by the Glen Ridge Congregational Church as part of its religious education program, the Pilgrim Nursery School seeks to provide growth in a Christian fellowship for three and four year old children.

The Sherwood School, located on Ridgewood avenue, is a non-profit, college preparatory, private school. Classes average four pupils and students range from first grade to college age. Remedial classes are available for pupils who need specialized assistance. The New York University Testing and Advisement center maintains a close relationship with the school. It has been under one management since 1928.

The present library is governed by a Board of Trustees, consisting of five regular members appointed by the Mayor. There are six full-time employees and four part-time assistants. The total budget for 1960 was $41,635.00.

There are 37,000 books, one quarter of which are in the juvenile department. The library subscribes to 133 magazines and keeps back issues for 10 years. It is the only library in the vicinity that maintains a record library on a lending basis. Records may be borrowed for a nominal fee by adults and students from the ninth grade up. The library also answers reasonable telephone requests for information.

Cultural organizations include the Glen Ridge Players Inc., a dramatic group founded in 1930. Members are required to work on one show every two years. Meetings are held four times a year. The Glen Ridge Family Concert's Committee was formed in 1959 to make good music available to the residents of the Borough.

As has been mentioned there are but two churches located within the Borough, the Glen Ridge Congregational Church and Christ Church, Episcopal. Other faiths worship in churches and synagogues in surrounding communities.

Civic organizations include the United Fund of Glen Ridge which makes an annual drive for the six agencies represented in it. The Glen Ridge Chapter, American Red Cross; the Cerebral Palsy of Essex County and West Hudson; the Mental Health Association of Essex County; the National Foundation for Muscular Dystrophy; the New Jersey Association for Retarded Children and the Community Chest are the agencies included.

The Community Chest has 13 member agencies: Job Haines Home; Eagle Rock Chapter, Boy Scouts of America; Anna Sternberger Day Nursery; Mountainside Hospital; North Essex Child Guidance Clinic; The Family and Children's Society; Girl Scout Council of Greater Essex County; League for Friendly Service Bloomfield Home for Aged Men and Women; Community Hospital; United Service Organization The Glen Ridge Community Service Committee; and the YMCA of Montclair.

The North Side Association of Glen Ridge assists in the development of the Borough, particularly in the area north of Bloomfield avenue. Founded in 1913, meetings are held at either Central School or Forest Avenue School and are open to all interested residents.

The South End Association founded in 1934 holds its meetings usually at the Linden Avenue School. All interested persons are welcome and its functions are the same as the North End Association.

The Glen Ridge Taxpayers Association was formed to promote efficiency and economy in local government, and to conduct research into municipal policies. The association obtains facts about the municipal and school budget and any other items that affect taxes. All Glen Ridge residents are invited to attend the monthly meetings at the Municipal Building.

The Glen Ridge Civic Association, founded in 1958, has as its objective service to the community, especially in civic, social and industrial development. Also open to all residents it meets in the Municipal Council Chambers.

Chambers.

The Civic Conference Committee seelcts candidates for Borough offices and for the Board of Education. It was founded in 1913. Its purpose is "to combine the various political and civic organizations of Glen Ridge in such a way that each of them shall be equally represented in a non-partisant joint committee; to select from such a list of names as shall be before it from time to time, those citizens who, in its judgment, are best qualified by character, ability, and general experience, to fill elective Borough offices; and to endorse candidates for such offices."

The Women's Club of Glen Ridge, organized in 1905 as an outgrowth of a Bible class, has as its purpose "to create an organized center of thought and action for the women of Glen Ridge in which ideals of education, culture and civic and social service may be encouraged and developed."

The Glen Ridge Battalion Forum, a civic and social organization, is the outgrowth of the First World War. In 1918 the Home Guard became the Glen Ridge Battalion. After the war it was disbanded as a military unit and reorganized on its present basis. It sponsors and organizes the Memorial Day Parade and the All-Sports Dinner. Programs of current interest, followed by a social hour, are held on the third Tuesday of the month at the Glen Ridge Women's Club.

The Boy Scouts of America—Glen Ridge is in the Eagle Rock Council. It is open to all boys and young men of the Borough. There are three Cub Packs for boys aged eight through 10, four Scout Troops for boys 11 through 13 and the Explorer Post for young men of high school age.

The Boy Scouts Mothers' Association was organized to promote interest in scouting and to supplement efforts of Glen Ridge troops and posts. Founded in 1921, it assists in specific services and money raising projects.

The Girl Scout Association—Glen Ridge Neighborhood includes girls from the third through the 12th grades. There are eight Brownie troops in Glen Ridge for third and fourth grades, 12 Intermediate troops for fifth through eighth grades, and one Senior troop for high school girls.

The Girl Scout Mother's Association was formed to further the causes of the Girl Scouts and create closer relationship between the Girl Scouts, the leaders, and the mothers.

Political organizations include the Glen Ridge Democratic Club, the Glen Ridge Democratic County Committee, the Glen Ridge Republican Club, the Glen Ridge Republican County Committee, the Young Republicans of Glen Ridge and the Civic Conference Committee.

Service organizations include the Glen Ridge Chapter of the Needle Guild of America, Inc., organized in Glen Ridge in 1888 and nationally in 1895. It provides new clothing for charitable agencies and institutions and has close cooperation with the Red Cross and Civil Defense.

The Junior League of Newark, Inc. endeavors to stimulate the interest of young women in the social, economic, educational, cultural and civic conditions of their community. In 1944 the Glen Ridge Service League merged with the Junior League of Newark.

The Rotary Club was founded in September, 1956 and is open by invitation to men representing a business or profession located in Glen Ridge. It carries on a variety of projects to improve the community.

The Rotary Anns are the wives of Rotary Club members. They assist in the Rotary Club projects.

The Kiwanis Culb was founded in Septembr, 1959. Membership is open by invitation to men residing or having community interests in Glen Ridge. Members must be business or profesional men. Human and spiritual values of life are emphasized and study

(Continued next week)

Old Country Store Important Part Of Community Life

Storekeeper Key Figure In Towns

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

When someone speaks with affection of the old general store, he must be a person with hair greying at the temples and with a memory going back several years. In his mind's eye he sees some one particular store where his parents and perhaps his grandparents and generations farther back did their "tradin'."

With veneration he recalls the little store at the dusty crossroads which was his window of the world. To him it was a busy beehive of activity with the shoppers coming in with eggs, home made butter and lard, or some apples from their orchards to trade for molasses, tobacco, spice or sugar.

The thrill of the stage coach coming at a terrific pace up the dusty road and with a "Whoo-oa!" abruntly stopping to drop off the mail; the candy agent, with his black cases of sample candies for the shop keeper to select his stock from: — these events were looked upon with awe and veneration. They brought in news from the city and a world apart.

A little corner of the main room was fenced off and faced with pigeonhole boxes. This served as a post office. Around the opening the farmers and their wives gathered to get their mail. It is surprising how quickly the news spread that the stage coach was in.

On the wall was an oaken panelled telephone box which linked the store with the great world beyond. Here the villagers could speak to friends and relatives in surrounding communities, unless the batteries had gone dead. Of course this was in the decadent years of the country store.

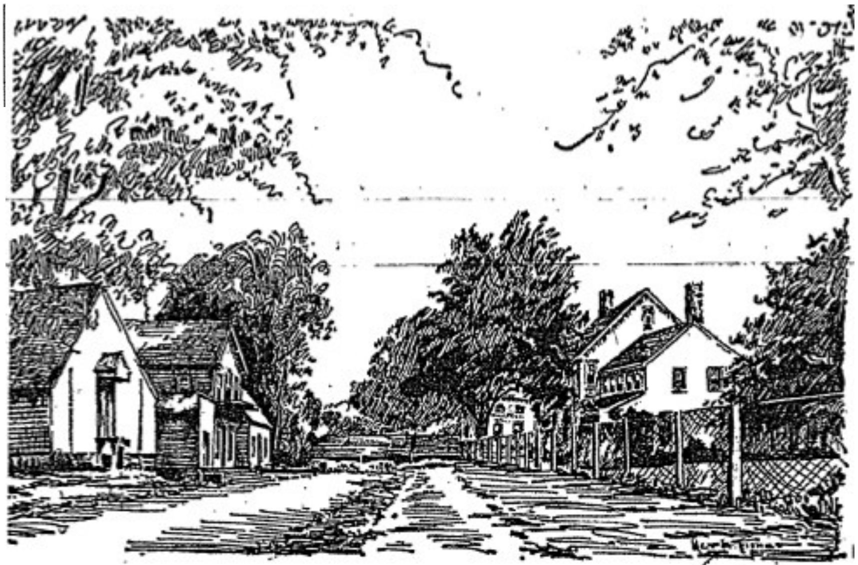
The merchant's desk with its great leather bound ledgers made the storekeeper appear as a man of capital, a sort of "community king." To this desk came the local farmers and their wives to barter or extend credit.

Such stores are no more. True it is that there are still thousand of stores throughout this great land of ours with signs above their doors reading "General Store." But, on the whole, they are no more than "fill in"

Back in those days when men lived solitary lives it was the country store that pulled the community together, acting as the central nervous system of the neighborhoods.

The storekeeper was an important personage and community leader. Around him tales and incidents gathered. His store was the means of putting life into an other wise dull existance.

Stone House Plains or Brookdale had such a man and such a country store. John T. Garrabrant, born 1800, died 1870, operated the general store on the north-west corner of the Road to Paterson (Broad street) and the Road to Acquackanonk Landing (West Passaic avenue.)



BROOKDALE CENTER ABOUT 1875. To the left foreground is the old Stone House Plains Distillery, site of the present Brookdale Shop-Rite. Next to it, and between it and the store, was a laneway that led to the rear of the buildings. In the shed of the store grains and feeds were kept. This is now the Island Home Center. The main store was a typical country store attached to the old John T. Garrabrant house. In the background may be seen a long shed, located to the east of the intersection of Broad street and West Passaic avenue. South of the shed was the old Brown residence, a portion of which may be seen in the sketch. To the right is another Garrabrant house, on which John T. built an addition when he became more affluent. This is now the site of the Brookdale Branch, Bloomfield Savings Bank.

It was an important junction as from it one could get to Bloomfield, Newark, Paterson, Acquackanonk Landing (Passaic) and to the Kingsland Dock (Nutley). Various members of the Garrabrant family owned extensive properties surrounding the center.

Just when the store started its existance is not definitely known, but it is quite possible that some member of the Garrabrant family began buying and selling soon after the opening of the Morris Canal.

It was in 1824 that the State Legiclature granted a charter to the Morris Canal and Banking Company, to build a canal from the Delaware River, opposite Easton, Pa. to Newark. Later, in 1828, the charter was amended to enable the extension to Jersey City.

The canal cut through the Garrabrant plantation and close to the junction of the two important roadways. If a store should be opened at this junction the canal would offer easy means of transporting goods to and from New York and the commission merchants.

Unless the general store was located near navigable waters, the products for sale were severely restricted by the problem of transportation. Even so, the cost of moving goods was tremendous. However, the canal helped a great deal to solve the problem for the Garrabrant store.

So it was that the country storekeeper became the key figure in America's system of distribution, operating a two-way flow of commerce by which the rural area was supplied with the necessities of life, and taking in return as the discharge of the debts of villagers whatever they had to sell.

According to old survey and atlas maps of 1850 and 1859 the little, low Dutch type house and adjoining two story store were standing and owned by Uriah Garrabrant. In 1865 they were owned by Peter Speer Garrabrant.

Peter was the only brother of John Tunis Garrabrant, of whom mention has been made. Peter lived in a beautiful Federal style house, still standing on West Passaic avenue, somewhat marred by the addition of an enclosed porch across the front. His house was known as "Boxwoods", due to the four boxwood trees he planted across his front yard.

The little old house, to which the store was attached, is said to have been built in 1753 by Andries Van Giesen who owned the property at the time. Across the Yantacaw River, and to the rear of the store, was the old Abraham Garrabrant house. Built of brick and stone and close by the canal bank many legends sprung up about it.

Before the canal days and during the Revolutionary War period this house belonged to Abraham Garrabrant. At one time it served as a store carrying the needs of canalers. In 1850 it was also owned by Peter Speer Garrabrant.

Across the Road to Paterson from the country store was a large two and one half story house. Said to have been built in 1793 it was added on by John T. Garrabrant and was one of the show places of Stone House Plains.

It is claimed by members of the Garrabrant family that John originally lived in the little house to which the store was attached and built the larger house when he became more affluent.

John T. Garrabrant and Peter S. Garrabrant were the only sons of Tunis (born 1775, died 1868) and Mary Jane Speer Garrabrant. Tunis was known as "Fady" (Dutch for grandfather) and was the son of the Abraham (1711-1805) who lived in the stone and brick house.

Just when John T. began operating the store I do not know. It is possible his brother owned the property while he ran the business.

John Garrabrant was a country storekeeper in all its aspects. He was a trader, taking in the farm crops as well as products extracted from the forests and woodlands. Such items as shingles, lumber, tanbark, cordwood and potash found their way to his door.

When the trees were cleared away from the virgin lands to create added fields for farming, the branches and undesired timber was burned, producing large piles of ashes. The piles of ashes meant added cash to fill the farmer's pockets. To Garrabrant's store they were crated where they were turned into potash or the more refined pearl ash.

Near the store were big iron kettles and leach tubs. The finished potash or crude form of potassium carbonate was then shipped to New York, by means of the canal, where it was in demand for making soap, for bleaching and for fertilizers. In relation to its bulk the cash value was very high.

Sugar shippers from the West Indies were demanding American elm, red oak and white oak riven into staves for making barrels. Hoop poles of young hickory, white oak or "hoop"

(Continued on Classified Page)

ash, were needed to bind the barrels together. The farmers spent their winter hours making these articles, which were then taken to the general store and exchanged for items the farmer needed. In case he was not in need of anything he was given credit, the amount of which was placed in one of the ledgers.

Casks, barrels, hogsheads, tierces and firkins were needed elsewhere to ship salt fish, beef, pork, flour, biscuits, crackers, rum, molasses, whale oil, tar, pitch and other items.

Along the Passaic River were the Roosevelt, later the Joralemon ship yards, the Ennis yards and several smaller yards. The shipbuilders were in the market for mast trees as well as others for trimming, handrails and other purposes.

During those pre-plastic days wood for making tubs was needed too. Stock for pails, churns, baskets, sap buckets, noggins, scoops, bowls and rolling pins was a primary necessity.

John T, Garrabrant, as well as other storekeepers, had to be ready to handle any product of the farm or handeraftsmanship. All items from a barrel of apples to a piece of hand woven cloth or a keg of hand wrought nails made slowly during the winter evenings around the fireplace. were accepted.

From the store they were carted to the Garrabrant dock along the Morris Canal and thence by canal boat to Jersey City where they were taken by ferry to New York and the commission merchants. Here they were consumed or placed upon vessels for other American

Europe was in demand for ports or for Europe.
provisions and other non perish-
grain, bread stuffs, fish, salt
ale foods. It recently had been ravished by Napoleon and was starving.

Incoming ships were filled with olives, dates and dried fruits from the Mediterranean and with "China goods" from the Orient. They found their way to the shelves of the country store where housewives cast longing eyes at them. The storekeeper was quick to notice the hesitency and with most charming manner would attempt to induce the housewife to make the plunge.

Each visit to the store stirred up a struggle between the things that were absolutely necessary and those that represented some heart's desire. The house-wife's eyes strayed longingly at a bolt of bright cloth of a queensware teapot. Instead of buying such frivolities she usually ended up, unless the store keeper could persuade her, purchasing more needed things by comparing this with that and with their comparitive prices.

The buyer could not hastily lay out his money when the labor of a good man was worth a dollar a day to fifteen dollars a month with room and board. When things might become flush for him he might have a few dollars in his pocket he might bring his cash to the store and leave it on deposit. By this method he was certain of having a reserve for a rainy day.

So it was that the storekeeper became the banker, the ship owner, the initiator of ventures, the proprieter of grist, saw and cider mills, and a leading speculator in such rudimemtary manufacturing works as then existed.

Store orders were a useful device, improvised out of a need and necessity. Store orders were as good as modern checks. When Simon Brown needed a new scythe he went to a nearby farmer and pitched hay for which in return he received an order on the store: "You may let Simon Brown select a good scythe and charge it to me."

"Please to let Daniel Van Houten have credit to $1.20 and put it on my bill." Such were the orders that came in to the storekeeper and entered into his account books.

Torn from the back of an old book, a page of a child's writing tablet, the corner of an old almanac, the piece of paper was never larger than absolutely necessary. Paper was scarce and expensive.

By necessity the storekeeper became the "banker" for his area. He was in the agreeable position of being the farmer's preferred creditor. When the harvest was poor and it was impossible for the farmer to bring in enough produce to settle his account, he paid what he could and the debit was turned into a note and ran on at interest.

The old time store keeper usually owned a farm as well and the debtor often paid off his account by mowing the hayfield, drawing a load of wood or stone, raising a barn, or building a chest.

He became a small capitalist, standing between artisan and the full scale factory. He became an important contributing to the beginning of the American manufacturing system, for he frequently started up a grist mill, a saw mill, a distillery, a lumber and coal yard, or an ashery. He also became the early American banker. All these things John T. Garrabrant did.

Next to the store and west of it along Broad street was a large Dutch type barn building used as a distillery and cider mill. The mill had been torn down before my time by a few years. However the foundation stones remained standing and we children use to chase each other along the top of the stones.

Here John T. Garrabrant made cider and apple jack during pre-Civil War days. Most of his trade was with the South and the war greatly hampered his business. He was assisted by his two sons Abraham and Jared. After the death of John T. in 1870 the two sons continued on a small scale.

Behind the cider mill along the Yantacaw River was a grist mill run by John. After his death the sons installed machinery in the cider mill and continued to grind grain there.

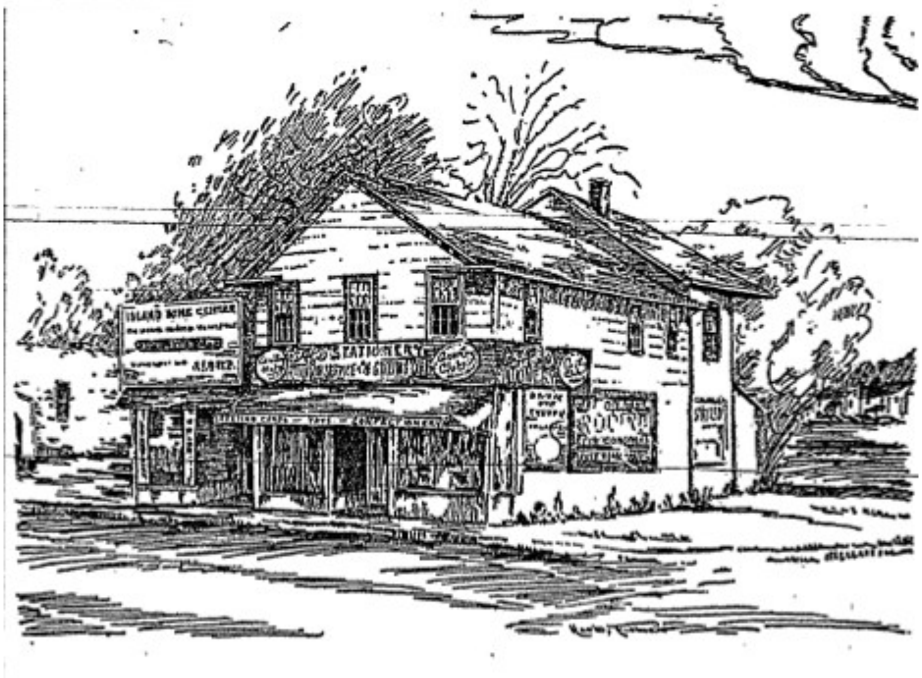
Along the same stream, east of the old stone bridge, John T. had a saw mill and slightly farther east along the canal bank he had a lumber, later a lumber and coal, yard. The mill had disappeared befort my time, but the coal yard remained.

I can still picture in my mind's eye the piles of coal; not as large as they had been once upon a time. The business was dying out as canal boats no longer ran as often as they did during the hey-day of the canaling industry.

I can still picture the little rusty yellow shed on Broad street and the large platform upon which the team of horses and wagon would be weighed; both before the wagon was loaded with coal and after. Tunis Garrabrant was then the owner.

(Continued Next Week)

Stone House Plains Store A Social, Business Center



THE STONE HOUSE PLAINS COUNTRY STORE AS IT APPEARS TODAY. Now known as Al's Stationery Store, the building has been somewhat altered inside and out. Gone are the porch and small paned glass windows. The old shed has been converted into a store and is now the Island Home Center aluminum products store. The old house attached to the store was torn down many years ago.

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Trading was often a contest of wits between the storekeeper and his customers. When the farmer brought in eggs to the store, the general idea was to let the merchant find out for himself which ones were fresh. This was before the days of the State candling laws. The merchant merely guessed and hoped there were no "kept eggs" in his lot. A "kept egg" was one that should have been eaten or shipped many days before.

The farmer was a handyman at all trades. He could make his own harness, whittle out an axe handle, construct a gate latch, and tap shoes as well. His wife could bake, spin, dye, weave and cut out clothing. She could dry apples, preserve meats and make soap.

The country store stocked up with iron rods and bars, to be forged into tools and repair parts in the home shop.

There was but little system and order to the country store. A great deal of time was often spent looking for articles not in place. Often the customer found the item before the storekeeper.

Flies swarmed around the molasses barrel. Chests of tea packed in lead foil and straw matting and with strange markings on the boxes were lined along the counter. Rice and coffee spilled out on the floor where a bag showed a rent. Harness hung from the ceiling beams and whale oil and kerosine were staple items.

The air was thick with an all-embracing odor; a combination of dry herbs, strong tobacco, green hides, and raw humanity. As the years rolled on and the assortment of goods became wider the smells became more complex.

The store was dark and dim with no windows along the sides, providing a maximum of shelf space from front to rear. The storekeeper was suspected of liking this twilight effect to prevent any exhaustive scrutiny of his goods.

Across the front of the store, however, were two large windows of small paned glass. There was no display area, for such a thing was not needed. Everyone knew what products could be found in the store.

Across the front of the building was a porch. On balmy summer evenings the local farmers would sit upon the steps, discuss the weather, crops, and livestock. And during the latter part of June and the evenings before the Fourth of July the boys and young men would gather there to shoot off fireworks and "raise cain" in general.

The storekeeper did not mind as it was he who sold the fireworks, and the more boys that gathered to have fun, the more fire-crackers he sold. I remember being one of the boys who looked forward to these events each year. I also remember the "six inchers" that were the most desired size firecracker. Eight and ten inch crackers had been forbidden by law. Only occasionally were they sneaked within the State and rarely were to be seen on the store steps.

In the autumn came the Charlotte Russes, a cake confection piled high with whipped cream. Being perishable one had to wait for cold weather to indulge in this luxury and candied apples.

Then came the holidays and the glass jars filled with various kinds of nuts. These I remember quite well, for one year Jennie Howland, who then ran the store, had an over supply that lasted well along into the spring.

One Decoration Day I was sitting on our back porch steps with sixty-five cents burning a hole in my pocket. I thought of the jar of English walnuts, went to the store and purchased a pound. The nuts turned out to be bad, but I had spent my money on them and continued to eat them until they were gone. That was the last time I ever had a desire for English walnuts. For many years after I could not even stand to look at one and even today have no relish for them.

In the center of the store was a pot stove around which local gossipers sat during the winter evenings, for the store was open every day of the week from six in the morning until the last prospective customer left at night.

Behind the stove was a small pile of wood and a coal scuttle filled with coal. The local gatherers saw to it that the stove was kept red hot, looking out for their own comfort.

To the right, as one entered, was a long wainscoted counter with old fashioned glass cases upon it. Around this counter the children gathered, for it was filled with all sorts of precious penny candies.

With one or two pennies in their pockets they would linger and compare prices, getting the most they could for their penny. Cream drops were four for a penny; lemon drops were six for a penny; peppermint candies, covered with rich, luscious chocolate, were two for a penny, and so on.

But most desirable, when the store keeper had them, were the little tin pans of pink, brown or white sugar candy. With each one came a little tin spoon with which to dig out the sweet confection. Then, if one was lucky, a penny wrapped in waxed paper might be found in the bottom. And upon very rare occasions, even a nickel.

I clearly remember one especially lucky day when with a beautiful copper penny I ran breathlessly to the store. A shipment of these precious pans had just come in. I quickly bought a pink sugar candy and to my surprise came upon a penny.

With the penny I purchased another candy. Lo and behold I unwrapped a whole nickel! Five more sugar candies were purchased, each containing a penny. I do not remember how many more pennies I found, but it seemed as if I kept Aunt Jennie, as the store keeper was known, busy for the day. It probably was by accident that all the candies with money in them got into the one box. But, I did not care. I was going through what every child dreamed about, and I was in seventh heaven.

Beside the candy counter was the ice cream counter. Ice cream was a luxury in those days, even if a good ice cream soda could be purchased for a nickel. I remember, about the time of the First World War, when a soda went up to a dime and the scoops of cream were not as large as in the nickel sodas.

The ice cream counter was not very large as most farmers made their own ice cream. It was wainscoted, like the candy counter, with a wooden top, scrubbed so often it was bleached white. Before it were three or four of the old ice cream parlor type high stools. These have become collector's items today and are eagerly sought after.

sought after.

Upon the counter was a gold fish bowl with two or three goldfish swimming around in it. I remember one evening some one of the men who gathered around the pot-bellied stove poured some beer in the bowl so the fish could have a bit of fun out of life. The following morning the fish were dead.

Before the counter were a couple of ice-cream parlor tables with chairs. Behind bath counters were shelves against the walls. These were filled with boxes of crackers, cookies and canned fruits.

Against the rear wall of the store was a tremendous ice box that reached from floor to ceiling. It was of oak with glass paneled doors. In it was kept the meats, butter, lard and other perishable articles. It also contained quart bottles of orange, root beer, birch beer and sarsaparilla soda.

Like ice cream the soda was a luxury indulged in only upon occasion. It was a whole quarter a bottle. In those days a lot could be purchased for a quarter and children were not thrown money and toys as they are today. A quarter meant a good three hour or more pay. A child was lucky to get a penny or two allowance per week.

To the left, as one entered, was another long wainscoted counter. Upon this were the scales, the slicing machine meats and other items, some large tins of spices and a cleared off space for the merchant to make his sales.

Behind the counter were shelves containing bins of sugar, teas, coffee, and more spices. They also contained cans of vegetables and fish. A door in this wall led to a shed that contained bales of hay, barrels of grains, corn and chicken feed.

The shed was later remodeled into a stationery store and is now occupied by the Island Home Aluminum Products Company. During its early days it was but a rough shed with double sliding doors across the front. A platform, the continuation of the store porch, permitted the wagons to back up and be loaded with the hay, grains, bags of mash or chicken corn.

To the right of the entrance to the shed from the store was another door. This led to the kitchen on the ground floor and the living quarters of the family upstairs.

By the time of the period of my memory the rough beamed ceiling of the store had been covered with wainscoting. It had been painted a mustard yellow many years before and was grimy with dirt and fly specks. However, this was to be expected in a country store. And I must say this for Aunt Jennie. She was always busy with a pail of water and ammonia. She did what she could to keep the store clean.

The wainscoted ceiling was probably installed when electric lights were put into the building. The fixtures were very simple; merely black, heavy rubber coated wires with light sockets and bulbs at the ends, hanging from the ceiling.

Originally the ceilings were of heavy oak beams supporting the heavy plank floor boards above. Heavy iron spikes and nails lined the sides of these huge beams and these supported such items as pails, buckets, harness, mops, brooms, candle holders, lanterns, and other merchandise.

But by the time of the early days of my childhood this method of display was no longer used.

Soon after 1870 the store was being operated by Ben Van Ness. The building was now owned by Tunis, son of John T. Garrabrant, but Ben ran the store.

(Continued Next Week)

Steamships Once Plied Second River To Watsesson

The Watsesson Dock

Due to its name much confusion has arisen as to location of the Watsesson or Watsessing Dock. At first one would naturally assume that the dock would be in the Watsessing area of our present town, possibly along the Second River. But this is not case. The dock was along the west bank of the Passaic River, north of the mouth of the Second River.

I can remember when I was in the fourth or fifth grade of school our teacher informing us that the dock was along the Second River and that the stream was so deep in those days that vessels use to sail up to the dock. I remember, also, being informed that a tunnel led from the Davis house on Franklin street to the dock. This was generally believed to be a fact.

Of course all of Belleville, Nutley, portions of Woodside and Forest Hill, Glen Ridge, Montclair, Upper Montclair and Bloomfield were known as Watsesson or Watsessing at one time.

During the late Eighteenth and early Nineteenth Centuries it was quite common for churches in our area to own and operate sloops and docks as a means of revenue. The Reformed Dutch Church of Acquackanonk (Passaic), being situated along the west bank of the Passaic River owned a dock directly in front of it. So did the Reformed Church of Second River (Belleville).

The First Presbyterian Church of Orange, known at the time as the Church Under the Mountain purchased a sloop and a dock when heavy burdens caused the Board of Trustees to seek added support. In December 1784, it was resolved to build a sloop, to ply from Newark to New York and to other points along the Hudson and on Long Island Sound.

Since the first settlers of the original Newark Township, now all of Essex County east of the First Mountain, recognized, at the very outset, the importance of water communication with other ports along the Atlantic coast a "boatman's lot" was laid out in the division of their lands. Provision for its immediate use and occupancy was made.

At the Town Meeting of April 17, 1676, according to the Newark Town Records, the following item was inscribed: "It is voted that a Committee be chosen, to lay out the Highway and the Landing Place by the River, near Thomas Richards."

During the war of the Revolution it had been neglected and in 1784 it had been in use for more than a century. The Mountain parish undertook its repair and agreed to furnish a certain "Bill of Timber" for the purpose.

Meanwhile a sloop was being built at Newark after a subscription had been raised. The parish was to receive one third of the profits from each trip. . . Many successful trips were made and from forty to sixty pounds sterling each year were added to the church treasury.

At this period, 1784-'94, residents of our town had either to attend the Church Under the Mountain or travel to Newark to attend church there. Names of several Watsesson or Bloomfield residents appear upon the subscription list.

It was not until 1794 that the Congregation of the Third Presbyterian Church (later known as the Bloomfield Presbyterian Church) of Newark Township was organized. In 1796 the Society of the church was legally organized, while the church itself was not organized until 1798.

As has been stated in preceding articles, services were held in the Joseph Davis house, probably, from 1794 until 1799. It is believed that not much time elapsed after the building of the new church that means of raising revenues were considered and serious consideration of purchasing a dock and sloop was undertaken.

Watsesson, Watsessing or Wardsesson Dock was already in existence, located at the end of the Road to Watsesson Dock now Montgomery and Mill streets. Negotiations were begun to purchase the old dock as well as a sloop to load and unload there.

The vessel would be used to carry local produce to New York and bring back merchandise or any other cargo needed by local residents. Such items as lime, bricks, white sand, molasses, sugar, laces and fancy goods were on the desired list.

A contract was drawn up, signed and sealed by the trustees of the church. It reads as follows:

"Articles of agreement made by the ? Day of ?, Eighteen hundred and Three, between the Trustees of Bloomfield on the one part and Isaac Dodd on the other ——————.

"The Trustees agree, provided they can obtain a conveyance from the original proprietor of the Dock formerly oaed the Watsesson Dock, so that the Fee Simple can be vested in the Trustees.

"That the said Trustees will build a convenient Stone house on the said Dock, and make necessary repairs to the Dock at the expense of the Parrish, and further agree to pay to said Isaac Dodd, two thirds of the purchase money for a certain Sloop.

"Said Isaac Dodd has contracted for said two thirds amount to $505.25 cents so that the Trustees own two thirds and the said Isaac Dodd one third.

"It is agreed that said Isaac Dodd have the whole charge of the Sloop, to keep the accounts and collect the same to be at the expense of running the Sloop, for which the said Isaac Dodd is to have two thirds of the neat profits of the Sloop, and the Trustees one third of the two thirds of the neat profits. It is understood that the accostomary repairs made to the Sloop shall be paid out of the third part of the whole sum due the Sloop.

"Said Isaac Dood agrees that at the expiration of one year, the Trustees may if thy chuse have the other part of said Sloop on paying to him three hundred thirty three dollars and thirty three cents, only said Isaac shall discount from the amount of interest of said sum for one year.

"Said Isaac Dodd engages to perform the duties and trust reposed in him faithfully to the best of his abilities, and in no case knowingly to neglect his duty during which term the Trustees engage to abide by the agreement.

"For the true performance the Trustees on the one part, and the said Isaac Dodd on the other part have hereunto set their hands and seals in the presence of John Dodd and Israel Crane. Oliver Crane, Simeon Baldwin, Joseph Crane, Silas Baldwin, David Taylor, Stephen King: Trustees."

It is not known just when the original Watsesson dock was built. During the very early days of the occupation of Bloomfield transportation did not present much of a problem. The Old Road, once an Indian trail and now Franklin street provided the necessary means to get back and forth from their home lots at Newark to their woodlots in Bloomfield.

It was not until a couple of years had passed and the cut wood was properly cured that the necessity arose for a means of transporting the logs to New York and other seaports. It took a good two years time to properly season and cure the wood with much skill and know-how.

When the old Indian trail leading from the heart of Newark to Watsesson had been widened oxteams and bolster wagons became the means of conveyance. Now a new highway of a different character was needed.

The first highway of a commercial character to be laid out in Watsesson followed along the west bank of the Second River along another Indian trail. Later this was straightened out and became our present Montgomery street. The two Cadmus houses on the southside of Montgomery street originally face South and the old trail.

Upon reaching the present Belleville line the Old Road to Watsesson Dock followed along the present Mill street to the dock. During the early Eighteenth Century it was widened to permit oxcarts to pass through. It is probable the dock was built about this time. Both highway and dock were used to transport the timber and logs to the expanding settlement of New York.

As houses and barns were beginning to spring up on the cleared off woodlots and the transformation into farmlands was taking place the inhabitants, when business necessity arose or when prompted by a desire to see the world, went by wagon or oxcart to the Watsesson Dock, Here they boarded a sloop and sailed down the Passaic.

There was no scheduled time. The wind and the tide were

(Continued on Classified Page)

Steamships

(Continued from Page 2)

the determining factors in not only the moment of departure, but the amount of time consumed in the trip.

All the ships, even later when there were steamboats, had to run according to the tides. They came in with the incoming tides and went out with the outgoing. Dangerous reefs in the river had to be avoided. Many thousands of dollars were lost because of the reefs and rocks upon which the vessels would become fast. There would spring a leak and the ship would apt to fill with water. Perishable cargo would be ruined.

Near the Watsesson Dock was such a reef and its reputation was well known throughout the commercial world. There was always an extra fee of from ten to twenty five cents per ton charged for freight that had to cross the reef. Such was its reputation abroad that some captains could not be induced to carry a cargo over it at any price. Those that would obtained a written indemnity securing them from all loss.

Captains became acquainted personally with the rocks, having passed through the school of experience. Later the river was cleaned out and deepened. In the meantime the Watsessing dock benefited by the reef and its hazards as many boats would not go beyond.

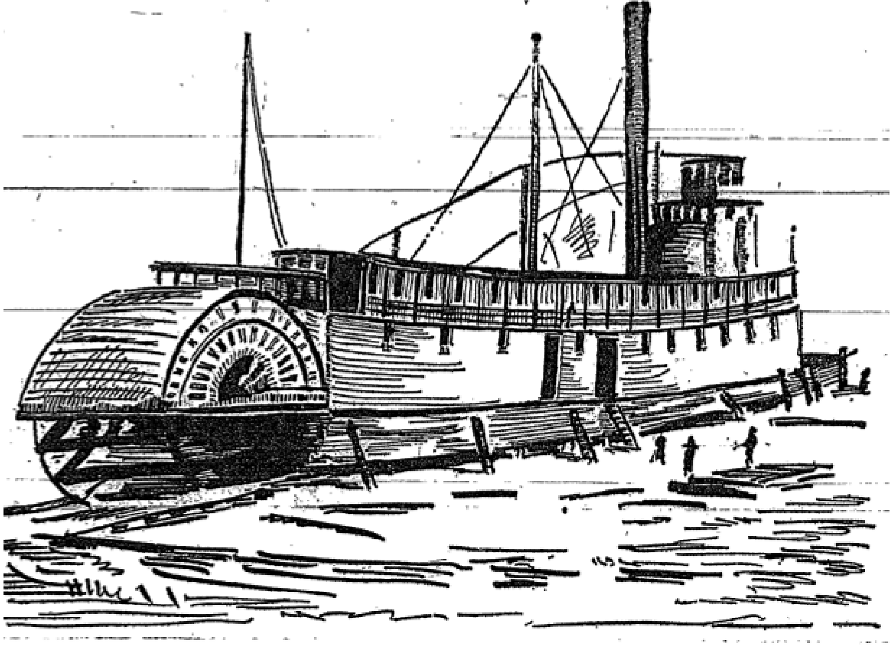
The saw mills and grist mills were first to introduce the industrial element into transportation in our town. Over the Road to the Watsesson Dock and over the Newtown road (Belleville avenue) came steady streams of oxcarts and later wagons to deposit their wares in the warehouses along the dock.

The New York Historical Society Library owns several of the original Robert Erskine Revolutionary War maps. Maps 47, 48, and 78, dating from 1778 to 1780, show the area along the Passaic River. Map 78B is entitled "From Newark Thro' Aquackanonk to Gotham."

The Second and Third Rivers are shown and between the two streams is a list of homesteads, taverns and a storehouse belonging to Stephen Cortlandt a short distance up the Second River from the Watsesson Dock. Along side the dock is Sherman's tavern at the mouth of the Second River.

A few weeks ago I had occasion to use the Erskine maps for another purpose and checked upon the ones pertaining to the Belleville area. I was surprised to find not only the Watsesson Dock, but many other privately owned docks. The stream must have been a beehive of activity.

(To be continued).



THE PROPRIETOR was the first stern-wheeler on the Passaic River. She ran for two years on daily trips between Passaic, Belleville, Newark and New York. She was built and owned by Abraham Zabriskie of Saddle River, who owned a warehouse at the Watsessing dock.

Bloomfield History: (Continued from last week)

Stone House Plains Gets Corner Store Post Office

It was in 1873, during the time of the occupancy of Ben Van Ness, that it was decided that Stone House Plains had grown to be large enough to have a post office of its own. A meeting was held in the country store, for the postal authorities had decide that Stone House Plains was too long a name and a shorter one was necessary.

According to tradition it is believed the name of Brookdale was adopted due to the fact that one of the members of the meeting had been out to Brookdale, Kansas, and suggested it was a "right purty name."

The post office was built in one corner of the store. About 1890 both post office and store were being run by the Day brothers, Eugene G. and his older brother Thomas P.

At one time Thomas Day had run a store in Nutley. He was a cripple as his legs never grew to full length. They reached down about as far as an ordinary man's knees. He managed to get around by the use of especially built crutches.

However, he was exceptionally keen of mind and acted as the mail carrier. His brother Eugene was the postmaster. The two brothers lived in the old stone house at the bend in Day street, across from the St. Thomas Church. Day street was named after them.

Thomas also delivered the newspaper that came once a week. It was the New York Sentinel. When Jennie Howland took over the store she continued to deliver newspapers. Only, now there were two papers, the Newark Evening News and the Newark Star Eagle. Her boy Earl delivered them for her and at times I went along with him. We covered several miles on our bicycles delivering the papers to the widely scattered houses.

When Eugene and Thomas Day were the owners of the country store it was still a general store in the true sense of the term. Bartering and trading were still carried on and the farmers and housewives still brought in produce from their farms to be exchanged for dry goods and produce.

Quite often the hennery belonged to the housewife who fed and took care of the chickens. Whatever eggs were not needed for family use she could sell. I remember a great-aunt of mine, Aunt Kittie Hamilton, who was a bed ridden cripple during the days of my childhood.

How she became a cripple makes an interesting story. Upon her husband's dairy farm was a hennery and Aunt Kittie took care of it. There was a large family of children and I do not know how many eggs were left over. However, she was permitted to take them in to Paterson and exchange them for household necessities.

One late summer day Aunt Kittie decided the house could do with some nice lace curtains at the windows. It was a large old Victorian house with several windows and Uncle Bill thought lace curtains not only frivolous, but absolutely unnecessary.

With a feeling of guilt and in great haste Aunt Kittie hitched up the horse to the carriage, placed the packed eggs in the rear, and hurried in the house to take one last look around to see if all was well before she left upon her journey to the city.

Hustling back to the carriage she missed the high metal step. As her foot came down to earth the step scrapped her leg. Water on the knee was the result and her leg became paralyzed. She never walked again.

In explanation of the terms "Dry goods' and produce', it might be explained that "dry goods" meant most merchandise not weighed or poured, while "produce" meant foodstuffs that would keep and could be shipped long distances. Such items as flour, pickled pork, smoked shoulders, dried fruits and vegetables were known as produce.

"Groceries" were the luxuries of diet from the West Indies and southern Europe; citron, spices, raisins and wine were some of the groceries imported. The earliest meaning of a grocery store is a groggery or saloon.

Such things came to the large wholesale dealers to whom the country storekeeper forwarded the butter, honey, goose feathers and other farm items collected in his little trade area. These he exchanged for the luxuries that he thought might tempt his customers.

had a clerk who was expected to open up the store soon after dawn, dust the assortment of merchandise, build the fire, sprinkle the floor with water and sweep it. His life was looked upon with envy by the farm boys. In comparison to their hard lives his was an easy one.

In pleasant weather it was also his duty to place two wooden trestles or horses as they were known out in front of the store. He then laid boards over them to improvise an open air display and advertisement. Frying pans and iron pots, sadirons and cedar wood pails, mops and brooms, and perhaps a bit of yellow queensware wer arranged to lure the prospective customer.

Fresh meat occasionally hung from a hook in the morning sun, an appetising sight to folk jaded by the eternal diet of salt provisions during the long winter months.

While Jennie Howland ran the store it was still owned by Tunis Garrabrant who lived in the big white house across the way where the Savings Bank is now located. Later Charles E. Lucas, brother of Jennie, purchased the building and it came into Jennie's hands. She sold to "Dad" Platz who ran a butcher store.

Next the building was sold to Jack Soresky who converted the old feed and grain shed into a paper and confectionary store and rented the main store. For some time this was operated as a delicatessen. Then Jack remodeled the old store and occupied it as a candy and paper store, removing from his old quarters.

The store and grain shed portions of the old building still stand at the corner of Broad street and West Passaic avenue. There remains but little resemblance to the country store that had been the social and business center of Stone House Plains for so many years.

Gone too are the old canal upon which so much fun was had by swimming, canoeing, and skating. Gone also are the old cider mill, the grist and saw mills, the coal and lumber yards. All that is left are the pleasant memories and the smells of spices and herbs and raw leather and the taste in one's mouth of the candied apples, the Charlotte Russes and the chocolate cream drops.

TO CLOSE FOR HOLIDAY

The Montclair Art Museum will be closed to the public Christmas Day. Regular Museum hours will be resumed on Wednesday, December 26.

Steamboat Made Initial Trip On Passaic River In 1798

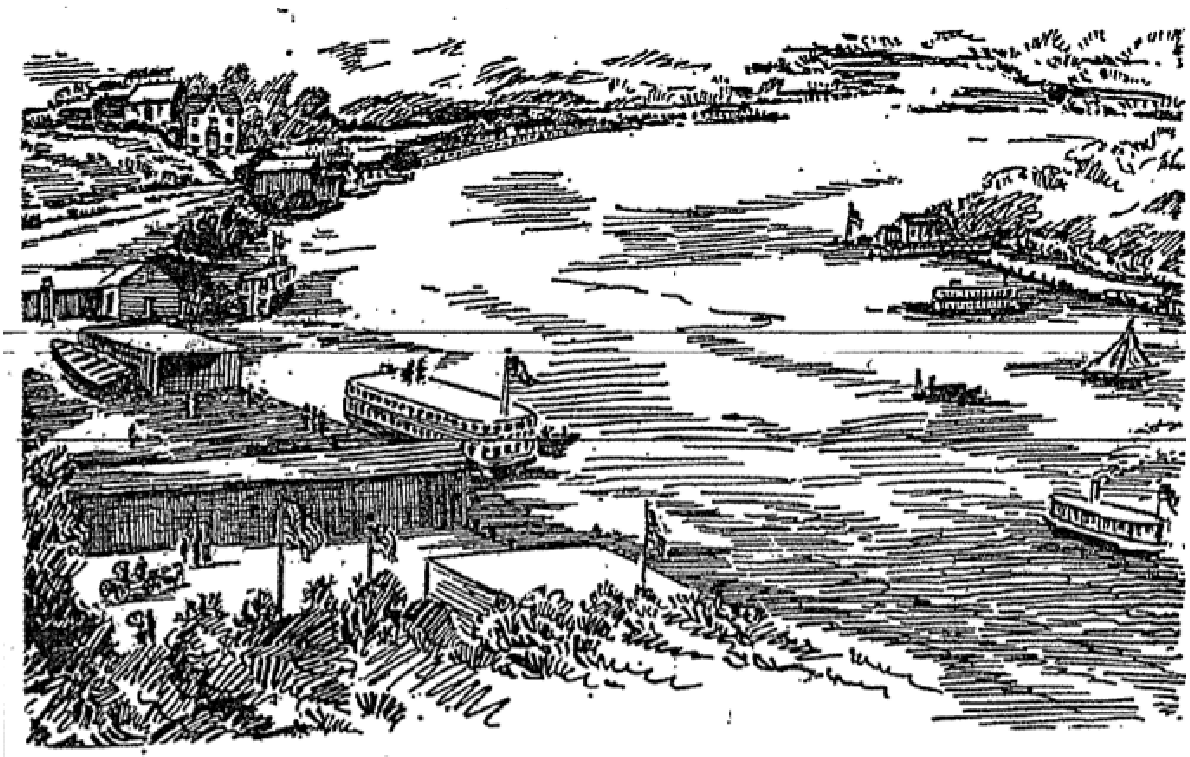
Watsessing Dock An Important Site

Up until the period of the Civil War the banks of the Passaic River were lined with proud estates. The families who made their homes there made considerable use of the stream. Even social intimacy was maintained by intervisiting by way of the water route. Every family maintained its boat and private dock from the very earliest days onward.

Each house along the banks of the stream had a tunnel from the cellar of the house leading to the dock. Legend has it that the tunnels were built as means of escape in case of Indian raids. However, since the danger of such raids had long since passed when most of the tunnels were built it is more probable they were used as a means of easy access to the dock in inclement weather and as a means of escape in case of British raids during the Revolutionary War.

There were also many commercial docks scattered along the stream. An atlas map of 1887 shows a solid line of docks from the Second River mouth to the present Belleville bridge. The docks are parrallel to the stream and consisted of pilings raised above the level of the stream and filled in with stones and dirt.

At this period, prior to the Civil War, the Passaic was a clean and wholesome river and boating was a real pleasure. So beautiful it was and so many were its attractions that visitors came from Europe to fish in the stream, hunt deer, bear, and other wild animals in the woodlands along its banks, and to view the Great Falls at Paterson. The falls were considered one of the sevent wonders of the world.



DOCK SCENE ALONG THE PASSAIC RIVER. This sketch was taken from a drawing made about 1885. The location of the view is not kown, but could be the Watsessing Dock. Courtesy of the New Jersey Historical Society.

Noted artists and writers flocked to the stream; among them Washington Irving, William Irving, James K. Paulding, and Henry William Herbert, better known as Frank Forrester.

A description written in 1834 states: "Few, rivers present more attractions than the Passaic River between Newark and Paterson, above the marshes; nor are the charms of its beautiful scenery diminished by the sport which the stream offers to the patient followed of Izaak Walton in the finny tribe with which it is stored."

Along the old roads leading to its docks timber, hope poles, barrel staves, shaved shingles and other products from the up country woods were carted. Iron ores from the mines of Morris and Sussex counties found their way over the rough hills of the Watchung Mountains and over the Old Road and the Road to the Watsesson Dock.

Copper from the Cadmus mine on Chestnut Hill was laborously carted. Farm produce used in exchange at the country stores in not only Essex, but Sussex, Morris, Upper Bergen (now upper Passaic) and Orange County, New York State, were brought to the Watsesson and other docks. Later manufactured goods were brought here.

According to old reports long lines of wagons, loaded with wares, could be seen lined up at the dock and plodding along the highways thet led to it.

The Watsessing Dock often overflowed with merchandise awaiting shipment. Even after the stone warehouse was built by the church, accomodations could not always be met, so that the dock itself was often piled high with goods. When passenger travel began to swell, added inconveniences were felt and a waiting room was built.

The country storekeepers had a great amount of interest in the Watsessing dock. Not only did the dock offer a means of getting the farm products to the merchants, but was a necessary means of obtaining items they needed for their shelves. Several of the merchants, in order to accomodate themselves, built their own warehouses near the dock. Some of them even owned their own sloops.

The Church sloop, named the Commerce, brought to the Bloomfield or Watsessing Dock an annual profit of from 50 to 100 dollars from its carrying trade. This lasted for at least two or three years after 1803.

With the dawn of the Nineteenth Century, the industrial destiny of Newark and its vicinity gave manifest evidence. With the manufacturing development the problem of transportation became acute in Bloomfield.

Among the first steps taken to meet the need was the planning and development of several improved and important highways. In 1806 the Newark and Pompton Turnpike, now Bloomfield avenue, was laid and opened to traffic. It followed the course of the Old Road, but was straightened out into a long line. It made the Old Road practically obsolete.

From a commercial standpoint the turnpike was an important step. It proved a great accessory in the development of commerce. The land freighter came upon the scene and great wagons ladened with raw materials from beyond the Delaware, at the time the Far West, traversed the avenue. It also increased the facilities of getting farm products to market.

The new turnpike, essentially a freighter's highway, introduced a new element of transportation. The public was beginning to travel and the stage coach was coming into its prime. In the year of 1810 the acme of rapid transit was an 18-hour trip by stage from Jersey City to Philadelphia with a dollar one way rate of fare. Bloomfield Center became an important stage post.

In 1824 the State Legislature granted a charter to the Morris Canal and Banking Company to build a canal from the Delaware River, across from Easton, Pa., to Newark. In 1828 the canal was extended to Jersey City and the Hudson River. It passed through Bloomfield and, along with the new turnpike helped to spell doom to the Watsessing Dock.

The turnpike turned the flow of traffic away from the Second River and the dock. It was now much more convenient to go in to Newark. The canal made it possible to save much time in shipping Pennsylvania coal to New York. Country storekeepers now used the canal to ship their products saving a great amount in transportation costs.

Finally came the railroad with its iron tenacles reaching out in all directions and the importance of the Watsessing Dock now had passed.

During its hey-day the dock had seen many ships come to its side and witnessed many important events.

On October 21, 1798 the first steamboat made its initial trip on the Passaic. It was built at Second River by Nicholas I. Roosevelt, ancestor of President Theodore Roosevelt. Although its trial run up the river was not a huge success, it did run and it was from this boat that Robert Fulton conceived the idea of building the "Cleremont" in 1807.

The first boat to ply the stream, of which we have knowledge, was powered by wind, hoever, and as named the "Weasel." It as commissioned on March 28, 1782 'to cruise against the enemy and illicit trade."

The next boat on record was the "American,' lying at Acquackanonk Landing and being for sale.

Captains John Young and Caleb Neagles werer operating a about 1820 and in 1839 Caleb line of schooners to New York bought a side wheelboat called the "Wadsworth," a pleasure boat that went to Coney Island.

Near the Watsessing Dock the Messrs. Deripus and Mathias Williamson, twin brothers and ship carpenters, built a small boat. However, it was so small that when the engine was placed within, she sank to the bottom.

In 1844 Abram Zabriskie of Saddle River, built a light draught boat and placed a wheel in the stern. He called his boat the "Proprietor" and carried freight and passengers from Acquackanonk Landing, the Watsessing Dock and others to New York. Trips were made every other day.

In 1895 such steamers as the 'May Queen' and the "Passaic" were making pleasure trips to Coney Island. Other excursion boats were: the Olive Branch, 1838; the Experiment, 1840; J. S. Warden, Majestic, Isabelle, John Sylvester, J. W. Mackin, Pioneer, Nanticote and the Thomas W. Patten.

Other boats were: the Gilpin, 1841; American Girl, 1849 to 1855; Belleville, 1856 and the Confidence, 1859.

During the days prior to the Civil War the Maryland, Jonas C. Heartt, Maria and the Majenta made trips from the Watsessing Dock. During the war the Thomas P. Way and the Magenta were chartered by the Federal Government. Upon their return they were rebuilt and continued in the Coney Island service until 1890.

During the 1850's the freight boat 'Laura Keene" plied the stream. In 1869 Robert Rennie built a stern wheler at the Reef. Another stern wheeler was the "Hugh Bolton."

An amusing antedote as to the speed of the steamboats appears in the Newark Daily Advertiser, August 24, 1859. It tells of a race between the steamboat 'Belleville" on her first downward trip.

A tardy passenger missed getting aboard at the Watsessing Dock. With carpet bag in hand he proceeded to walk to Newark. As he reached the cemetery (Mount Pleasant) he is said to have been slightly ahead. From then on the pedestrian was out of view of the passengers on the steamer and records do not account as to which reached the Newark dock first, the steamer or the man.

Actual records of the Watsessing Dock are scarce. From what little material is available we may gather that the dock was built sometime during the first quarter of the Eighteenth Century and was privately owned until 1803 when the Bloomfield Presbyterian Church purchased two-thirds of the rights of Isaac Dodd, then the owner.

Evidently he church dissolved partnership within a few years, due, probably, to the fact that the new Newark and Pompton turnpike turned the flow of traffic to the Newark dock rather than the Watsessing and there was not enough trade to make it worth while maintaining.

Another factor that may have been a determining cause of the abandonment of the dock by the church was a wave of reformism that swept through the country at the time. During the first quarter of the Nineteenth Century it was no longer considered proper for the churches to own taverns and receive benefits from their revenues.

At the same time we find the churches giving up their sloops and docks. This was probebly due to the fact that it was considered improper to receive revenue from any commercial ventures.

The Bloomfield Church, being organized late in the Eighteenth Century, was therefore late in obtaining a dock and a sloop and enjoyed the priveledge but for a few short years.

I do not know of any record of the sale of the interest of the church in the dock. Recently the church has been doing some research on its records and digging through the old pew rentals, records and documents. Mrs. Sherlock has been doing an excellent job, but whether she has found any material on the dock I do not know.

The property was probably sold back to Isaac Dodd and then for several years was under private ownership. Finally all activity ceased. With the advent of the improved highways around 1806, the building of the Morris and other canals in the 1820's and the great boom in railroad construction during the mid and later Nineteenth Century the fate of the old Watsessing Dock was sealed.

Bloomfield Green Played Important Role In History

Tribes Of Indians Trekked Grounds

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

As is true with all historic sites in our town we are apt to pass by the old Village Green situated along Broad street without giving it a second thought. We more or less take it for granted and fail to realize the important part it has played in the history of Bloomfield.

Even in the very early days before the white men came, when there were only Indians and wild animals to traverse the land, the ground where the Green now stands witnessed the treks of various tribes. Silently the men and women plod along the two important trails that led along the southern and the western edges of the plot of ground.

Along the south end of the Green ran the old Watsesson trail that connected the campsites at Jersey City, Manhattan and Long Island with the famed Minisink trail and campsite.

The Minisink camp was situated on and around Minisink Island in the Delaware River above the Delaware Water Gap. It was here the various subtribes sent their representatives once a year to hold their council meetings. And as has been explained in other articles, salesmen from various western tribes, after having visited the Minisink camp and obtaining the approval of the chieftain, would then visit the campsites of the various sub-tribes.

The Watsesson trail was used by the salesmen to reach the Hudson River and Long Island campsites where they would barter and sell their wares. The trail led eastward from over the First Mountain through Montclair and Glen Ridge to Park avenue in Bloomfield. Upon reaching Broad street it turned southward to Franklin street and ran eastward along Franklin street to Newark.

At the junction of Broad street and Park avenue another trail began. This ran northward along the west side of the present Green, following Broad street to Paterson. Here is joined another trail that followed the west side of the Passaic River from Newark to Paterson. Crossing the Passaic River at Paterson the combined trails led through Preakness, Pompton, Greenwood Lake, Warwick and New York State to Canada.

During the French and Indian Wars the trails heard the tramp-tramp-tramp of the feet of soldiers. Men from Newark, Elizabeth and points southward came along the Watsesson trail to reach the trail leading to Canada. Other men from Westfield, Springfield and Plainfield areas followed the od Nishuane trai, now Washington street, to where it crossed the Watsesson trai. This was near the old Squire or Deacon Davis house, now the Franklin Arms Tea Room. Here they turned off on the Watsessing trail to the trail leading to Canada.

The property became a portion of the Davis plantation sometime before 1700 when Thomas Davis acquired various tracts of land in the Bloomfield area. According to family tradition it was in 1673 when the property we are interested in was purchased.

At the time is was a woodlot, overgrown with massive trees and mammoth vines. The bowery or home lot was in Newark and, like the other men who owned woodlots at the time, Thomas rode out each day to cut the timber off his land.

The property came down to Squire Joseph Davis who owned it and was residing in the old Davis homestead during the Revolutionary period. At the time it was being used as a military parade and training ground although it was still privately owned.

Just when it was first used for such purposes is not known. There is a possibility that it was used as a rendezvous for the troops coming along the Nishuane and Watsesson trails. It is more than probable that the place was used as a means of joining forces to continue their way on to Canada. I have never come across any records proving that such was the case, but it seems a logical conclusion.

By 1775 and the time of the insurrection of the Colonies against their King the location of the Green had already become the center of the community. Across the Old Road, the old Watsesson Indian Trail, from the Parade Ground was the house and tavern of Jacob Ward.

The tavern was well known throughout the northern section of Newark Township, of which Bloomfield was then a part. Men came here from Cranetown (Montclair), Speertown (Upper Montclair), Stone House Plains (Brookdale), Third River Neighborhood (Nutley) and Second River (Belleville, Woodside and part of Forest Hill) to cast their votes. It was here that important meetings of this area were held.

Searching through the Town Records of Newark prior to 1812 we find evidence of such events. For instance; at the "Annual Town Meeting held in the Township of Newark, on Monday, the 11th day of April, 1808, the following resolve was passed:

"5th (resolve). That the next annual Election be opened at the house of Jacob Ward in Bloomfield and continued there during the first day, and adjourned to the Court house in Newark as usual."

1782 Caleb Davis and his father Joseph exchanged a half acre piece of property on the south-east corner of the Old Road to Totowa Falls and the Newtown Road for a one quarter acre lot near the present corner of Franklin and Montgomery streets.

Plans had been made to build a schoolhouse on the Franklin street site, but the Broad street location was considered more desirable and more centrally located. On this site, about 1782, a log schoolhouse was built. This was the log building made famous by Alexander Wilson's letters and poems of 1801.

The schoolhouse, situated as it was at the north end of the old parade ground, helped to make the area a more central location. Then, in 1796, a new church building was begun. The location was chosen near the log school building upon which to build the new structure.

At a meeting held October 13, 1796 it was decided to name the new parish in honor of Major Joseph Bloomfield, of Burlington. Bloomfield was a rising young man in prominence, becoming a General in the Whiskey Rebellion of Pennsylvania and later Governor of New Jersey.

Upon invitation of the newly formed parish of Bloomfield the General and Lady Bloomfield came to a public reception on July 6, 1797. Games of dexterity and skill were played upon the "Green" and an animal show was held. The use of the word "Green" indicates that the inhabitants of the northern portion of Newark Township had, by that time, considered the Green as public property and that for some time its owner had permitted its use for public purposes.

Five months following the visit of Joseph Bloomfield and his wife, on November 27, 1797, the property was deeded by Joseph Davis for $200 to be used as a public park. A subscription had been taken up by Deacon Israel Crane and General John Dodd to purchase the property. The subscribers fell short of the required amount and Squire Davis generously overlooked the shortage.

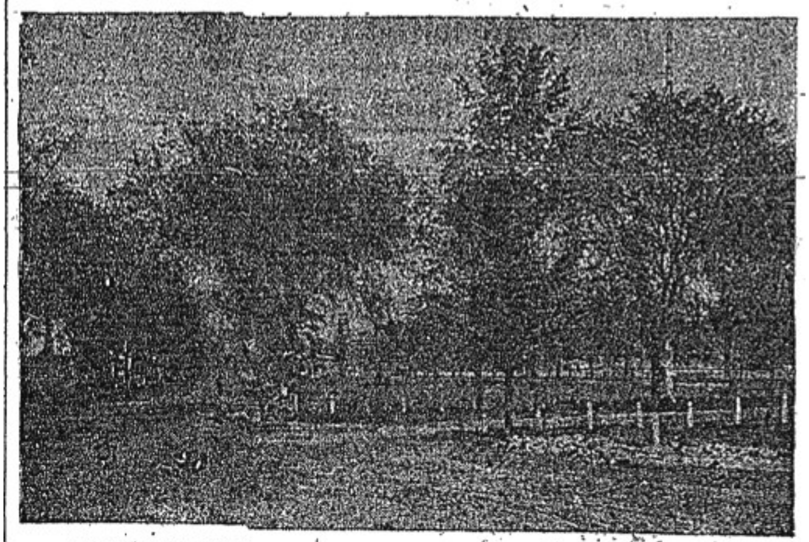
On Dec. 4, 1873 a copy of the deed was printed in the Bloomfield Record. However, the original deed has been lost. Sometime about 1850 a daughter of Deacon Israel Crane wrote the following story on the Green:

"The land which is now the Bloomfield green, was originally owned by Deacon Joseph Davis and was given in part by him to be thrown open as a park. He was prevailed upon to do it through the influence of Father and Gen. Dodd who circulated a subscription and raised money to pay in part for it. David Baldwin the father of Maj. Simeon built the house on the corner where Mr. Bradbury now lives (this is a portion of the present house marked by the Historic Sites Committee on Belleville avenue). He and Deacon Davis and one other man were the building committee when the Bloomfield Church was built. Many of the subscriptions were paid in work and materials for the Church. Father who was President of the next board of Trustees found

just started in business in West Bloomfield. That part of Bloomfield which is now below the present Parsonage (below Park avenue) was then called Ward cesson, and that above it Crab-Orchard. The people were called together and a meeting was organized for the purpose of giving a new name to the place. Franklin, and several other names were proposed and among them Bloomfield which was the name of the Governor of the State. It was decided that the place should be named Bloomfield and Watts Crane, a relative of Deacon Davis wrote a very complimentary letter to the Governor informing him that the people had named the place in honor of him, and inviting him to spend the coming fourth of July in Bloomfield. The invitation was accepted and at the appointed time the Governor and his Lady visited the place. A bower was erected on the Green and the Governor made a speech expressive of his high gratification and sense of the honor conferred upon him.

"He said it was as unexpected as it was unsolicited. Besides a donation of money he gave 150 volumes to the library and his wife gave a Bible to the Church pulpit. The covering of that pulpit cushion which was of green damask was made by my Mother who was a very active and efficient Church member. The subscriptions came far short of meeting the cost of the Church and my father and Deacon Joseph Crane and Mr. Nathaniel Crane of West Bloomfield (who were ever willing) did much to pay off the debt."

Memory must have failed the writer of the story, for Joseph Bloomfield was not yet Governor of New Jersey when the Parish of Bloomfield was formed. However, in 1812, when the township was created Bloomfield was governor, a position he held for many years.



HERE'S THE BLOOMFIELD GREEN, scene of the general's triumphant visit, as it appeared back in the 1880's. Note the white hitching posts for horses.

Bloomfield Green Became A Cultural Center In 1880's

Held Functions At Church, Academy

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

The original deed for the Green, as reprinted in the December 4, 1873 issue of the Bloomfield Record, mentions "The meeting house lot" as one of the boundaries. The lines mentioned in the deed began at the south west corner of the school lot. Therefore the Presbyterian Church was not built upon the Green property as has often been asserted.

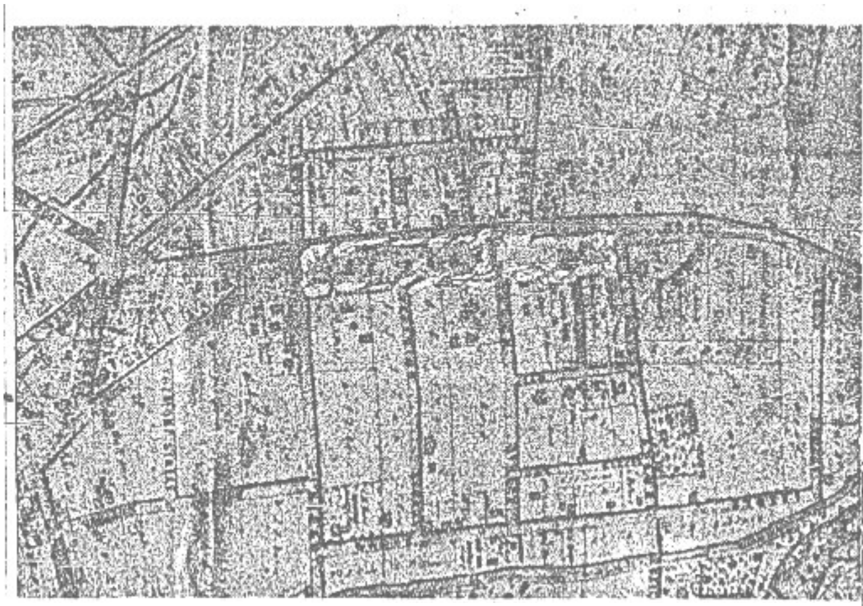
The deed for the church lot is dated October 27 1796, while the deed for the Green is dated November 27, 1797, a full 13 months later The walls of the church were already rising when the property for the Green was purchased.

The Rev Charles F. Knox, in his "Origin and Annals of the Old Church on the Green," writes: "The same spirit, in those trying times after the Revolution which made the captain and the civil justice the deacon in the church, laid the Common in front of the church door — and made the church and the pulpit keep guard of civil morals and civil liberty. It should be remembered that it was the deacon also in whose house the church was organized who either gave all these acres or parted with them in promise of a consideration which he took little pains to collect, and that the men who as private persons received it in trust were all original members of the church.

"It is not amiss to recall that an ex-pastor and an elder and a teacher connected with the congregation planted many of the trees on the Common and along the street, and that more recently the civil engineer who directed its formation into an attractive park, was your pastor at the time. But it was simply a field at the time of General Bloomfield's visit and the post and rail fence enclosed it long after the entrance into the new church edifice."

Alexander Wilson, in one of his letters from Bloomfield, describes the Green and the area as it appeared in 1801. He writes: "The school-house in which I teach is situated at the extremity of a spacious level plain of sand, thinly covered with grass. In the center of this plain stands a newly erected stone meeting house, 80 by 60 feet, which forms a striking contrast with my sanctum sanctorum, which has been framed of logs some 100 years ago, and looks like an old sentry box. . . ."

During the early days of the Green a post fence surrounded it. An old woodcut dating about 1840 gives a view of the upper end of the Green with the old church, the stone schoolhouse that followed the log one, the lecture room, the Caleb Davis house, and, in the background, the old Baldwin house. With exception of the schoolhouse, all of the buildings are still standing. Alterations have been made to the two houses.



MAP DRAWN about 1932, shows the Green ending at Belleville avenue.

In his two volume "History of Essex and Hudson Counties, New Jersey," William H. Shaw wrote: **"Patriotism, education and religion were the passions of the Puritans. Each of these passions took form in unusually bold expression in Bloomfield. The "Common," the parading ground of citizen soldiers, was spacious and central. It was laid out in front of the church lot, which was already occupied with material for the new edifice. The Academy, which soon followed the church, was a massive edifice for a rural community in the early (19th) century. It included in its plan of education, in connection with neighboring pastors, missionary and theological training, and sent many young men into the ministry. It was the culmination of the excellent common schools long before established and of the catechetical instruction of the Puritans."**

The Green became a cultural center with its church and Academy. To the Academy came students from many distant places. Brochures were sent out by the Academy to prospective students advertising the advantages of not only the school, but of the community. One of the things mentioned was the beauty and spaciousness of the park upon which the Academy faced.

Later on Library Hall was built where the Masonic building now stands. Concerts, dances, balls, lectures and discussions were held here, which further increased the cultural aspects of the Green and its immediate surroundings.

During the early days only two streets passed by the Green. These were the Old Road and the Road to Totowa Falls. Liberty street and Park place were non-existant. Where Park place is now, commenced a maze or corn field belonging to Squire Davis that ran eastward to about where Spruce street is now located.

There were no houses to be seen east of the park. The house of Caleb Davis, now the Parsonage, was the first to be built. This was in 1822.

Park avenue, of course, was in existence as a part of the Old Road and the Newton road commenced at Broad street, a few hundred feet north of the Green and ran eastward through Newton to Second River. The little and long triangular park along the east side of Broad street north of Belleville avenue was a portion of the Baldwin plantation A crab apple orchard was standing there and it was not a part of the original Green

In 1796 a map was made of the Franklin street and Broad street area of Bloomfield. This was done shortly before the church was built and shows each home lot on the two old highways The Green is shown, listed as the "Parade Ground."

On the map, the Parade Ground is shown as running from Franklin street northward to Belleville avenue. The schoolhouse location is not shown, and of course the church lot is not shown, as it was not in existence as yet

There are but two houses shown on the west side of Broad street and the park. The house of Isaac Dodd stood on the southwest corner of Broad street and Park avenue and the house of Isaac Wood stood south of it, about midway between the present Park avenue and Liberty street

About 1900 the late John Oakes made a map of Bloomfield as it appeared about 1830. Here again the Green, called the Bloomfield Commons, is represented as continuing as far north as Belleville avenue with the stone schoolhouse and the church upon it. As we have seen by the material at the beginning of this article, this is an error and is probably the reason for the misconception as to the extent of the Green.

To clear up the matter, let it be understood that when the property belonged to the Davis family the church and school properties, like the Green, were permitted to be used as a parade and training ground. But it was still private property and none of it had been sold for public purposes.

The Caleb Davis house, although standing at the time, is not represented. There are now six houses standing west of the park between Park avenue and Liberty street. The Isaac Dodd house is now owned by "Aunt" Jane Dodd Continuing on down Broad street we find the houses of Capt. Benjamin Church, John Ballard and the old Isaac Ward house, now the Parsonage and occupied by the Rev. C Gildersleeve. About where the Civic Center stands was the Joseph Collins house and where the Sacred Heart Church is was the Zopher B Dodd house

At the foot of the Green Mr Humphrey M. Perrine was now living in the old Ward tavern and house. Where Knox Hall now stands stood the house belonging to Mrs. Matthias Bowden. The Academy building, now Siebert Hall, is represented.

Liberty street is shown as existing only between Broad street and the Turnpike (Bloomfield avenue). Broad street has been extended southward to the Center.

A copy of the 1796 map may be seen on pg. 73 of the Rev. Charles E. Knox book, "Origin and Annals of the Old Church on the Green," and a copy of the Oakes map may be seen facing pg. 184, in Joseph Folsom's "Bloomfield Old and New."

In 1836 the Bloomfield Female Seminary building was erected facing the Green on Broad street. One can visualize the boys from the Academy and the girls from the Seminary marching in lines across the Green to attend the lengthy church services on Sunday morning. No talking was permitted and one had to march with "decorum and propriety of manner."

After services were over one can also see in the mind's eye the groups of people gathered under the trees, the untieing of the horses from the hitching posts and the families living near the Green strolling homeward. Lawrence Perry, in his novel "Old First," presents a colorful picture of life around the Green during the later half of the 19th century.

Evidently the Green was a busy place during the War of 1812. Following the Revolutionary War drills were still maintained on the old parade ground. For quite some time the calls of "Hey foot! Straw foot!" rang out as the men did their training.

There was much rivalry between the groups doing their maneuvers. One such incident is related by Folsom.

The Fourth of July used to be celebrated in grand style. Each and every citizen of the town was required to meet at 5 a m. upon the Green. A salute of the cannon was made, followed by prayers and singing. A heavy communal breakfast, consisting of various meats ,potatoes. vegetables and brews rounded out the early morning activities.

During the day animal shows, races, feats of skill, contests of various sorts and a parade filled the program The Bloomfield Museum owns several old programs from various years and as one scans through them one cannot help being amazed by the round of activities.

Town Improvement Association Formed In 1907

Revolted Against Green As Dump

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

When the citizens of the north end of Newark Township decided to break away in 1812 to form a township of their own they decided to put on a very special Fourth of July celebration.

A committee was formed, consisting of Eliphalet Hall and Major Simeon Baldwin, to purchase a town cannon. They went to a New York shop where an old brass French field piece, used in the French and Indian Wars, was purchased. The cannon was later used by the Bloomfield Battery Association and it now may be seen upon the lawn of the Municipal building.

At the time there was a split in the membership of the old Presbyterian church. The Rev Abel Jackson, first pastor of the church, was a man of strong personality and decided opinions Alexander Wilson, in one of his poems, characterized him thus:

"The grim man of God, with voice like a trumpet.

His pulpit each Sunday bestampt and bethumpit."

He came to Bloomfield on the first day of December, 1799 from New Paltz and Marlborough, New York State, where he had been acting as minister in both places. Belonging to the Associate Presbytery of Morris County he carried his new flock over to that body.

He resided in the old Widow Lloyd house on Broad street, a short distance north of the present Belleville avenue on the west side.

Close association with the Morris County Presbytery was maintained during the ten years of Rev. Jackson's patronage During these ten years twenty-five meetings were held by the organization, to which Bloomfield sent representatives on sixteen occasions. Six of these meetings were held in Bloomfield. Others were held at Hempstead, Rockland County, New York; New Paltz; Caldwell, Parsippany and elsewhere.

The Presbytery ordained and installed pastors and dissolved pastoral relations. It appointed their meetings from church to church. It held tight reins over its following, exercising discipline and even threatening to depose any offending pastor from the ministry.

Mr. Jackson was very attached to the Morris County Presbytery and had become a leader in it The inhabitants of the northern section of Newark Township were naturally adverse to leaving the strong association with the Newark and Orange churches and their eminent men. However, they decided to go along with Jackson's preference.

The Society of the church never voted to adopt the change, but simply in 1796 changed from Third Presbyterian Congregation of Newark to the Trustees of the Presbyterian Society of Bloomfield, and continued so to be

When dismissal of the Rev Jackson was advocated the Morris County Presbytery went into council with members of the Presbytery of New Jersey, and on November 8, 1810 the Morris County organization dismissed the pastor at a meeting of its own

On the very day of his dismissal the church applied to their old Newark Presbytery for supplies and immediately after the installation of their second pastor elected six new elders.

In 1811 the Rev Cyrus Gildersleeve, of Dutch extraction, was engaged to supply the pulpit for six months After he had served four months he was called to be pastor on February 6, 1812 Mr. Jackson continued to live in Bloomfield and had many close friends who upheld his principles

The old adherents of Jacksonism, as it was called, refused to attend the old church Instead, they held their meetings in the academy building. Strongly adversed to the rejoinment of the church to the old Newark Presbytery they found fault with anything and everything they could.

Mr. Gildersleeve came to Bloomfield with a large retinue of slaves. At this period of our history the ownership of slaves and of distilleries was beginning to be looked upon with disfavor. The followers of Rev. Jackson made much of the opportunity.

When the Fourth of July, 1812, approached it was arranged by each of the two groups to hold its own celebration. Competition became keen. Plans were plotted by both the Jacksonites and the Gildersleevites to get hold of the newly purchased town cannon.

The Gildersleevites or "Church Party," got there first and captured the prize. Keeping it secure, as they thought, against their rival faction they looked forward in cheerful anticipation of firing it loud and often during the early hours of the national day.

If they thought the Jacksonites or the "Academic Party," would be subdued by this they were sadly mistaken At the dead of night Thomas Collins stole to the hiding place and with a gleam of satisfaction drove a rat-tail file deep into its touch-hole

Chances of getting it out before the following morning were slim for the church party Collins went back to his fellow plotters in great glee However, the spiked cannon was discovered and for a time caused consternation in the Gildersleeve ranks

Thomas Oakes, one of their members, was certain he could drill the file out before day break. The cannon was dragged to the blacksmith shop belonging to Nehemiah Baldwin, corner of the present Franklin and Montgomery streets. The file was drilled out, and the "Academic Party" was awakened in the morning by the jubilant firing of the lately choked cannon.

It blared forth with particular emphasis that day and silenced the crestfallen party that had attempted to put it out of commission After that the Jackson party fell into disfavor and the Gildersleevites from then on lead processions and fired the cannon from the Green

Many of the Jacksonites joined and were admitted to the Caldwell church.

At the commencement of the Civil War, all men over the age of twenty one were ordered to assemble on the Green for a general training day Those who did not attend were court martialed One of the men who did not attend was a member of the Bucket Brigade (Fire Department) of Second River. He procured the charter of the brigade company and asked to be heard first at the court martial hearing. He was granted the privilege.

He claimed exemption from duty under the provisions of the charter. However, these were war times and tensions were high. The court would not receive any such excuse. He was informed that unless he had some better reason the court would impose the lawful fine.

He then replied that since they appealed to the law he would do so also. "Since this is the time of war," said he, "only a military court sitting in full uniform may pass judgement. Since neither one of you gentlemen have on even an epaulet you have no rights."

Turning to the room full of men yet to be heard he continued: "Gentlemen, you can take your hats and go home. This is not a court" This caused almost a riot, but that was the last he heard of being court martialed.

Throughout the war the Common was used as a drilling ground and rallying speeches were made from the grandstand When peace was finally declared a splendid Fourth of July celebration was held Inhabitants went all out to make it the finest Bloomfield had yet seen Returning men from the lines struted to the blare of the trumpet, the sound of the flute and the beat of the drum

Municipal and county officials made their speeches and food was prepared upon the Green All was in merriment and joy was overwhelming

The Park Methodist Episcopal Church, the third church to be organized in Bloomfield in 1832, removed from its upper Broad street location to its present site in 1853 The original building upon this site was one of stuccoed brick and was replaced by the present dignified and stately structure

Following the Civil War, in 1872, the Parish of the Sacred Heart was incorporated. Services were first held in a hall in the Bloomfield Hotel, then in a frame building on Bloomfield avenue, and on October 21, 1894 the consecration of the church, corner of Broad and Liberty streets, took place.

The building of the two churches helped to centralize the Green.

In 1907 the T. I. A., or Town Improvement Association, was formed. To the ladies of this organization is due credit for the improvement of the Green. The minute books from 1907 until 1942 have been turned over to the Bloomfield Museum and throughout one reads of where the organization kept after the Town Council until matters of improvement had been taken care of.

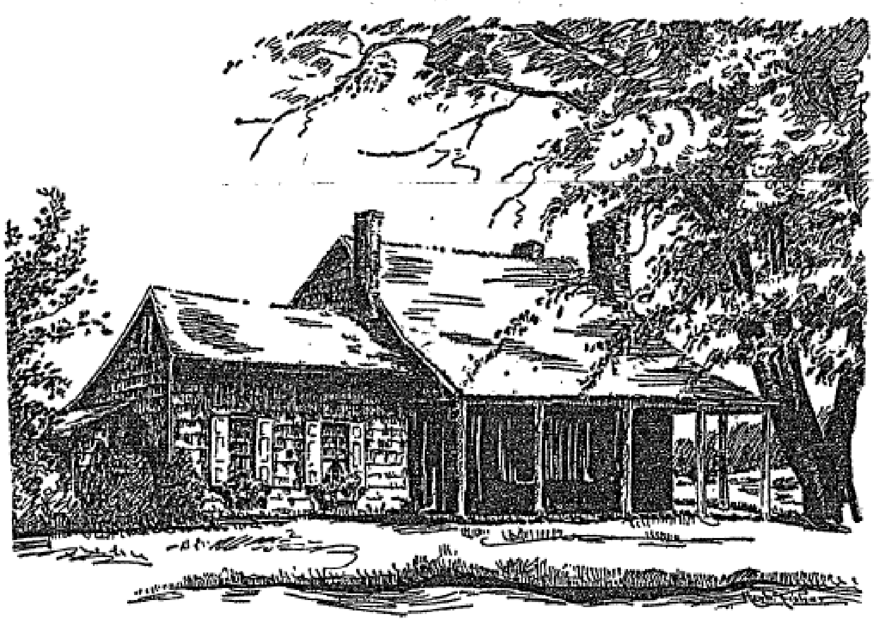
At one time the town dumped the snow gathered in street cleaning upon the Green making it unsightly. Feeling that this was an undignified procedure for the Town to take with so historic a spot the T. I. A. kept after the Council until other means were found to dispose of the snow.

At other times dead limbs and branches were allowed to remain upon the trees in the park and weeds were permitted to grow along the paths and edges of the streets. Again the T. I. A. took action and got results.

The Green, since long before the incorporation of the township of Bloomfield was a center of activity It has remained so to this very day To a great extent it has maintained its early Federal atmosphere, especially at its northern end At our Historic Sites Committee meetings it was advised by the State Committee that every means be taken to preserve what remains of the original buildings surrounding the Green and to keep as much commercialism out as possible; for here we have a heritage once erased can never be replaced.

Bloomfield The Scene Of Many Legendary Characters

"Widow At Reef" Compelling Tale



THE OLD SIGLER HOMESTEAD. This old house stood along the Yantacaw River west of Broughton avenue, near Watchung avenue. Later the farm became the Poorhouse Farm and a large Victorian house was built upon it.

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Bloomfield is the scene of many legendary characters, especially in the Brookdale area where the Dutch settled. One of the most famous of these characters was known as "the Widow at the Reef."

The Reef was a dangerous projection of rocks extending across the Passaic River near the Watsesson Dock. It was feared by all mariners and it took a steady hand to guide a ship past the formidable obstacle.

During the mid-eighteenth century an old stone house was located where later the Poorhouse Farm was situated on Watchung avenue. This, at present, is just west of the junction of Broughton and Watchung avenues, along the Yantacaw River.

In this house lived a young girl named Maria Sigler. She was one of the many Siglers who lived in the neighborhood; and there were many as the Siglers believed in large families. Who her mother and father were no one seemed to know. Perhaps she was not of the Sigler family at all. But since she lived in the old Sigler homestead and there were so many Siglers around her people just took it for granted she was a Sigler. Not desiring to dispute with them she quite possibly was willing to let it go at that.

It is said that as a small girl she was very beautiful with hair that shone like corn silk and eyes as blue as the sky above. Then again, her eyes might appear as deep as the depths of Indian Pond nearby her home.

All the young swains, as far away as Acquackanonk Landing and Totowa Falls, were enamored of her and came courting from miles around. But her love was of the river and of the wide sea that lay beyond.

Each day she could be found walking over the Povershon Hill to the river's edge where lay the Roosevelt shipyards, the Watsesson Dock and the Reef. At these places she would listen to the tales of the sea, her eyes aglow.

Her song rivaled that of the lark and the men worked building the ships that were to sail the seas looked forward to her coming. The day would seem brighter. Her laughter at their stories tinkled like little silver bells.

"Look out for some man will capture your heart," the men would say.

"I've got my eye on you myself," Captain Roosevelt would laugh, and the men would laugh, for the Captain was well along past the marrying age and had a wife and children he dearly loved at home.

"Ho! Ho! She will have none of the likes of us," would say another. "She has her cap set for a man of the sea. What do you suppose she sets on the rocks of the Reef for and watches each ship that passes by?"

And the sailors, as they came through the Kill Van Kull in to the Achter Kull and up the sparkling waters of the Passaic, would watch for her as they came to the Reef.

She brought them good luck, so they said, and when she appeared to wave to them as they sailed down the river and out to sea they were bound to have fair weather and a good trip. If she appeared while they were trading at the dock their cargoes would bring the highest prices, for she brought cheer to all.

Then one day a strange ship with strange but handsome men sailed up the river. Upon looking up at the Reef they saw what appeared as a white cloud with the golden rays of the sun upon it. It seemed to float along the rocks of the Reef, and from this vision of lovliness arose a song more beautiful than words can describe.

The men rushed to the edge of the deck, the better to see. Young Tom Fleming was the first to the rail. Tall, dark and handsome, he was with hair as dark as a widow's robe and teeth as white as pearls.

His black eyes flashed as he looked upon the Reef. He had never seen anyone as beautiful, and as he waved and called he was answered by a smile before his vision of lovliness dashed away into the pine woods beyond.

Tom Fleming could not erase the vision from his mind. While the men were unloading the ship at the dock he kept thinking of her. When the ship was finally unloaded and the men climbed up the hill to the tavern to quench their thirsts Tom turned his foot steps toward the Reef.

With long strides he anxiously reached his destination. Coming to a flowering peach tree he saw a sight that set his heart a pounding. For under the tree stood Maria holding a golden finch in her hand. She was singing to the bird and the bird was accompanying her.

It was the most beautiful duet Tom had ever heard and reminded him of the old Norwich Cathedral back in his hometown in England. He stood enthralled, fearful of breaking in upon such a beautiful harmony. He was like one taken to drink; his head in a whirl.

And as Maria sang she told the finch of her love for a tall, handsome man aboard a ship who had eyes like the blackness of the night and a smile like the dew upon a rose petal.

"Maria, Maria," the wind seemed to whisper in her ear.

"'Tis he," the maiden replied.

Then Tom made masterful love, love like that only a sailorman knows. Maria listened and obeyed like one in a dream, for she had never seen anyone as handsome as the man who held her in his arms. She saw mighty dreams in his eyes and heard of great fortunes he would win for her on foreign seas.

Cupid threw his dart and flew away with a smile upon his lips and Tom sailed away with a promise to return with a wedding ring. They would be wed by domine along the river bank.

In his ship ladened with treasure he would carry her back to an isle more beautiful than Paradise itself. There she would become its queen and they would live there happily for the rest of their lives.

Maria returned home and each day would find her at the Reef searching for her lover to return; her heart full of dreams and her smile full of wistfulness.

One day, upon the Reef, a child was born with black eyes and black hair. Maria was sorely afraid. Not knowing what to do she hid the child in Bradbury's barn. Daily she went there to feed it until one day a straw caught in its throat and the baby died.

Elder Lucas Wessels came down to buy some hay from John Bradbury and found the dead child. Upon hearing footsteps at the entrance of the barn he spied Maria. He upbraided the girl and complained to the congregation.

"It is a witch child," they agreed, "Look at its black hair and eyes!"

Maria knew better, but said nothing. She hung her head in shame.

The people stoned her away from the village and she went North and built herself a hut in the Bogt not far from the Great Falls. She built herself a loom and wove beautiful patterns with palm trees and castles in the air. Other women attempted to copy her patterns, but none could achieve the intricate details of Maria's designs.

"The devil works with her," they said. "Only he could accomplish such work. We have tried and tried and it is impossible to achieve such fashions."

Soon the coverlets and materials woven in the little hut in the Bogt became famous throughout the world and the name of Maria was on everyone's lips, and upon every sea captain's tongue. Whenever they sailed up the Passaic they would journey forth to Maria's hut to purchase the things she had woven to take home to their womenfolk.

It came to pass that no seaman dare return without some bit of Maria's handicraft. The old vrouws of the Bogt became jealous.

"She is nothing but a trollop," they said.

"She is the mistress of Satan himself," they complained. "Didn't she bear his child with black hair and black eyes" And, didn't it change itself into a black goat with fiery heels? And, can't you see it each midnight dancing on the Reef?"

Meanwhile Maria became more and more famous for her wonderful weaves. The sea captains demanded more and more of her silks and rare threads. Soon factories sprung up around her. The Bogt became known as the sik city of Paterson and famous for its silks and cottons and woolens. And Maria still waited for her lover to return.

She was getitng old and haggard. Her beauty had long since flown. People who moved near her to work in the factories jeered and mocked her and life became unendurable at the Bogt.

Maria picked up her loom. Placing it upon the back of a black goat she moved back to the Reef where once again she took up her vigil. Tom had said that some day he would return and she knew some day he would.

Sailors watched for her as of yore.

"There is the widow at the Reef," they would say and would ave and call to her. She would wave back with a tired wave.

Then one day the sailors saw her upon the highest rock. Suddenly it appeared as if a white mist surrounded by golden sunlight sailed downward to join the waters of the Passaic. No one could say if she jumped or fell, but the wise people of Stone House Plains claimed that the Devil had pulled her in to claim her as his own.

Large ships no longer ply the river and the Reef is a thing of the past. Maria and her story is all but forgotten. Some day, however, I am going over to the river and sit on its bank where the Reef use to be and I would be willing to bet that Maria is still there waving to the phantom ships that pass in the night.

Lenape Indians Occupied All Of Present New Jersey

Iroquois Indians Dreaded Masters

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

When Robert Treat and his group of Connecticut men landed on the west bank of the Passaic River at a place they later called Newark, they were met by a group of Indians. These were probably of the Kosecaw or Yantacaw clan who owned the property now known as Essex County.

The Yantacaws were a sub-clan of the Acquackanonks, who, in turn, were a clan of the Hackensack tribe of the Lenni Lenape nation of Indians.

The Lenape or Lenni Lenape occupied the whole of our present state of New Jersey, all of Staten and Long Islands, parts of Delaware and Pennsylvania and the southern part of New York State. Their headquarters were on Minisink Island and the banks of the Delaware River in the vicinity. The Minisink territory was north of the Delaware Water Gap.

The famed Minisink Trail led across New Jersey to the island and several branches led from various campsites to the trail. Two important branches led through Bloomfield.

The campsite of the Hackensacks was located at Old Hackensack, now Ridgefield Park. It was at the junction of the Overpeck Creek and the Hackensack River, Bergen County.

It was here that all the important decisions of the Hackensack clans were made and important meetings held. At the time of the white man's arrival Oratamy or Oratam was the chief. He was a wise and excellent leader of his clans.

The Acquackanonks had their campsite in what is now the Dundee section of Passaic. Many tribes came here to fish in the Passaic River and the word Acquackanonk means "The Place of the Fish Dams," due to the several stone weirs that projected out into the river between the present cities of Passaic and Petersen.

The Yantacaws were a sub-clan of the Acquackanonks, or at least were very closely associated with them. They were the owners of all of Essex County and had their campsite where the De Camp bus barns are located on Passaic avenue, north of Route 3, Delaware.

There were no permanent campsites in the whole of Essex County. The nearest to what might be called a permanent site was an Indian shelter and temporary site in our present Brookdale Park, extending northward across Bellevue avenue.

Here there was a hospital for the aged and wounded. The high sandstone cliff that existed at the time, made an excellent shelter, not only for the hospital, but for various tribes of Indians who trekked along the old trail that passed through the area. It was also used by the Yantacaws for overnight shelter while working in the Canoe Swamp nearby.

Away back in 1524, John de Verazzano, a Florentine navigator in the service of Francis I of France, made a voyage to the North American coast. According to his account he entered the harbor of New York. No colonies were planted and no results followed.

Though discoveries were made north of this point by the French and colonies were planted by the English farther to the South, it is not known if the New York area was again visited by Europeans until 1609 when the Dutch East India Company sent Henry Hudson, an Englishman, on a voyage of discovery in a vessel called the Half Moon.

On August 28, 1609 he entered Delaware Bay. Finding that the Delaware River was not the Northwest Passage to the East Indies he sailed up the New Jersey coast, exploring its bays and inlets.

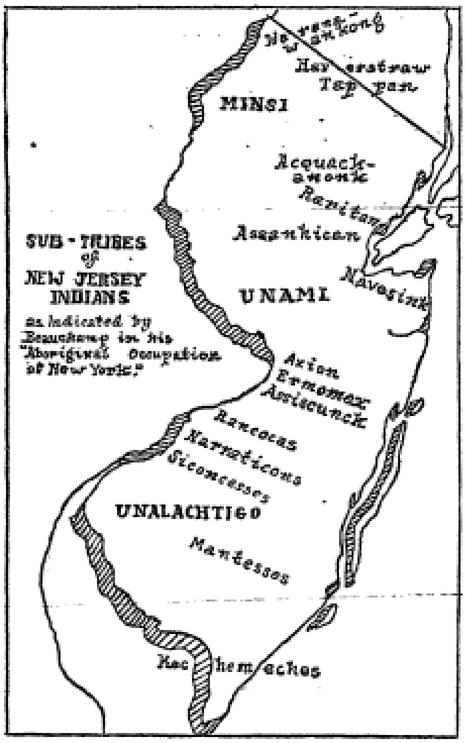
On September 3, he anchored off Sandy Hook exploring Newark Bay. In his accounts he mentions that on September 6 he discovered "a narrow river" to the west of the Narrows. No doubt this was the stream made by the confluence of the Hackensack and the Passaic.

Following his exploration of the Achter Kol and the bay area he sailed up the Hudson, returning to Holland on October 4, 1609.

There soon followed an exodus of Dutch ships to Manhattan Island, to trade with the Indians for furs and to search for gold. The hills of northern New Jersey were overrun. Small settlements, probably temporary, were made.

The Dutch, at first, did not come here to make settlements. They came for commercial reasons. They did build forts on Manhattan Island and at Albany and Jersey City.

The first settlement by the Dutch in New Jersey, it is claimed by some historians, was at Jersey City in 1618. By that time the fort was in existance there, but it is doubtful if any real settlement existed.



MAP SHOWING THE THREE GENTES AND SUB TRIBES OF THE LENAPE IN NEW JERSEY. The three gentes were the Minsi or Wolf, the Unami or Tortoise and the Unalachtigo or Turkey. The Yantacaws were a sub-clan of the Acquackanonks.

At the time of the discovery of New York by the whites, the southern and eastern portions were inhabited by the Mohicans or Mohegans; while west of the Hudson River lived the five confederate tribes, afterward named by the English the Five Nations. By the French and the Iroquois, and by themselves, they were known as the Hodenosaunee, or People of the Long House.

During the early 17th century Parkman wrote of these Indians: "in the region now forming the State of New York, a power was rising to a ferocious vitality, which, but for the presence of Europeans, would probably have subjected, absorbed, or exterminated every other Indian community east of the Mississippi and north of the Ohio.

"The Iroquois was the Indian of Indians. A thorough savage, he is, perhaps, an example of the highest elevation which man can reach without emerging from his primitive condition of the hunter . . ."

The Iroquois made themselves the dreaded masters of all their neighbors east of the Mississippi. At the time of the white man's arrival in North Jersey the Lenape nation was paying yearly tribute to the Iroquois.

Henry Hudson's journal indicates that the Indians on the east side of the Hudson held no intercourse with those on the west side, and that the former were much more fierce and implacable. This was probably due to the fact that the former were friends and allies of the Iroquois.

On Manhattan Island he found the Indians a very hostile people, while those living on the western side of the river from the Kills northward, "came daily on board the vessel while she lay at anchor in the river, bringing with them to barter, furs, the largest and finest oysters, Indian corn, beans, pumpkins, squashes, grapes and some apples, all of which they exchanged for trifles."

The majority of writers on Indian antiquities have considered the tribes of the lower Hudson, and of New Jersey, as branches of the Delaware or Lenape nation (the word Delaware as applied to these Indians first appeard in 1694).

When Henry Hudson and his men set foot on New Jersey soil they were warmly greeted with the words "Lenni Lenape," meaning "We are the original people." Because of this the nation became known as the Lenape or Lenni Lenape.

The title had been adopted by the Lenape themselves under the claim that they were descended from the most ancient of all Indian ancestors. Their claim was admitted by the Wyandots, Miamis, and more than twenty other aboriginal nations. These nations accorded to the Lenape the title of "grandfathers," or a people whose ancestors ante-dated their own.

By the time the white men came the Lenape were a peaceful and docile nation, subjected to the powerful Iroquois. However, they had been fighting men and boasted of it.

Even as late as 1693 a delegation of these identical Indians most solemnly swore in convention: "Although wee are a small number of Indians, yet wee are men, and know fighting."

The word "men" was discreetly used, inasmuch as the Iroquois referred to them as "women," a degrading term to any red blooded Indian. If the Lenape so considered himself after his conquest by the Iroquois, he kept such information from them.

The arrival of the white men gave the Lenape, once more, the opportunity to feel superior. When Hudson arrived he was looked upon as a god, for according to legend there would appear one day a white god from out of the East.

But it did not take long for the treachery of the white men who followed to undeceive the Indian. When the Indians saw the white men working in the fields like women they called them "women," This did not help to smooth relationship between the two races.

The men were well built and strong, with very broad shoulders and small waists, with dark eyes and snow white teeth, well preserved down to old age, they had coarse and glossy black hair, of which the men left but a tuft or scalp lock on the top head. Very few were cross-eyed, blind, crippled or deformed.

They preserved their skins by annointing their bodies with fish oil, and with turkey and racoon greases. This was considered the best protection against blistering, freezing and insect bites. To preserve smooth faces, the men plucked every hair which had the courage to show itself.

Both men and women painted their faces, bodies, arms and legs, using colors obtained from finely crushed stone, plants, tree bark, or shells. The women painted to a greater extent than the men, more to show off their charms than to protect their skin. (The Jersey City Museum has a collection of stone paint pots, such as were used to mix the colors.)

To the Puritan women of New Jersey, who were strongly opposed too any such beautifications, the body decorations of the Indians apepared hearthenish. To the cleanly Dutch housewife the smelly ointments used were offsenive. Many an Indian was chased by a broom from the white man's door.

The generous hospitality of the Lenape was always noted with admiration by the early travelers. William Penn wrote, "If an European comes to see them or calls for lodging at their house or Wigwam, they give him the best place or first cut."

Another habit of the white man perplexing to the Indian was the intermarriage of members of a settlement or community. The Indian community consisted of members of one clan or family. When a man married he went to some other community to seek a wife. Hence it was held an abomination for two persons of the same clan to intermarry.

Each clan had its name, as the clan of the Hawk, of the Wolf, or of the Tortoise; and each had for its emblem the figure of the beast, bird, plant, reptile, or other object, from which the name was derived. This emblem, called "Totem," was often tattooed on the clansman's body, rudely painted over the entrance of his lodging, or designed into a totem pole over his grave.

The totem pole consisted of various designs beside his emblem. It told his life's history for all to see and know. As the Indian had no written vocabulary, only his pictures and phonetic sounds to express himself; this was his means of identifying himself.

(To be continued.)

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Indians Of This Area Were Quiet, Peaceful, Domestic

Confusion Arose Between 2 Races

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Another factor that caused friction between the red men and whites was the matter of inheritance. When a white man died the greater portion of his estate went to the eldest son who carried on the family name of the father. The family was known by the name of the father.

With the Indian matters were entirely different. When a child was born it belonged to the clan of its mother. Descent, not of the totem alone, but of all rank, titles and possessions, was through the female.

The son of a chief could never be a chief by hereditary title, though he might become so by force of personal influence, or achievement. He could not inherit from his father so much as a tobacco pipe, all possessions passed by right to the brothers of the dead man, or to the sons of his sisters, since these were all sprung from a common mother.

Confusion arose between the races. Neither one could understand the traditions of the other. To the Indian the method of the white man was a sign of weakness and another chance for him to cast derision.

On the whole the Indians of this region were quiet, peaceable and dometsic in their habits. They had a code of honor which seemed to be engraven on their hearts by the Great spirit. Their code put to shame that of their white neighbors, who were kept in restraint only by wholesome laws vigorously enforced.

However the early white traders in this part of the country looked upon the natives simply as savages, little different from the wild beasts whose skins they wore. They did not trouble themselves to study their instutions, religion, mythology or traditions.

The Indians originaly knew of no intoxicating liquors. The only stimulant they knew was tobacco. The only drinks, beside the juices obtained from berries, tree roots and bark, were the broth of the meat they boiled, and the draughts of pure, sweet water.

Van der Donck wrote: "Although their language is rich and exppessive it contains no word to express drunkenness. Drunken men they call fools . . ."

One of the most shamful attempts by the Dutch to corrupt and demoralize their red neighbors was the introduction of "fire water." The Indians soon took a liking for the fiery spirits. Oratam and other chiefs again and again implored the white rulers to prohibit the devastating traffic. This is evidenced by the following:

"Warrant Empowering Oratam, Chief of the Hackingheshacky, and Mattano, Another Chief, To Sieze any Brandy Found in their Country, and Take It, With the Persons Selling It, To New Amsterdam.

"Whereas, Oratam, Chief of Hackingheshacky, and other savages, have complained several times, that many selfish pepole dare not only to sell brandy to the savages in this city, but also to carry whole ankers of it into their country, and peddle it out there, from which, if it is not prevented in time, many troubles will arise, therefore the Director-General and Council of New Netherland, not knowing for the better how to stop it, authorized said chief, together with the Sachem Mattenonck, to seize the brandy brought into their country for sale, and those offering to sell it, and bring them here, that they may be punished as an example to others."

The Indians, having been trained from infancy in feats of dexterity and agility, as well as to endurance, naturally excelled in the crafts of wood and water. Loskiel, in his book "A Brief Account of East New Jersey in America," 1683, Endinburgh, mentions how the Indians placed these talents at the service of the white men for a trifling recompence.

Many of the practices taught by the Indians are kept up by our farmers and woodsmen, even to this day. For instance the burning of grass and brush off of meadows in the spring was used by the Indians to dislodge small vermin, and stimulate the growth of young grass for the deer to feed on.

The Indian woman soon taught her white sister to prepare Indian maize in at least a dozen different ways. Maize or corn, pounded in a mortar until it was crushed into a soft mass, was boiled. This was known as ach-poan. By the Dutch it was known as "suppaen," by the Swedish as "sappan" and by the Virginians as "corn-pone" or "pone bread."

Another favorite dish was Indian corn beaten and boiled with milk or butter, or both. Eaten hot or cold, it was known as "nasaump" by the Indians an das "samp" by the whites.

Boiled with small beans, the combination was known as "nsichquatash" by the Lenape. Corrupted to "succotash", this dainty dish is still known as such.

William Penn remarks upon their cookery: "their Maiz is sometimes roasted in the Ashes, sometimes beaten and boiled with water, which they call Homina they also make Cakes, not unpleasant to eat; they have likewise several sorts of 'Beans and Pease' that are good nourishment."

The Indians used the system of bartering in their purchase of goods. When money was needed the Indians had a very logical system. They merely took some beads from a string they wore around their necks. Such beads were known as wampum and suckanhock.

Made from the inside of periwinkle, conch, hard clam, oyster and other shells, these ornaments were works of art. Taking much skill and dexterity the suckanhock commanded the highest prices. These were the blue, purple or violet colored beads. The wampum were the white.

The art of making the beads was taught to the whites. As late as 1865 the Campbell wampum factory exhisted in Bergen County.

The whites used the sytem not only to trade with the Indians, but among themselves. However, they were more careless in the perfection of the article and wampum made by the whites never commanded the high prices Indian wampum did.

The red man, by reason of his adventurous pursuits, was peculiarly subject to wounds and to diseases that follow exposure and irregular living. Therefore his knowledge in their treatments was surprisingly successful.

The Rev. John Ettwein, born in Germany in 1712 came to America in 1754 as a Moravian missionary among the Delaware Indians. He wrote and sent to Gen. Washington in 1788 "Some Remarks and Annotations concerning the Traditions, Customs, Languages, etc., of the Indians of North America . . ."

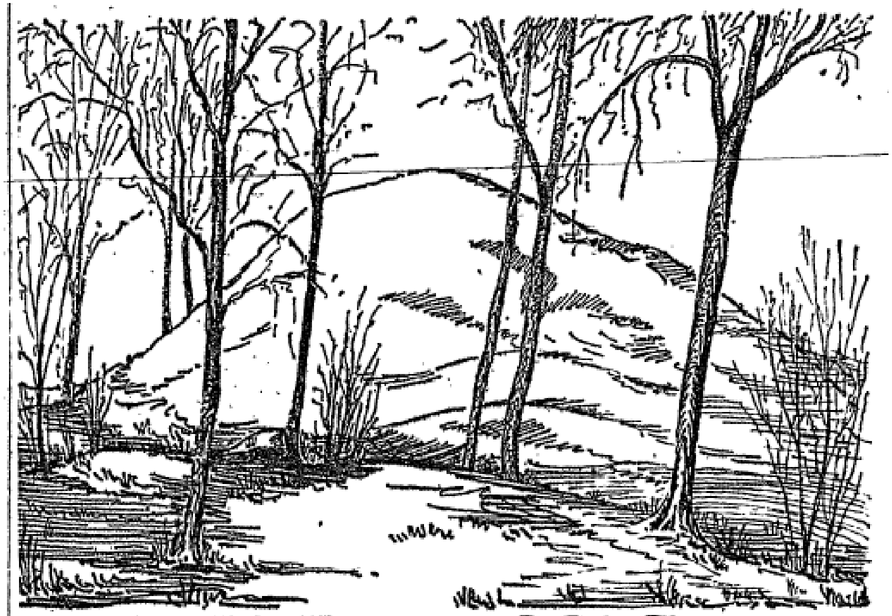
Ettwein mentions their knowledge of roots and herbs and their uses for the curing of diseases. For the bite of each particular snake they had a particular herb. Robert's plantain, bruised and the juice taken inwardly while the rest was laid on the wound, was used for the bite of a rattlesnake.

Such remedies the Delawares taught to the white man. "They are perfect masters in the treatment of fractures and dislocations," wrote Loskiel, "If an Indian has dislocated his foot or knee, when hunting alone, he creeps to the next tree, and tying one end of his strap to it, fastens the other to the dislocated limb, and lying on his back, continues to pull till it is reduced."

Bad feelings between the Lenape and the white man, such as they were, actually began soon after the purchase of Manhattan Island by Peter Minuit. As it had been determined to establish the colonial headquarters of New Netherland on Manhattan Island, Minuit purchased it for sixty guilders, and staked out a fort.

While the fort was being built a crime was committed, the result of which a few years later bore heavily on the Dutch settlements of New Jersey.

(To Be Continued)



INDIAN MOUND, BROOKDALE. Upon the ola ... [illegible] m were two Indian mounds used by the Yantacaws for storing foods for winter use. When Brookdale Park was developed the mounds were wiped away. They appeared like two inverted bowls and unlike the natural elongated hills in the area.

White Man And Indian Frictions Led To Murders

Panic, Horror In Relentless Wars

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By HERBERT FISHER

By now, 1641, the little Wekquaesgeck boy, whose uncle had been robbed and murdered in 1626, had become a man. During the intervening years he had kept the fire of revenge alive in his heart.

"An eye for an eye and a tooth for a tooth" was the law of his race. His uncle's murder had remained unavenged. Urged onward by this feeling, the young Indian sought his victim.

He was indifferent as to whom it might be. Prentending a desire to barter some beaver skins for duffels, a coarse kind of cloth, he entered the house of Cloes Cornelisz Smiths, a "raadmaker", near or on Canal street, New York.

Killing Smits, he robbed the house and escaped with his booty. The Dutch immediately demaned satisfaction and the surrender of the savage. As the Indian had only acted in accordance with the custom of his race, his Sachem refused to surrender him.

Kieft wished to punish all the heathen, but feared his own people, whose interests lay in maintaining peace with the Indians. Kieft called them together for a consultation with the conclusion that the murderer should not go unpunished. A committee of "Twelve Select Men," were empowered to "resolve on everything with the Director and Council."

These men formed the first representative body in New Netherland. They advised Kieft not to rush matters, take "time and opportunity."

Peace for the present was restored, but confidence was not. The year 1642 closed gloomily, and as uneasiness became manifest wild stories circulated and were believed.

Captain De Vries had established a new colony called Vriesendael at Tappan. One day, while passing through the woods toward Hackensack he came across an Indian who said the whites had "sold to him brandy mixed with water" and had stolen his beaverskin coat.

The Indian infromed De Vries he was on his way home for his bow and arrows and was going to shoot one of the "roguish Swannekins."

He kept his word. He came across Garret Jansen Van Vorst, who was roofing a house in "Achter Kol." (At the time the term Achter Kol was applied to all the territory lying between Newark Bay and Tappan. Van Vorst's house was in the van der Horst colony at Hackensack.) Van Vorst was shot dead.

The chiefs were alarmed at what had been done. Hastening to their friend De Vries for advice they offered to pay 200 fathoms of wampum to the widow of Van Vorst, in order to purchase their peace.

Kieft refused the offer, demanding nothing less than the murderer The chiefs refused to give up the young man. So the year of 1643 opened as the previous year had closed, full of doubt and gloom.

During the depths of the winter months the fierce Mohawks came down upon the Weckquaesgecks, Tankitekes and Tappans in order to place them under tribute. Seventeen were slain and many women and children made prisoners. Those who remained alive fled through a deep snow to the Christians' houses in and around Manhattan Island

Humanly received, half dead with cold and hunger, they were supported for fourteen days. Then, for some reason, panic seized them and they fled, part of them to Pavonia (Jersey City), where the Hackensacks bivouacked one thousand strong.

This was on February 23, 1643. They encamped on the westerly side of Jan de Lacher's Hoeck, near the present corner of Pine and Walnut streets, Jersey City.

The following night Kieft was dining with Jan Jansen Dam, a former member of the "Twelve," which Kieft had recently dissovled. Abraham Isaacsen Planck and Maryn Adriaensen, sons in law of Dam, were also there. When Kieft became mellow with drink he got up and assumed to speak for the people.

The three guests then presented a false petition. Kieft, in anxiety to perform a great and herioc deed, yielded to their counsel. He agreed upon the immidiate slaughter of the unsuspecting Indians.

The next day Cornelis Van Tienhoven and Hans Stein went to Pavonia to reconnoitre the Indian camp. Capt. De Vries and Dominie Bogardus remonstrated in vain against the whole proceeding but Kieft was ambitious "to perform a feat worthy of the ancient heroes of Rome"

Sergeant Rodolf was authorized to command a troop of soldiers and lead them to Pavonia. A similar order was given to Maryn Adriaensen to attack the Indians staying at Corlaer's Hoeck.

The white settlers of New Jersey were scattered and without knowledge of the impending blow. Their position and lack of preparation for defence rendered them an easy prey to Indian attack.

On the evening of February 25 the Indians huddled and shivered, believing themselves under the protection of the Dutch and safe from the attack of the fierce Mohawks.

Meanwhile the soldiers under Sergeant Rodolf passed under review by the Manhattan fort on the way to Pavonia. De Vries stood by the Director. "Let this work alone," said he; "you will go to break the Indian's heads, but it is our nation you are going to murder."

"The order has gone forth; it shall not be recalled," was Kieft's dogged reply.

The sergeant and eighty soldiers rowed across the river. At midnight the wild shrieks of the Indians could be heard by De Vries, who was staying at the Governor's house.

Age nor sex could not stay the hands of the unrelenting soldiers. Babies were torn from their mothers, butchered in their presence and thrown into the fire or water. Some were thrown alive into the river and when the parents rushed into the waters to save them they were prevented from coming ashore.

Some of the Indians managed to hide in the dense brush until morning when hunger drove them out. They were cut down in cold blood.

De Vries states of those escaped "Some came running to us from the country having their hands cut off, were supporting their entrails with their arms, while others were mangled in other horrid ways, in part too shocking to be conceived, and these miserable wretches did not know, as well as some of our own people did not know, but they had been attacked by the Mohawks."

Great was the rejoicing when the soldiers returned to Manhattan bearing the heads of some of their victims as trophies. the Indians now learned of the true state of affairs and retaliations immediately took place

Dirck Straatmaker, his wife and baby, in company with some Englishmen came upon the bloody field at an early hour for the purpose of plunder. The group was fired upon. Straatmaker and his wife were killed, while the Englishmen were saved by the soldiers.

A relentless war followed and eleven tribes resolved upon the work of destruction. White men were murdered and women and children driven into captivity. Houses, barns, grain, and haystacks were burned while farms were laid waste. From the Raritan to the Connecticut not a white person was safe. Those who could clustered around Fort Amsterdam to escape the tomahawk and scalping knife.

Kieft was blamed by the people for their calamities. He tried to shift the responsibility upon the three men, Maryn Adriaensen, Jan Damen and Abraham Plank, who had been his advisers. The three became indignant. Adriaensen made an attack upon Kieft, which was the signal for a general uprising.

The unprising was subdued and Adriaensen was shortly after sent to Holland for trial. Indignation burst upon the Governor to such a pitch that the proposition was made to depose him from his office and ship him to Holland.

March was approaching and the season of the year when the Indians had to prepare for their maintenance by planting. The Indians never fought at this season and advances were made for the re-establishment of peace.

Presents were mutually exchanged. The Indians felt, however, that they were unduly compensated for the great wrongs they had suffered. They went away grumbling and peace did not last long. Early in August the war whoop was sounded above the Highlands and rolled southward. Seven tirbes joined the coalition and terror spread on every side.

On the night of September 17 a force of soldiers detailed to defend Lord Nederhorst's colony were routed and the house within which they took refuge was burned. Other incidents followed. Houses and farms were burned and many whites killed.

Every bowery in Pavonia was burned and other districts suffered similar fates. So thoroughly was the destruction done that once more all the land from Tappan to the Navesink was in possession of the original masters.

Extreme poverty followed the wake of war. The treasury of the Dutch West India Company was depleted and Kieft atempted to replenish it by heavier taxation. This kept the colony in an almost disorganized condition until the spring of 1645 when peace was finally achieved.

On July 28, 1646 Petrus Stuyvesant was commissioned Director General and arrived at Manhattan on May 11, 1647. Soon after this the Indians began to complain that the presents promised them in the treaty of peace had not been received. Without money nor goods he could not meet their demands.

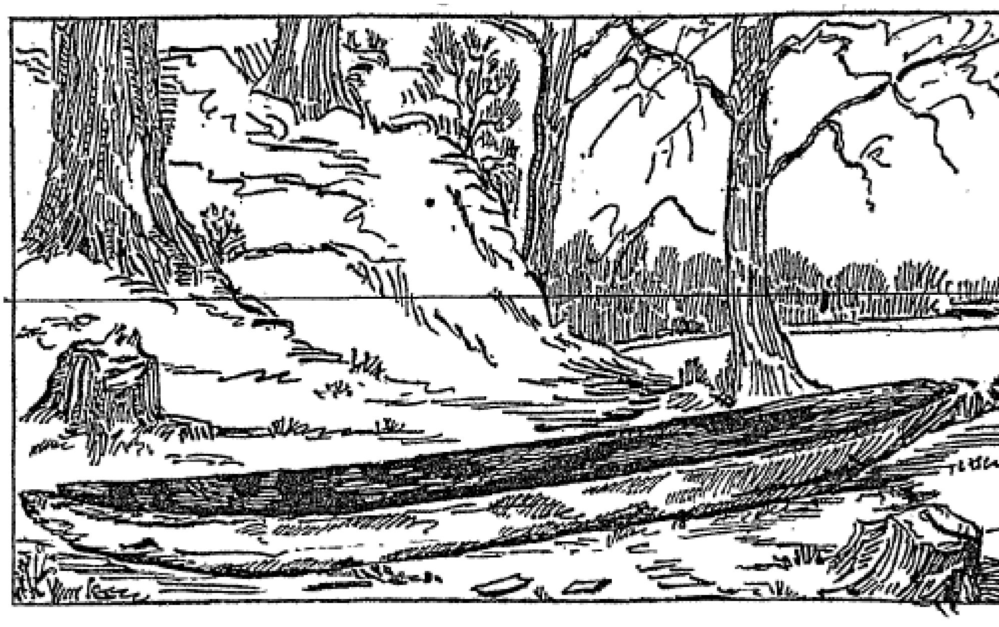
Realizing he would be censored by the inhabitants if war should break out, he somehow managed to appease the Indians for nearly two years. Then, on March 9, 1649 Simon Wallinges Van der Bile was found dead at Paulus Hoeck (Jersey City). It was not known who his murderer was, but arrow wounds were found and it was assumed it was the work of Indians.

Friction arose between the Indians and the whites. The Indians fled from the inhabitants of Manhattan. Stuyvesant and the Council decided to reconcile the Christians and Indians and urged the white men to abstain any desire of revenge.

The Indian chiefs, also desiring peace, met with the Council at Fort Amsterdam. Presents were exchanged and Stuyvesant made a conciliatory speech. The delighted Indians reaffirmed the treaty of peace and returned to their homes.

From then on to 1655 the settlers in New Jersey pursued the even tenor of their way. Numerous grants of land were made and prosperity and good health were everywhere visible.

(To Be Continued.)



INDIAN DUGOUT CANOE. Such as built at Canoe Swamp, Brookdale. After the tree had been felled and, the trunk cut to the desired length, small fires were built along the length of the trunk. The burnt wood was then scroped with a stone scraper forming the hollowed log cabin.

Indians And Whites Of Essex Strived For Harmony

Attacks Followed By Peace Packs

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By HERBERT FISHER

During September 1655, Petrus Stuyvesant, in command of a squadron of seven vessels and between six and seven hundred men, departed for the South or Delaware River to expell the Swedes, who had made a settlement there.

In his absences troubles arose which were to bear disastrously upon the little settlements on the west side of the Hudson River.

Hendrick Van Dyck, the schout-fiscal, owned a farm south of Trinity Church, New Amsterdam. His land extended from Broadway westward to the North or Hudson River.

Hendrick had received some peach trees from Holland and had planted them with much care. The fruit was a rarity in those days and a great novelty to the Indians.

The Indians, believers of communal property, could not understand Van-Dyck's stinginess. So, at night they would come down the river in their canoes and stealthily scale his fences to appropriate the luscious fruit.

Van Dyck's anger and his blood pressure rose higher and higher. He decided to set watch for the theiving savages. One midnight he secreted himself in the orchard. Seeing a dim figure scaling his fence he fired and the victim fell.

It was an Indian girl. News of the outrage soon spread from the Indian campsite to another. Vengeance was decided upon and on the night of September 15 sixty four canoes with 500 armed warriors landed at New Amsterdam and scattered themselves along the streets.

Hearing that the Indians were searching for him Van Dyck fled to the house of a neighbor named Vandlegrist. The Indians attacked the house and Van Dyck was wounded in the breast by an arrow. Vandlegrist was cut down with a tomahawk.

The town as quickly aroused. The guards attacked the savages driving them to their canoes. Fleeing across the river the Indians were soon at Hoboken setting fire to a house. Soon all Pavonia was on fire and from there the red men passed over to Staten Island laying waste to the farms there.

For three days the attack raged. The Dutch lost one hundred persons killed, one hundred fifty taken prisoners and three hundred deprived of their homes.

One of the Staten-Island prisoners was Capt. Adrian Post, overseer of the island. He, his family, servant and the other prisoners, were taken to and held at Hackensack.

The large number of prisoners became burdensome to the Indians. Since Post had been friendly to the Indians and could speak their language he was appointed to negotiate with the Dutch for ransom.

The whites who managed to escape the Indian attacks in New Jersey fled to New Amsterdam for protection. New Jersey once again belonged to the Indians.

As soon as Stuyvesant heard of the attack he hastened home from the Delaware and adopted plans for the defense of the Province. He also began negotiations to conciliate the Indians and to provide the safety of the New Jersey settlers in the future.

By 1660 the former inhabitants of New Jersey made known their desires to return to their bowries and plantations. Stuyvesant agreed on condition they live in palisaded villages and have their farms outlying.

On March 6, of that year, a treaty of peace was renewed and Oratamu of the Hackensacks took part in the negatiations. Other treaties with other tribes soon followed and the Indians became thoroughly subdued.

By April 1661, a palisaded village was constructed at Bergen, surrounding and including the present Bergen Square, Jersey City. This became the first permanent white settlement in New Jersey.

When the English gained control of New Netherland in 1664 they immediately began negotiations with the Hackensacks, using Capt. Post as intermediator.

From this time onward the Indians began moving out of the area, settling on the hillside west of the Bogt. This was in the area of the old Second Reformed Church in the present city of Paterson. They also settled at Pompton.

The whites had begun crowding the Indians, but in view of their former experiences the authorities preferred to acquire the land of the Indians in a peaceful manner.

As early as 1661 a group of Englishmen from Connecticut had been negotiating with the Dutch authorities to settle in New Netherland. The English wanted to settle along the Delaware, but the Dutch persuaded them to consider settling west of the Passaic River.

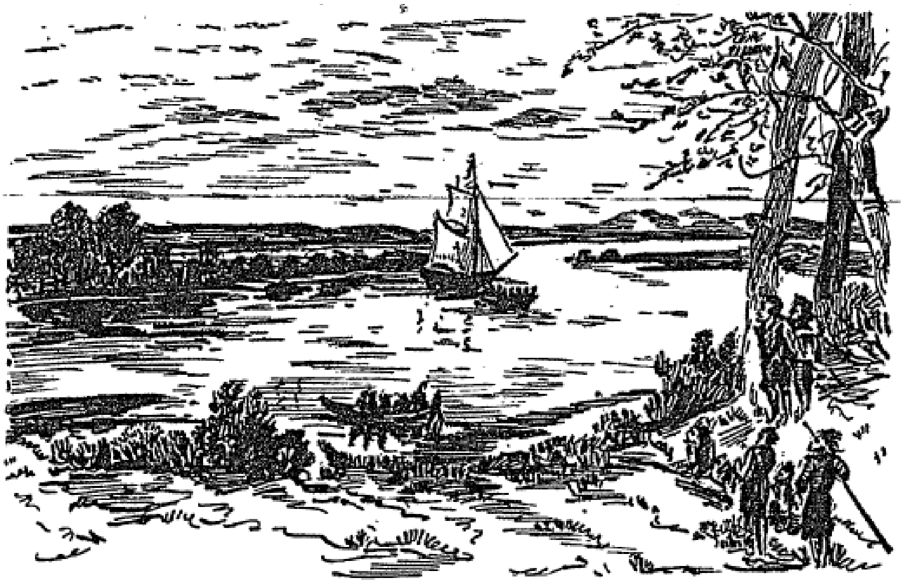
Chief Oratam declared that "there was land enough for both the Dutch and the Indians, divided by the Kil, and that it was as good as that on the Esopus." (New York Colonial Documents, XIII., 280).

This reference of Oratam is believed to have been in reference to the land west of the Passaic River that the New Englanders were negotiating for, with the view of settling on the site of the present city of Newark.

On August 15, 1663, Oratam, in his office of peacemaker, appeared at Fort Amsterdam with three Minisink chiefs and protested their wishes to live quietly. In November of the same year he again appeared to ask for peace with the Wappings and Esopus tribes, with whom the whites were at war. And again on February 23, 1664, he appeared in relation to the peace with the Esopus Indians.

According to the New York Colonial Documents he, at this time, "presents an otteskin as a sign that his heart is good, but he does not know yet, how the heart of our (Dutch) Sachems is."

He evidently felt the burden of his great age, for "he gives an otter skin and says Hans shall be sachem after him over the Staten Island and Hackingkesack Indians. If after his, Oratamy's death, we had anything to say to the savages, we should send for Hans, as we now send for Oratamy. He asks for a small piece of ordinance, to be used as his castle against his enemies."



THE LANDING AT NEWARK. MAY 1666. When Robert Treat arrived with his little group from Milford, he found that Governor Carteret had not cleared title to the land., Many months were spent in bargaining with the Indians before their claim was settled. Drawing taken from an old woodcut.

This castle was a palisaded village with a longhouse and individual huts. It was located near the juncture of the Overpack Creek and the Hackensack River. Located upon a hill the area was known until the beginning of the Twentieth Century as Castle Hill.

In the New Jersey Archives, Vol. I, pgs 55-56, we find two letters written by Gov. Philip Carteret of New Jersey to Oratam, in regard to the proposed purchase of the site of Newark.

The Great Chief was very old at this time, and unable to travel from Hackensack to Newark, to attend a conference between the whites and the Indians. And so fades from view at this time this striking figure in the Indian history of New Jersey.

Oratam can be considered as one of our outstanding citizens of the State. Always prudent and sagacious in counsel, he was prompt, energetic and decisive in war, as the Dutch found to their cost when they recklessly provoked him to vengeance.

He was a notable man of his day, recognized as such not only by the aborigines of New Jersey, but by the Dutch rulers with whom he came in contact.

By the time the Indian deed for Newark was signed, July 11, 1667, we find that Oratam's name does not appear. The deed is from "Wapamuck, the Sakamaker, and Wamesane, Peter Captamin, Wecaprokikan, Napeam, Perawae, Sessom, Mamustome, Cacanakque and Hairish, Indians belonging now to Kakinsack." (See: East Jersey Records, office of the Secretary of State, Trenton, Liber No. 1, fol. 69.)

Among the witnesses to this instrument was Pierwim, "ye Sachem of Pau", or Pavonia. He was probably one of the common chiefs or head of a family at or near the latter place in Jersey City. In August, 1669, he is mentioned as having been "lately chosen Sachem of ye Hackeningsack, Tappan and Staten Island Indians." He also called upon the Governor at New York "to renew and acknowledge ye peace between them and ye Xtians." (N. Y. Colonial Documents, XIII, 428).

In 1673, when the Dutch reconquered New Netherland, "the Sachems and Chiefs of the Hackensack Indians with about twenty savages" came to New York and asked "that they might continue to live in peace with the Dutch, as they had done in former times." The authorities most cordially agreed and presents were presented in confirmation of the treaty.

With the increase of white settlements the Indians were crowded back farther into the interior, among the mountains of northern New Jersey, then into the Minisink country, and gradually beyond the Alleghanies.

In 1679 there was but one single Indian family living within the whole territory embraced within the limits of the present cities of Passaic, Clifton and Paterson, south of the Passaic River. This included the former campsite of the Yantacaws at Delawanna. And, of course, the Yantacaws were the original owners of the whole of the present Essex County.

In 1688 a prominent resident of the present Hudson County declared he had seen no Indians for a long time (Elizabethtown Bill in Chancery, 117).

In 1693 the Hackensack and Tappan Indians were said to be threatening an attack on the whites, according to the Calendar of N. Y. Historical Manuscripts, II, 233, but they were then far removed from their former hunting grounds.

In 1710 Memerescum claimed to be the "sole Sachem of all the nations of Indians on Remopuck River and on the west and East branches thereof on Saddle River, Pasqueck River, Nareshunk River, Hackinsack River and Tappan." This was in a deed conveying the upper or northwestern parts of the present Bergen and Passaic Counties.

This was at the time when Englishmen from Newark were beginning to come into the Bloomfield area to build houses upon their former woodlots. Actually there was no longer any need to fear Indian attacks although precautions were taken. There were uprisings in northern New Jersey and as late as 1758 in the treaty of Easton the "Wapings, Opings or Pomptons" are mentioned.

The Wapings were the remnants of the warlike Wappingers of a century earlier and were probably welcomed by the Pomptons when they had been driven west of the Hudson.

By the time of the Easton treaty there were only about 300 Indians left in the province of New Jersey. About 200 of these were located on a reservation called "Brotherton" at Evesham.

By 1796 the supervision of the reservation had become so bad and unsatisfactory that the Legislature concluded to lease the tract, and apply the proceeds for the benefit of the Indians. In 1801 the Brotherton Indians were invited by the Mauhekunnacks (Mohegans), another Algonkin tribe, then settled at New Stockbridge, near Oneida Lake, to "pack up their mat" and come to "eat out of their dish."

The remnant of the New Jersey Lenape concluded to accept the invitation and the Legislature ordered their land to be sold. This was by an act passed December 3, 1801. The proceeds of the sale were used to defray the expenses of their removal.

In 1822 the New Jersey Indians removed to Green Bay, Wisconsin. The Legislature of New Jersey appropriated $3,551.23, then remaining credit to the Brotherhood colony, for the purchase of their new home and transportation to it.

In 1832 there were but forty Lenapes left at Green Bay. Desiring to move farther west they again appealed to the Legislature for funds. Their spokesman was Bartholomew S. Calvin, an Indian and son of Stephen Calvin, a West Jersey schoolmaster.

(Continued next week)

Old Morris Canal Recalled With Touch Of Nostalgia

Songs And Tales Part Of Waterway

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Upon Memorial Day no flowers are ever laid upon the grave of the old Morris Canal. It has become a series of last resting places over which firing squads perform no ceremonies.

Persons who remember the old canal are becoming few Those of us who do remember look back upon the waterway with nostalgia.

There was a romance about the canal, a picturesqueness unique in Americana Many legends have sprung up about it and dittys and songs have been sung. In fond memory some of us remember standing upon one of the old sturdy wooden canal bridges watching the mules plod along the towpath with their rythmic, slow gait, pulling a low, flat boat along behind them

From somewhere within the boat would come the tune from an accordion and a chorus of voices singing:

"Full free o'er the waters our bonny boat glides.
Nor wait we for fair winds, nor stay we for tides.
Through fair fields and meadows.
Through country and town.
All gladly and gayly our course we hold down!"

Imagination takes us back 100 years or more ago and our boat becomes the "Sassy Bride" and its captain Reddy Wright. The captain shouts, the driver whips up his mules and the "Sassy Bride," the pride of the Canal, plunges westward through the water at its maximum speed of four miles and hour.

From out of the dense woodland surrounding the canal we seem to hear voices singing another song, one much older than the one heard previous.

"Old Davey Miller, ridin' on the tiller
Comin' round the Browertown Bend . . .
Old Davey Ross, with a ten dollar hoss,
Comin' down the Pompton Plane . . .
Old Reddy Wright and his naggin' wife
Waitin' for the Bloomfield Lock."

Yes, it is May in 1867, and all the fields in Bloomfield and Stone House Plains are green with wheat, oats and rye. Or else they are a smooth, rich brown where corn is being planted.

The cook is squeezing his accordion and it bleats like a doll saying "ma-ma, ma-ma." A woman sits in a rocking chair sewing stitch after stitch. The mules plod onward, when suddenly they stop. The boat drifts idly forward and the woman lays aside her sewing.

The captain holds an enormous conch shell to his lips and roars: "Aw. . .w lock! Awww lo-huck!" while the fields and woodlands re-echo "Lock-hock. Lock . . . ock."

However, we notice it is not a lock at all the boat is approaching, but an inclined plane. It is one of the curious devices that helped the Morris Canal to climb 900 feet and more from the sea to Lake Hopatcong, and then drop another 850 feet into the Valley of the Delaware. It is the Bloomfield Plane

A mechanical marvel of its age, it was designed by Ephraim Morris of the Morris Neighborhood, Bloomfield We can hear Ephraim saying "Henceforth, the most mountainous regions and the most appalling elevations will be traversed with ease." But he was wrong; no other canal was ever to equal the climbing record of the "Canal that Climbed Mountains."

The keeper of the inclined plane has been awakened by the loudest shouts he has ever heard coming from a man. He appears from his shanty and waves a reassuring hand.

The Sassy Bride, at first snubbed against a wooden post, is floated into an iron carriage which has been standing submerged in the water. The four mules are driven off to the stable, for they have finished their day's stint of fourteen miles.

A grating noise is heard, the three inch thick cable begins to vibrate and the iron carriage with the boat, cargo and crew, all wobble majestically up the hill. It is a grand and majestic sight as the Sassy Bride completes its ascent and is launched into the still waters of the Seventeen Mile Plane above.

Fresh mules appear from the stable upon the towpath; the rope is attached and the boat moves onward toward Centreville, now Richfield, and Cheap Josie's.

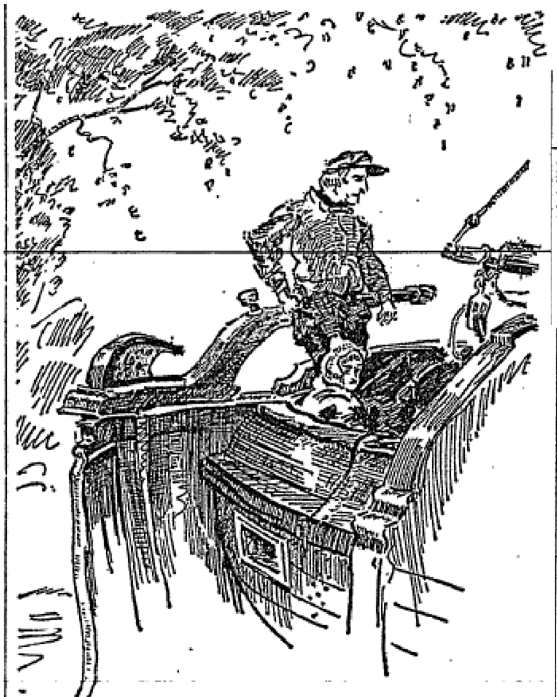
It comes to mind that boatmen are rough characters and Reddy Wright is the roughest of the lot. We can hear Reddy saying: "The preachers are down on us boatmen. They say we drink, and curse and fight. We break the Sabbath, they say. Mebbe we do. Mebbe we do, at that. But, let me tell ya, its fightin' I like the best. Why, the last time we passed through that inclined plane back there, I met a chunker and her captain claimed he had the right of way. Mebbe he did. I ain't gonna say, but that'll be the day when some dirty scow from Mauch Chunk can get ahead of the Sassy Bride.

"I picks me up a hunk o' coal and caught the captain right between the eyes where I aimed. He's outa commission now. Next time he and his crew will make way for the Sassy Bridge."

We can well believe his tale when we look at his powerful arms attached to a powerful body. With his mop of flaming red hair, the captain of the flicker Sassy Bride is not one to doubt. He is a fighter from the word "Go," and with a technique all his own.

It is said he can throw a chunk of coal for almost a mile and hit his mark at every throw, however small it might be and however fast it might be moving. Weird tales have arisen of an odd gun he carries with ammunition and powder. We now realize it is the lumps of coal he carries upon his boat that supplies him with bullets, and it is his right arm, enormously big, that makes his gunpowder.

Tales have been rampant of how farmer's chickens suddenly disappear without a cackle or sound. Naturally their missing has been blamed on Reddy, for it is well known that Reddy can behead a farmer's chicken at 200 feet and has had many a fine dinner at the expense of some poor farmer unfortunate enough to live too near the canal.



REDDY WRIGHT AT THE TILLER OF THE 'SASSY BRIDE." The Sassy Bride was one of the flickers that plied the Morris Canal during its hey-day and Reddy was the toughest captain that ever commanded a boat.

Then, there is the story of how Farmer Messlar, up Stone House Plains way, owned a bull that went mad. Reddy split three chunks of coal upon the tough skull of the animal without seeming effect. Then be picked up a jagged piece of brick and split the skull wide open.

As if to verify the truth of these fantastic tales Reddy spies a bullfrog sitting upon a lilly pad on a pond near the canal. Picking up a hunk of coal he deftly aims it at the frog. Suddenly the frog is there no longer. "Lets have frog's legs for supper tonight," says Reddy.

In violent contrast to the big, husky frame of her husband Mrs. Wright is but a little wisp of a woman. At first glace one might expect to see her take off with the breeze and flutter away.

Upon closer examination, however, one notices that though bent by years, trouble and hard work, her face creased by hundreds of wrinkled lines her deep set blue eyes shine with a spirit as fierce and unbeaten as that which gleams in the eyes of her husband.

Lack of teeth probably accounts for the turned up pointed chin and makes the nose seem longer, so that, in profile, nose and chin almost meet and makes the face reminiscent of witches on broomsticks in old illustrated editions of Grimms' "Fairy Tales." We note the brow above the piercing eyes is boldly modeled.

"What color was your hair before it turned, granny?" we find ourselves asking.

"Black, black as yer own." Putting her hand up to her scant white hair, through which the scalp shows pink and shiny as a baby's, she adds: "My fust mister, he uster say hit be like a crow's wing, shinin' and purty. 'Pears like I should rub in some onion juice on these ere pesky bald spots."

"Onion juice? What for?" we ask in amazement.

"Ary folks knows as how onion juice, rubbed in, sprouts hair like weeds after a rain, iffen so be ye stand in the sun."

We note that her cotton dress of pink and white check is starched and spotlessly clean, and that she has on a pair of "boughten store shoes" in which she is mighty uncomfortable. Evidently they are used for special occasions only and she is used to going barefoot most of the time.

The floor of the boat has been scrubbed so often that it has been bleached almost white. Starched lace curtains hang at the windows of the cabin and geraniums bloom on the window sills.

Colorful rag rugs add cheer to the room and the old pieces of furniture have been rubbed and polished so often they reflect the colors of the rugs Large copper boilers hang over the fire and ashes of the fires have been used upon them so often that they send forth a warm, brilliant shine.

As we gaze upon her we suddenly realize that in her day Mrs. Wright must have been quite a beauty. It is said that she was the daughter of a storekeeper at Waterloo, an old ghost town near the present Cranberry Lake.

At the time Waterloo was far from a ghost town. It was a thriving port upon the canal and wagon loads of iron ore were brought to the dock to be shipped by the boats to New York and Jersey City markets.

Along side the dock was the old brick store, still standing where the father of Mrs. Wright did a very fine business. His attractive and vivacious young daughter had much to do with the increase of her father's business. Young swains were forever making excuses to "go to the store."

However, Mrs. Wright's father did his utmost to discourage their attentions. He had much greater plans for his beautiful daughter. She would marry no one less than a millionaire.

The day came when his opportunity arrived. A portly middle aged man from New York

(Continued on Page 5)

Morris Canal

(Continued from Page 2)

came to Waterloo to make arrangements for the shipment of ore to his smelting plant. He became captivated by the freshness and beauty of the young girl and soon they were married.

City life did not agree with her, however, and soon she was back at her father's store. No one knows what happened to her "first mister." Whether he died or whether she "just up and left him" has never been discovered.

It was not long after when the young red headed bulk of a man entered the store. The young widow had never met anyone quite like him. His roughness took to her fancy, after having been imprisoned within the city walls.

Reddy swept her off her feet with his tales of the Pennsylvania hillsides and the rich farmlands of New Jersey. His stories of life upon the waterway intrigued her, but he forgot to tell her of the hard life she must lead.

As the years rolled on she became embittered and her tongue lashed out like that of an adder. she seemed to shrivel up more and more each year and more and more she took her vent upon her husband.

The canalers would laugh and joke of how Reddy was afraid of no man, but before his tiny, little wife he would cringe. So it was that they sang:

"Old Davey Miller, ridin' on the tiller
Comin' round the Browertown Bend . . .
Old Davey Ross, with a ten dollar hoss,
Comin' down the Pompton Plane . . .
Old Reddy Wright and his naggin' wife
Waitin' for the Bloomfield Lock."

Old Houses Provide Setting For Past Persons, Deeds

Each Has A Story Worth The Telling

The following article on early history of Essex County was written by Herbert A. Fisher Jr., of 1800 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Old houses make history a real and living thing for us. Not only do they give us the experience of the past upon which to build our present, they become finger posts to guide us in the building of our future.

They afford a concrete setting for bygone men and deeds, and help us to visualize momentous actions and diverting incidents alike, with all the attendant circumstances.

If you are taken into a low timber-ceiled room and told that George Washington visited here on his way from the battle of Monmouth to the Hudson River, you will ever afterward remember that place and incident.

Then if you are told that in this very same room the first church meetings in Bloomfield were held and that it was actually in this room that Bloomfield received its name, the association with its setting will be indelibly engraven in your memory.

If you walk down a street and are informed that in the building before you the world's finest organs were made and that Bloomfield was once a musical center of note, you then acquire another menmonic peg upon which to hang a deal of romance and history.

Each old house has its own story to tell and each story adds to the history and romance of your town. The valleys of the Second and Third Rivers have about them that which makes one feel instinctively that they must have a story worth the telling. And the old buildings situated within these valleys add lustre to the feeling.

On the south-east corner of Watsessing and Berkeley avenues stands a low, rambling structure known as the Samuel Dodd homestead. Little has been told of the old landmark as it unobtrusively stands away from the rush of traffic on nearby Bloomfield avenue.

However, it commands an important place in the history of our town from its very earliest days. The present house, although dating back only to the early nineteenth century, actually is connected to much earlier ties. It stands upon the site of one of Bloomfield's first houses.

It is not definitely known whether the house was built by Samuel Dodd of the fifth generation or by his son Samuel. Samuel, the father was born in the first house upon the site on Sept. 20, 1776 and died there, according to the Dodd Genealogy, on Jan. 21, 1815.

It is possible he built the present house shortly before he died, but it is more likely the house was built at that time or uel, born April 7, 1797, in the old homestead.

On April 3, 1823 Samuel, the son, married Elizabeth Young Baldwin and it is probable the huse was built at that time or very shortly after. Its architectural details point to this period of construction.

Authenticating the date and period of the house are the types of mouldings used. They are of the French style which was very popular after the hostilities with England. No one wanted anything to do with English styles and the French became popular.

The lunar windows at the gable end of the house also help to date it as of the early nineteenth century. Rosalie Fellows Bailey, in her huge volume: "Pre - Revolutionary Dutch Houses and Families in Northern New Jersey and Southern New York State," states that lunar windows made their first appearance about 1800 and were at the height of their vogue about 1825. However, I would date them slightly earlier as I have found evidence where they were used, not to a great extent, as early as 1780. It is true that it was the early part of the nineteenth century when they reached popularity.

Another feature that dates the house as being of the nineteenth century is its placement upon the earth. All of the seventeenth and early eighteenth century Dutch houses faced the south and the early houses of Essex County did likewise. It mattered not in which direction the road ran.

Later in the eighteenth century, when roads were somewhat improved and new roads built, we find some of the houses facing east. It was not until the beginning of the nineteenth century that we find houses facing the streets and, if occasion demanded, facing west or north.

Since the Samuel Dodd house faces west without appearance of alterations in that respect, we may assume nineteenth century construction.

At first glance at the house one might wonder if the smaller central unit might not be of earlier construction. The smaller windows might indicate that such as the case. More detailed examination shows us that the mouldings of the windows and other items are not of an earlier period.

The style of the house is that which was brought over by settlers from Long Island. However, it was built rather late in the period of the Long Island style. We find a strong mixture of English and Dutch influences.

Construction details are Dutch, with wide floorboards and heavy oak supporting beams. The large main unit with the smaller side unit gives it a Dutch flavor, but such houses are found in the south-east section of England where many Dutch and Flemish settled. Therefore, the style has become known as the English-Flemish style.

At the period of its construction, however, many of the early Colonial characteristics were beginning to fade away, and, as stated, even French influences were now being felt.

The plantation upon which the house stood had been in the Dod or Dodd family for many generations. It was not until the late nineteenth century that it passed into other hands. It was one of the earliest farms to be laid out in Bloomfield.

The progenitor of the Essex County family of Dodd was Daniel Dod. He and his wife Mary appear at Branford, Conn., as early as 1646 or 47. Just wneh he came over is not known, but it is believed to have been during the 1630's or early 40's.

He died between sowing time and the hearvest of 1668. Mary, his wife, died May 26, 1657, and both were buried at Branford.

The children thus left orphans all removed to Newark, except Anna and Stephen who remained in Connecticut. Those who came to Newark were: (1) Mary, the eldest, baptised June 1651 at New Haven, but born at Branford. She married Aaron Blachly. (2) Daniel, born 1649 at Branford and died in Newark Township sometime between 1701 and 1714. (3) Samuel, born May 2, 1657 at Branford and died at Newark Township about 1714.

Daniel, the elder brother, was appointed in March 1678, with Edward Ball, to run the northern end of the Town from the Passaic River to the crest of the First Mountain. (How he fell in love with the land along the Second River in Watsesson Plain and purchased large tracts of it, has been described in the article: "Garden State Parkway Swept Away 250-Year-Old House," Dec. 28, 1961 issue of this paper.)

The Elizabeth Town Bill in Chancery shows his having acquired the land and that on Jan. 18, 1697, this and other properties were confirmed to him by the New Jersey Proprietors.

It was Daniel and his wife Mary who built the old Dodd homestead on the north-west corner of Franklin and Race streets. On the corner stone was the date 1719. It was destroyed when the Garden State Parkway was cut through.

Samuel, the younger brother of Daniel was born May 2, 1657. He was left motherless at the age of three weeks and fatherless when nine years of age. He came to Newark with his brother and sister and lived with them. At a town meeting, Feb. 13, 1678-9 (the double date denotes the date by the old calender and by the new), being then about 22 years of age, he was admitted as a planter.

His home lot was assigned at the north-west end of the town lot, next to that of his brother Daniel. He also obtained property at Watsesson Plain on the east side of his brother Daniel's land.

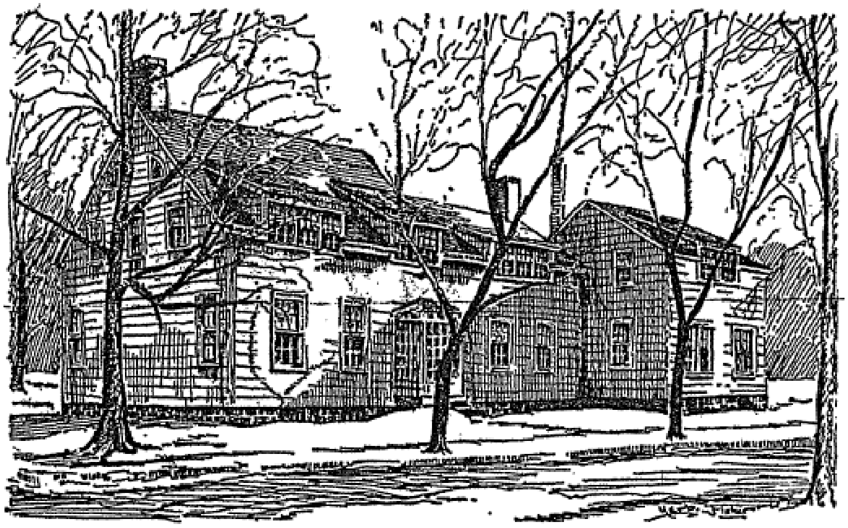
This included the property upon which the Samuel Dodd house stands. At the time it included several acres adjoining the Daniel Dodd plantation along Franklin street.

In the Newark Town Records of Feb. 25, 1680, it was voted that Samuel Dod be allowed 2 and ¼ rods of fencing. This was for his share of maintaining the town fencing.

At the town meeting of Jan. 9, 1687-8 the name of Samuel Dod appears with others who promised to the "Maintainence and Allowance now agreed upon for the upholding and Preaching of the Word in our Town."

In January 1701-2, Samuel Dod was chosen constable of the Town. His will is the oldest will of a Dodd in this State, dated Feb. 3, 1712-13 and proved 1714.

The children of Samuel and Martha Dod were: (1) Samuel, born about 1695 and died April 16, 1773; (2) Jonathan, born about 1705 and died Nov. 22, 1733; (3) Mary; (4) Martha; (5) Rebecca; (6) Susanna; and (7) Tannah.



THE SAMUEL DODD HOUSE. Believed to have been built in 1823 this rambling old landmark stands on the south-east corner of Watsessing and Berkeley avenues. The sketch shows the house as it appeared about 1925 before the present immitation brick shingles were applied.

Samuel, the eldest child, was born at Newark on his father's home lot at the present north-west corner of High and Orange streets. He built the first house at the corner of Watsessing and Berkeley avenues, Bloomfield. Here he died on his plantation on Watsesson Hill, as the section was then known.

It is not known just when Samuel built the house upon his father's plantation, but it is probable it was about 1730 when he married Mary Pierson of Watsesson Hill.

He is mentioned several times in the *Newark Town Records* as Lieutenant Samuel Dod. With Capt Samuel Harrison he was deputed by the Townsmen to let out the common lands to those who desired to dig for mines. This was on March 14, 1721-2, soon after the discovery of copper by Arent Schuyler across the Passaic River at Arlington.

On March 11, 1740 he was appointed assessor. He was a carpenter by trade and ran a saw mill along the Second River. His account book is still preserved by descendants. He was connected with the Church Under the Mountain (First Presbyterian, Orange) and lies in the old Burying Ground there.

Samuel and Mary (Pierson) Dod had eight children. Samuel, the fourth child and eldest son, was born Jan. 11, 1736 at Watsessing Hill in his father's house and died there during July 1795 of smallpox.

It was either he or his son who built the present house, but as explained, it was more probably his son.

This Samuel, the third generation of Samuel Dods to be associated with Bloomfield and the fourth generation of Dods to be in America, worked a large farm at Watsesson Hill. He seems to have been of a retiring type, having held no public office.

He married twice. About 1760 he married Elizabeth Hinman of Newark. Elizabeth died about 1767 and he married Sarah Baldwin of Watsesson.

In all he had ten children three by his first wife and seven by his second. Samuel was his sixth child becoming of the fourth generation of Samuels to be connected with the Watsesson Hill plantation and of the fifth generation of Dodds to be in America.

Samuel was born Sept. 20 1776 in the old homestead on the south-east corner of Watsessing and Berkeley avenues and, according to the Dodd Genealogy, died there Jan. 21, 1815.

Entries in the old account book of Joseph Curry Baldwin, tailor, son of Jabez Baldwin, show charges to him for work done for William Burke, and a uniform, made during war times, 1814, for John Frame. It is possible these men worked for Samuel, or he may have owed them money and had Baldwin make the clothes for the men to settle their accounts.

He is buried in the family vault in the old Bloomfield Cemetery. He married Jemina Dodd of Watsesson and they had nine children. According to family tradition, as related in the Dodd Genealogy, it was either he or his eldest son Samuel who built the present house.

Samuel, of the sixth generation of Dodds in America, was born, according to records, on April 7, 1797 in the old homestead on Franklin avenue, corner of Race street. This was the old Daniel Dodd house. He died Aug 1, 1862.

On April 3, 1823 he married Elizabeth Young Baldwin and it is believed the present house was built for the occasion. He was an engraver and had his place of business in Newark.

Samuel and Elizabeth (Baldwin) Dodd had six children, two boys and four girls. William Henry, born Dec. 8, 1830 was the elder son and Samuel Walter, born Sept. 13, 1833, was the next child. Both sons were born in the homestead and followed their father's business for several years.

The Newark industry was immensely varied. Steel marking stamps, official seals, engraved visiting cards, embossing, silver and jewelry engraving, coffin plates and stencils were included.

Samuel Walter Dodd was the last of the Samuels, and the last of his line, to live in the old homestead. He removed to a house, still standing, on the north side of Belleville avenue, between the New Jersey Midland Railroad, now the Erie-Lackawanna, and Spruce street.

At the time of his death he was a partner in the firm of Charles Lovatt and Company, silk manufacturers. He served for nine months from Sept. 18, 1862, in Co. F., 26th Reg., N. J. Volunteers, Civil War.

He died of diphtheria two weeks after the death of his son George. He married, Oct. 19, 1865, Catherine Lavina Baldwin of Bloomfield. They had four children; George Samuel, William Clinton, Marian Louise and Laura Ward.

George died of diphtheria two weeks before his father as a young man and William never married. So ended the Samuel Dodd line of the family.

When Samuel Walter removed he evidently sold his property at Watsesson Hill to a relative John Mingus Dodd, who owned extensive properties to the east and to the south-west of Samuel's.

John Mingus Dodd was also descendent from the Samuel Dodd line. He was a son of Abner Dodd, who, in turn, was a son of Samuel Dod and Mary Pierson Dod, of the fourth generation of Dodds in America.

Beside the extensive properties he owned in Bloomfield he owned several in New York City, where he lived. He was a well known architect and builder. He was born in Bloomfield, Jan. 28, 1806 and died in New York, Nov. 5, 1888. His father's home was on Watsessing avenue, just east of the present Grove street, where the Chevrolet property is now located.

He achieved wide success and was recognized as a man of honor in all his associations. He built the arched brick tunnel which made the roadway of the New Haven Railroad from 34th to 42nd street on Park avenue. He also built many homes and business buildings in New York, importing the stone from Bloomfield quarries.

In 1852 he retired to look after his various properties in New York and Bloomfield. He lived at 37 Hester street, later moving to a house he built at 234 West 21st street, N. Y. C., where he died.

When he died the old Samuel Dodd homestead and property was sold to John Charles, who was the owner in 1889, when a census was taken. He as still the owner in 1906, according to the Es-

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sex County Atlas Map.

So ended a long period of ownerships by members of the Dodd family.

The early Federal appearance of the house has been ruined by the addition of large dormer windows and especially by the covering of artificial brick shingles. Otherwise it remains much the same as during its early days. It is one of Bloomfield's historic sites and efforts should be made to preserve it.

Tale Of Pearl Brook One Of Rich Legends Of Area

Cooking Spoiled A $25,000 Pearl

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

If one stands on the West Passaic avenue bridge in Brookdale looking westward along the south side of the Garden State Parkway, one notices the junction of two small streams that form the Yantacaw or Third River.

The southernmost of the two streams orginally had its origin a short distance north of Alexander avenue, close to Grove street, in Upper Montclair. It crossed Alexander avenue slightly west of the old Sigler house, now the home of the Mueller family, and flowed in a southerly direction through what is now Yantacaw Brook Park.

It then flowed along the north side of Stony Hill Road or Bellevue avenue crossing Broad street and flowing along the north side of the thoroughfare to its junction with the other stream.

During early days the stream was known as Stone House Brook. Then during the early nineteenth century it became known as Church Brook, after the Reformed Dutch Church was built along Bellevue avenue.

The northernmost of the two streams has its origin with a spring west of the Notch in Clifton near where Route 46 passes through. Crossing Valley Road, south of the Road's intersection with Route 46, it flows in a southerly direction crossing Grove street.

It then folows along a short distance north of Alexander avenue, crossing Broad street north of the county line. It then flows east of Broad street, crossing under the Parkway to its junction with Church Brook.

During early days it was known as the Notch Brook. After a series of events during 1857 it became known as Pearl Brook. How it obtained the name of Pearl Brook is quite a tale and has become one of the rich legends of our area. However, it is far from being a myth and created a great deal of excitement at the time.

The stream was well known for its various beds of mussels and the early families living nearby used them for food.

Then, a tremendous size pearl was found in 1857 that caused a rush by adventurers to the stream.

News of the find spread throughout the world. Newspapers and magazines carried articles about the discovery and the intensity and excitement of the gold rush in Califronia was almost equalled.

Reporters and artists came to the scene to record the activities. Every tributary of the Yantacaw was dug up in the search for more pearls.

One of the best descriptions of the great pearl hunt is to be found in the article: "Pearl Muscle Fishing in New Jersey," that appeared in "Frank Leslie's Illustrated Newspaper," May 28, 1857. It states:

"To the lover of jewels the pearl has a spell that fascinates frequently, when even the diamond loses its interest. The pearl possesses a quiet beauty, its dark recesses of silvery light seem particularly harmonious with the young and innocent, and for the blushing bride there are no jewels which seem so fully to adorn her state as the pearl."

". . . the fisheries of Notch Brook, near Paterson, New Jersey, which if not the most extensive, have the historical eminence of furnishing the largest pearl ever seen, one which but for ocular demonstration would have been pronounced fabulous by all acquainted with their usual size."

With such publicity strong interest was aroused. People arrived at New York City from far and near. Crossing the Hudson by ferry they took a seventeen mile ride by rail to the city of Paterson, described as "situated on the Passaic River, immediately below the Falls, one of the prettiest little cataracts in the world."

Leslie's Magazine goes on to state: "The entire neighborhood around Paterson is filled with historical reminisecences, for Washington held headquarters for a time in the immediate vicinity (the Dey mansion, Preakness); but the city at that time had no existence, it being founded at the close of the Revolution."

The above statement is partially untrue. During the Revolutionary period the section later to become known as Paterson, had a church, a store, a school, a bridge and several houses. Abraham Godwin had a warehouse there and a hotel. He had already built several houses along the Old York Road which he had sold to various families. It was known as Totowa Falls or Bridge and was a part of Acquackanonk Township, Essex County.

Alexander Hamition saw possibilities of its becoming a manufacturing center and after the war it developed as such. It was already an industrial center during the war.

The Notch was also an industrial center and is rich in historical lore. The high cliff and nearby cave have caused several Indian legends to spring up about it.

Situated upon an old Indian trail, which became one of our early important highways, it has, since its very beginning, been known to the travelling public. The Indians used the trail as a means of getting to the Minisink Trail from the Acquackanonk, Hackensack and other campsites along the Hudson River.

The early colonists used it to and from the numerous iron mines far back in the mountains of New Jersey. Oxen carried iron ore upon their backs from the mines to the docks along the Passaic River.

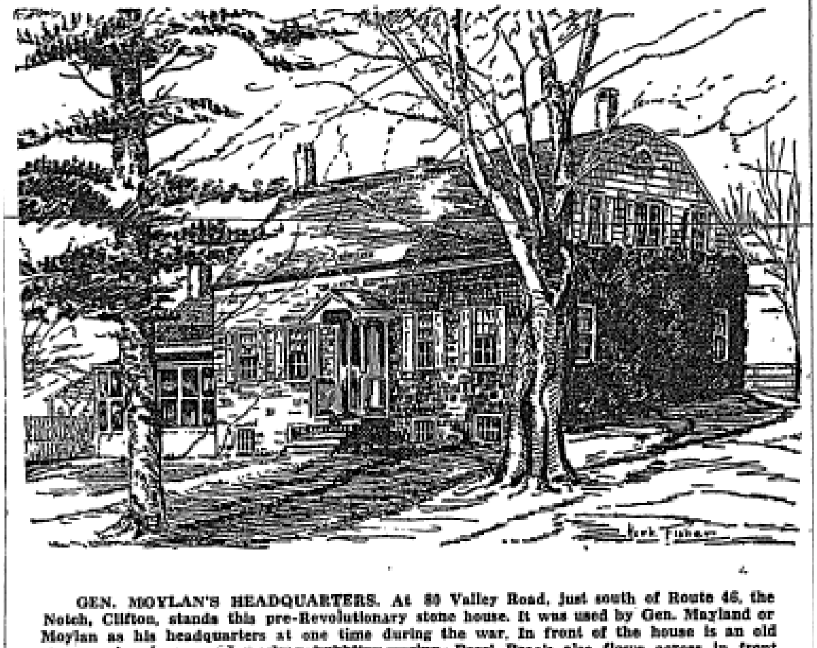
The Notch Road, as it was known, was actually the only roadway that might be called such. The present Valley road was in existence, but was not more than cowpath. In fact it was known as the Cranetown cowpath.

Along the Cranetown cowpath, travelling southward, were at least two Van Riper houses, a Speer house, the Uriah Garrabrant house, the Peter Jacobussen house and the Hermanus Van Wagoner house, still standing at 880 Valley road, corner of Route 46. It became known as the Col. Moyland headquarters.

Behind the Van Wagoner house stood a little stone house belonging to Cornelius De Graw. Across the Notch road from the Van Wagoner house stood another typically Dutch stone house belonging to Marynus Van Winkle during the Revolutionary period.

In 1792 Cornelius E. Vreeland purchased the property from the heirs of Van Winkle and operated it as a tavern. It became a popular stopping place for those carting iron to the Passaic docks.

In 1830 Henry F. Piaget purchased the property, enlarged the hotel, and it became world famous as the Notch Inn. It remained as a hotel until it was destroyed by fire during the early 1930's. At one time, during the Revolution, it was the headquarters of Gen. St. Clair.



GEN. MOYLAN'S HEADQUARTERS. At 80 Valley Road, just south of Route 46, the Notch, Clifton, stands this pre-Revolutionary stone house. It was used by Gen. Mayland or Moylan as his headquarters at one time during the war. In front of the house is an old stone spring house and a clear bubbling spring. Pearl Brook also flows across in front of the house. Pearls were found here.

On the north east corner of the Notch road and the Cranetown cowpath stood a house belonging to Matthias Everson. Behind the house the troops of Gen. St. Clair encamped.

That the Notch was looked upon by Washington as an ideal camping ground is proven by a article appearing in the New York Gazette, Dec. 6, 1779.

"All the Army but 1,200 left at West Point are marching down the country in Divisions, under their proper Generals, supposed for Morris County, but it is conjectured they will hut this winter at Morristown, the Notch, below Passaic Falls, or mountain in, the rear of Kimbel's."

American troops passed through the Notch many times going to or returning from the large encampments at Totowa and Preakness. So important did Washington consider the pass that he had it guarded throughout the war and had guards along the Notch road from the pass to the Passaic River.

In Gen. Washington's orderly book we find the following: "MONDAY, OCT. 9, 1780. Col. Moylan with his regiment of cavalry will take post near Little Falls, and Major Parr at the Notch, and both will parade on the road to Newark and Acquackanonk (the Notch road)."

Washington had a signal and lookout tower on the cliff behind the Notch Inn. From the tower he could watch the British movements on New York and Newark Bays. With his spy glass he could discern any British attempts to invade the Essex County area.

The pass through the Notch was much more narrow than it is today. Quarries and the construction of Route 46 have widened it. In 1857 the Notch Brook flowed placidly through it and all was serene and quiet until David Howell found a pearl.

David Howell was soon to become immortal as the New Jersey pearl digger. He lived in a modest two story frame dwelling in the Notch Neighborhood in the outskirts of Paterson, where he carried on his trade as shoemaker.

According to the Leslie article: "We found him comfortable, possessed of a happy disposition, a large share of imagination, and a more than ordinary buxom wife, together with a pet child and a maid of all work such as cannot be seen out of New Jersey."

The story goes on to tell how Howell, finding business dull and the larder somewhat empty, decided to go to the neighboring brook and fish for mussels. Gathering a good amount of the bivalves he took them home and had them served for breakfast.

The mussels were stewed, but for some reason proved to be tough and unpalatable. Mrs. Howell decided to fry them and used the lard freely. With a good hot pan it took but a few minutes to bring the mollusks to tenderness.

Upon his first bite his teeth came upon a hard substance which proved to be a pearl of extraordinary size. "Impossible as it may seem, this breakfast was the most expensive one served upon any man's table. No gourmand of ancient or modern times ever before wasted upon so poor of fare, or upon any, however good, twenty-five thousand dollars!

"And yet such was the case, for the stewing and the frying, had destroyed the most magnificent jewel the world ever saw; one, which if placed at the feet of royalty would not only have commanded the princely sum mentioned, but also a title and a pension, and Howell, the New Jersey shoemaker would have been duly recorded in the blue book of aristocracy."

Upon taking the pearl to a jeweler in Paterson named Laverack, Mr. Howell was informed that if the pearl had been perfect it would have been worth $25,000. Its tremendous size would have commanded such a price.

Laverack was the owner of many valuable pearls and he now became beseiged by reporters and pearl diggers seeking information. A Mr. Wright, editor of the "Paterson Guardian," was called upon to conduct people to the scene of the "pearl findings."

Farmers as far away as Bergen County were approached and propositions made in the procurance of conveyences. People came by droves, by any and every means possible.

In the words of the reporters from Frank Leslie's Illustrated: "It was our good fortune at last to reach the classic spot, and Notch Brook, in all its rural beauty, was meandering before us. A knowledge of the existence of this stream has hitherto been confined to the few residents in its neighborhood. It is one of the numerous little rivers which wend their way among the rich and fertile lands of New Jersey, its half gravelly and half muddy bottom abounding in muscles, which have heretofore been little esteemed either for their beauty or as articles of food.

"The surrounding scenery is broken and diversified, and one can scarcely realize that a place as truly retired is so near the great metropolis of the New World."

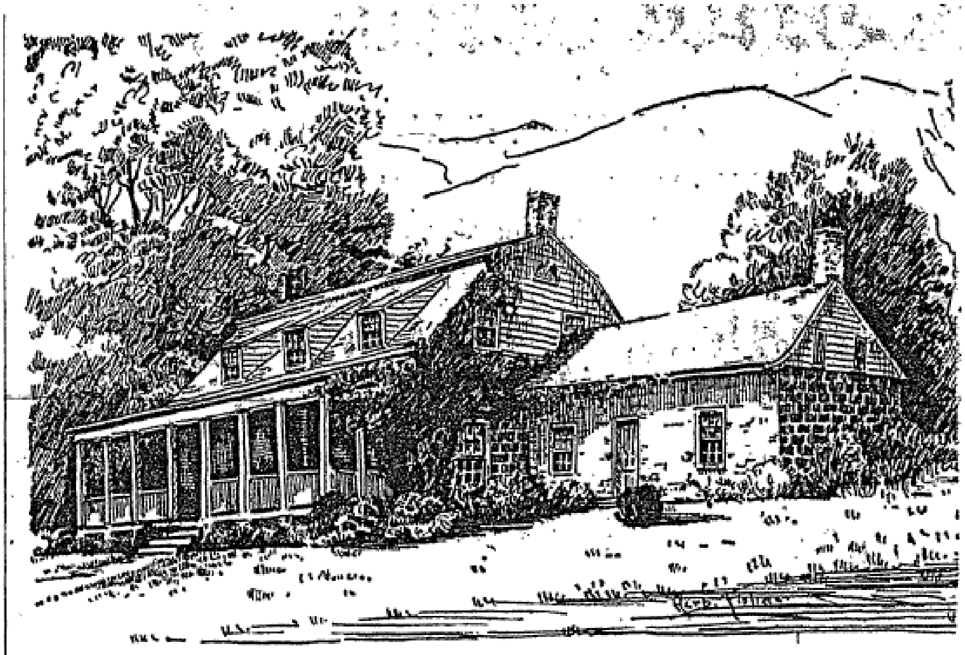
Tradition has it that often pearls had been found in the bivalves before this, but the natives did not realize their value. It is quite probable they were too small in size to be of value. Anyhow none raised the interest as did the pearl found by Howell.

Although the pearl was worthless, due to its treatment, news spread of the great find. An influx of people soon placed hotels and houses to the point of: "Filled to capacity." Tent makers did a thriving business and soon the stream was lined with the temporary quarters.

How a pearl of real value, known as the "Tiffany Queen" was discovered will be told in next week's article.

Mussels With Pearls Discovered In Bloomfield Areas

Children Played With The Baubles



THE NOTCH INN. Formerly stood on the north-west corner of Valley and Notch roads, across from the Moylan headquarters. It was the headquarters of Gen. St. Clair when Washington was at Preakness. Pearl Brook flowed to the west of this house, which from the early 19th century until it was destroyed by fire during the early 1930's was a famed eating place. During the great pearl rush it was a busy hostelry.

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

— Jacob Quackenbush was a carpenter of Paterson. When he received the news of the discovery of the Howell pearl, he remembered having heard his father relate how often shiny substances had been found in the mussels in the neighborhood. The round, pretty baubles had been used as playthings by the children and nothing more thought of them.

Quackenbush realized that these playthings had been real pearls, perhaps of incalculable value. He immediately dropped his business and became a pearl digger along the Notch Brook, the Stone House Brook and along the tributaries of the Yantacaw throughout the Brookdale and Bloomfield areas.

It was along the tributaries where the mussels were found, especially where the outlet of a spring joined one of the smaller brooks that flowed into the river.

As the result of his efforts he was rewarded by the finding of a rare pink pearl, a gem that was to become world famous. At first it was known simply as the Notch Pearl, but soon rose to prominence as the Crown Pearl, the Tiffany Queen and the Princess Eugenie Pearl.

The pearls of Notch Brook were found in the smaller shells as the formation of the highly desirable jewels greatly impeded the normal growth of the mussel. The pearls were the result of disease and are calcareous concretions of peculiar lustre.

Most pearls are formed by the intrusion of some foreign substance between the mantle of the mollusc and its shell, which, becoming a source of irritation, determines the deposition of nacreous matter in concentric layers until the substance is completely encrusted.

Sometimes the disturbing object is merely a minute parasite. On some occasions a grain of sand may be responsible for the formation of a pearl. One pearl found along the Notch Brook was found to contain a small piece of copper in its center.

Experience of pearl fishers shows that shells which are irregular in shape, or which bear excresances, or are honeycombed by boring parasites, are the most likely to contain the precious gems.

The substance of a pearl is essentially the same as that which lines the interior of many shells, and is known as "mother of pearl."

Although a large number of molluscs secrete mother of pearl, only a few of them yield true pearls. The finest are usually obtained from the so-called "pearl oyster," the Avicula (Meleagrina) margaritifera. Fresh water pearls are procured chiefly from the "pearl mussel," Unio (Margaritana) margaritiferus.

The river pearls are generally of a dull leaden hue and inferior to those of marine origin. The Tiffany Queen was an exception to the rule.

Some pearls are of a perfectly sperical form. It is obvious that such pearls must have remained loose in the substance of the muscles or other soft tissues of the mollusc. Frequently the pearl becomes cemented to the interior of the shell, the point of attachment thus interfering with its symmetry. In this position it may receive successive nacreous deposits, which ultimately form a pearl of hemispherical shape.

When such is the case the pearl, when cut from the shell, may be flat on one side and convex on the other. This forms what jewelers call "perle bouton."

At times pearls are burried within the mother of pearl and are occassionally brought to light in cutting up mother of pearl in the workshop.

A pearl of first quality should possess, in the language of the jeweler, a perfect "skin" and a fine "orient." That is to say, it must be of a delicate texture, free from speck or flaw, and of clear almost translucent color, with a subdued iridescent sheen.

Pink pearls are rather rare and are occasionally found in the great conch or fountain shell of the West Indies. They are also found in the chank shell. Some authorities on pearls claim that there is one drawback to pink pearls in that their tint is apt to fade. Others, such as Kunz and Stevenson, say that such is not the case, as the fading is so slight that it does not impair the value.

To find a pink pearl in fresh water fishing was indeed a rarity. One can but imagine the excitement the finding of the rare gem must have caused. The Tiffany Queen not only had a rich, fine color, but a high luster as well. A perfect sphere in shape, it was about five eighths of an inch in diameter.

Many misconception have arisen as to the facts of the discovery of the precious gem, as to its shape and size, and as to its type. For instance; Marcus Baerwald and Ton Mahoney informs us in their book "Gems of Jewelry of Today," (Marcel Rodd Co., N. Y., 1949), "One remarkably beautiful pink pearl was found by a carpenter who lived in the Notch Brook neighborhood of Paterson, N. J. It weighed 93 carats and was sold to Tiffany's for $2500 cash plus $250 in trade. Later the pearl became known as the Tiffany Queen and was sold to the Empress Eugenie or France."

There are two errors in this statement. First, the weight is misquoted. Instead of weighing 93 carats the stone weighed 93 grains. Secondly the pearl was not sold for $2,750. It was purchased for $1,500.

Another misconception, in another reference, was that the pearl was of pear shape and had three smaller pearls attached around the base, giving it the appearance of a crown.

Another story of the pearl tells us that the pearl was found in a Paterson restaurant when the mussel was opened by a customer and that he took it to Tiffany's shop and sold it for $25,000.

Finding such a mass of misinformation I decided to go to the great jewelry store and get first hand facts if I could. Introduced to Mr. A. F. Dumrose I was permitted to use material from the Tiffany library. A picture of the pearl was discovered in the library showing its actual size and shape, a perfect sphere

In "The Book of the Pearl," by George Frederick Kunz and Charles Hugh Stevenson, I found an accurate account. They inform us that the pearl weighed 93 grains and was purchased by Charles L. Tiffany for the company, for $1500.

Other pearls were found in the Notch Brook during the year of 1857, and for a few years thereafter. None were so large, nor did any command the price of the Tiffany Queen.

During 1857 the New York City market received about $15,000 worth of pearls from the stream. Other pearls were sold locally in the Paterson, Montclair, Bloomfield, Newark, Orange and other markets. Several were kept by the finders as souvenirs. One pearl brought $500. In today's market value the pearls brought to the New York market would be worth close to $1,000,000.

Mr. Tiffany described his feelings after making his purchase. "Here this man finds a pearl within seventeen miles of our place of business. What if thousands should be found, and many perhaps finer than this one! However we risked buying this one, and as no one in New York seemed interested in it, we sent it to our Paris house for sale, and a French gem dealer offered for it a very large advance on the original price, paying 12,500 francs (about $2,500)."

From the hands of the French dealer the pearl passed into the possession of the young and beautiful Empress Eugenie, "from whom and from its great luster it derived the name 'Queen Pearl.' It's present market value (1908) doubtless would amount to $10,000 or more." (Kunz: "The Book of the Pearl.")

Judging from the increase in values from 1908 until today, the valuation of the pearl has increased to about $100,000.

Kunz describes the Queen pearl as "Doubtless the most famous pearl ever found within the limits of the United States, and likewise one of the choicest. "Choicest, is the well known 'Tiffany Queen Pearl,' found in Notch Brook, near Paterson, N. J., in 1857. In form it is a perfect spere, and weighs 93 grains."

The active search soon depleted the resources of the stream. In 1858 only a few thousands of dollars worth of the gems were brought to the New York market. The decrease continued until in a few years practically every mussel was removed.

In 1857 pearls to the amount of $15,000 were brought in. In today's market value this would be about $1,000,000. In 1858 about $2,000 worth found their way to the market. In 1859 a like amount, and in 1860 about $1,500. Then, from 1860 to 1864 only $1,500 worth came in.

During the great rush of 1857 plans were formulated to start an industry of hatching the bivalves along the stream and constructing a building to carry on the business. When the droves of pearl diggers depleted the stream of mussels there was nothing left to start with.

One of the most singular circumstances connected with the Notch Brook "pearl fever" was the discovery of several shells containing mother of pearl buttons within them. Evidently the 1857 attempt to start an industry was not the first.

Experiments had been made on the pearl bearing Unies (fresh water bivalves) by dropping the buttons inside the shells, in hopes the mussels would cover them with their secretions.

(Continued Next Week)

Zadock Crane Was One Of Town's Unsung Heroes

Got Minute Men For Washington

The following article on early history of Essex county was written by Herbert A. Fisher Jr., of 1200 Broad street, Bloomfield Historic Sites Inventory Committee. Other articles on different aspects of our historic past will be published later.

By HERBERT FISHER

Bloomfield's Paul Revere

Did you know that Bloomfield had a Paul Revere? Well, it did, and although no great poet ever wrote about Zadock Crane to make his famous, he was but one of many such unsung heroes that rode through the hamlets and villages of the original thirteen colonies.

Our local hero was a native of Cranetown. Later, he became one of the original members of the Old First Church on the Green.

Of course Cranetown, Watsesson, Speertown, Stone House Plains, Orange Town, and the rest of Essex County were all a part of Newark Township at the time of the Revolution. It was not until Bloomfield Township was formed in 1812 that Cranetown became known as West Bloomfield.

During the Revolution it was known as Cranetown due to the great number of Cranes who lived there an dthe numerous Crane houses that dotted the hillside.

"Uncle Zadock Crane, as he was known during the early part of the ninettenth century was one of the old characters that frequented the roads of our countryside.

As we delve through the pages of our history we find several such characters with weird ideas in their minds. Some were known as witches and wizards; others were lovable old people, harmless and happy to reminisce on days gone by.

Old Zadock was one of the latter. Like many old men he was fond of boys and loved to tell them stories of the days before the Turnpike was built, before there was even a church, and before there were stores like those of Peter Doremus, Israel Crane and Nathaniel Baldwin.

The old man was convinced that vast sums of gold were buried somewhere on the First Mountain. Daily he might be seen walking along the dusty roads with a divining rod in his hand in an attempt to find the fabulous cache.

During the Revolution persons fled from Watsesson, Orange Town and elsewhere, with wagon loads of household goods to "Over the Mountain" for protection from British raids. It is quite possible that silver ware and other valuables were buried along the mountain until the fear of attack and plunder was over. Tales probably sprung up of large treasures remained buried in the mountain and it was for these that Zadock made his search.

From Bald Eagle to the Notch and beyond he made his rounds. Whenever the boys could be with him they would, for his pockets were always bulging with tempting things to eat.

Sitting upon some rock, or at the edge of a precipice Zadock would gaze over the Bloomfield Township countryside and, with his divining rod, point out some particular spot.

He knew them all well. "See that there," he would say. "When I was a boy that there roadway was known as the Old road. It waren't no more than a footpath. Look at it now: wide enough for one wagon to pass another.

"And, look down there. The Turnpike did not exist then. Straight as an arrow flies it is. My . . . My . . . My." Then he would start one of his tales, to which the boys would listen bug-eyed.

The boys loved him at such times. His long white beard and his white flowing hair, his great stamina and vitality, his knowledge of things of the past, made him respected. With shining eyes, he would forget the present and relive the days and events of his youth. No teacher of history in school could do a better job, nor would his stories remain in the memories of his listeners as did the tales of Zadock Crane.

His favorite story, however, was of a thrilling night ride to round up the Minute Men for Washington when the Continentals were here during Ocober 1780.

Washington had left his headquarters at the Dey mansion at Preakness and had taken up quarters at the Crane mansion on the corner of the Old Road and Speertown road, now the corner of Volley road and Clairmont avenue, Montclair.

The old stone house long ago disappeared, but the old Washington oak remains and there is a bronze plaque proclaiming the historic significance of the spot.

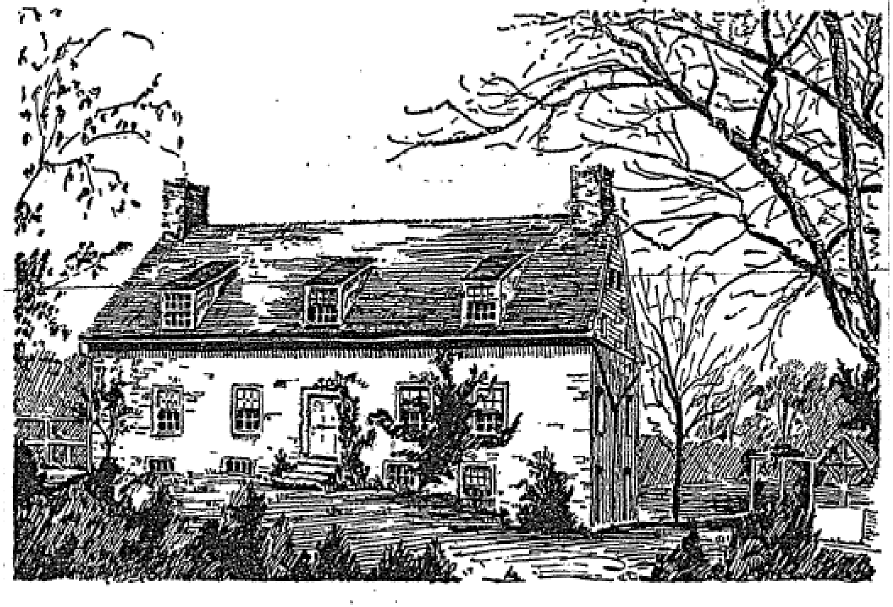
Washington's officers were housed in various old homesteads along the base of the mountain. The troops were encamped all the way from the Cranetown Gap to Paterson. One outfit was encamped on Chestnut Hill in Bloomfield.

At no time during the war was Washington more harassed than when he was stationed at Cranetown. The preceding year, 1779, General Lafayette had returned to France to enlist the sympathies of the French government and people in the cause of freedom in America. He succeeded in securing a fleet of seven heavy ships and thirty-two transports, with an armament of six thousand well equipped troops and as many more to follow.

Lafayette reached Morristown on his return, May 12, 1780, and Count Rochambeau, with the French fleet arrived in Newport, R. I., July 11th succeeding. Washington repaired at once to Newport, but remained only a short time. His presence with his troops in New Jersey was more important.

Early in September Washington had gone to a more formal conference with Rochambeau at Hartford, Conn., for the concentration of plans for future operations.

In the meantime Major General Arnold, who had for 18 months previously been holding secret correspondence with Sir Harry Clinton, Commander in Chief of the British forces in New York, had been appointed Commander of the important stronghold at West Point.



WASHINGTON HEADQUARTERS, MONTCLAIR. Situated on the north-west corner of Valley Road and Clairmont avenue the old Crane mansion was the headquarters of Washington for at least three days in 1780. Some of his troops were stationed on Chestnut Hill, Bloomfield. The house was the home of Zadock Crane, hero of our story. The house was torn down in 1900.

Washington having completed his conference with the French Admiral at Hartford, was returning to his headquarters at Preakness. He arrived at West Point at the very hour when the treachery of Arnold was discovered by the arrest of Major John Andre.

Arnold managed to escape to the British sloop of war called the "Vulture", lying just below West Point. This was on September 25, 1780.

Washington immediately issued orders to thwart any attempt to carry out any of Arnold's treacherous designs. He, at once, appointed General Heath to command the post and directed changes to be made in the fort so as to render it secure against attack.

On the Second of October Major Andre was hung as a spy at Tappan. A few days later Washington proceeded to Totowa.

In General Washington's Revolutionary Orders, dated October 31, 1780 we find, "The Corps of Light Infantry will remove from their present Encampment and take post on the most convenient ground, to the Cranetown Cap and the Notch, for the more effectual security of our Right. Gen. St. Clair will take care of the approaches on the left, Col. Marland's Regiment will furnish the necessary patrols, and will take a new position for that purpose. . . "

In Washington's reports he always referred to Cranetown as the "Cranetown Cap." General Lafayette mentioned it as "our Station at Crane's Town.

The order did not reveal the design of the movement. It was Washington's intention not to do so, lest, by some unforseen accident his secret aim, General Lafayette's night attack on Staten Island, be revealed to the enemy.

The army had lain idle for six months. This was made more unendurable to the men by the treason of Arnold. They were in an ugly mood and eager to fight.

Lafayette was of the same mind of the troops. He was panting for an opportunity to avenge the treason. He took is as a stain on the honor of the rebel cause which he so ardently espoused. He entreated Washington to be permitted to strike a blow that would be severely felt by the enemy.

It was known by scouts that Sir Henry Clinton had a large amount of military stores on Staten Island, guarded mainly by Hessians. Lafayette proposed to secure these by a night attack. In order to be nearer proximity to aid Lafayette, if so needed, Washington ordered the main divisions of the army to move southward along the east side of the First Mountain.

The passes over the mountain were well guarded, as were the roadways leading to them. Along the Old Road the intersections with the roads leading to the Oranges and points southward were especially well guarded. The intersection of the Old Road and the Crane road (Church street and Orange road, Montclair) was heavily guarded.

Also, the intersection of the Old Road and Ward's lane (Franklin street and Washington street, Bloomfield) was well protected. Near here was the Squire Davis house, now the Franklin Arms Tearoom. The Baldwin blacksmith shop was at the intersection.

Farther east, and across the Second River, from the last intersection was a post set up at the intersection of the road to Doddtown (Franklin street and Newark avenue).

As soon as Washington was settled at the Crane mansion preparations were made to further Lafayette's plans. Boats were ordered down the Passaic River to a point where the troops could cross the Kill. All seemed in readiness.

For some unaccountable reason the boats did not arrive until dawn and too late to make a sneak attack.

On October 27, 1780, Lafayette

(Continued on Classified Page)

(Continued from Page 2)

wrote to his son, George Washington Lafayette, from Elizabethtown mentioning that on the following day he was marching his men back to "our position of Crane'stown."

It was early during the night when Lafayette was making his attempt to capture Clinton's military stores and while Washington remained at Cranetown to cover his retreat that suddenly, a rider came galloping up the old Crane road (Orange road), his horse exhausted.

"The British are coming!" was his cry at every farmhouse he passed.

The British were coming! Washington was practically without reinforcements as nearly every man had gone with Lafayette. He needed men and quickly. The Minute Men must be called out. But all the men who knew the territory were away. It sequired a man who could get about quickly to warn the inhabitants of Essex County and round the the patriots.

There was but one person who could do this, and he was lame and nigh unto exhaustion. He was Zadock Crane.

Zadock had just proven he could ride. He knew every lane, every by-pass and every house in Newark Township. He volunteered to go at once.

He was given orders to visit every loyal house where Minute Men could be obtained between the Second Mountain and the Passaic River, Horse Neck, Pine Brook, Swinefield, Speertown, Stone House Plains, Doddtown, Watsesson, and even the isolated farms; all were to be visited.

Armed with only a cutlace he setout on his long night ride. At every house he knew held Minute Men, he thundered upon the door with the hilt of his weapon.

As the night wore on a heavy storm came up. Although the roads became fetlock deep with mud, he rode on. At the Second Mountain some British refugees barred his way. Drawing his weapon he cried: "Come on men, we shall take them if there be five thousand of them!"

He touched his horse with his spurs and it dashed forward. The surprised British were deceived by his words. Unable to see by the darkness and the torrents of rain, they drew back and retreated.

A dawn Zadock reached the Cranetown headquarters again. He was soaked to the skin and covered with mud, but he had accomplished his mission. Washington voiced his thanks and said, "Npw, come in and take a horn of whiskey, for you must need it."

The British did not come. It was not known if it had been a false rumor that had been spread by some local Tory, or whether the troops had become delayed by the storm. Whatever the reason may have been, it does not diminish the heroism of Zadock Crane.

Hhis name should be engraved into the records as one of our brave men. It was through the efforts of men such as Zadock Crane that we were able to become a free and independent nation.